

NLT Study Bible®

Ask. Seek. Knock.

LARGE PRINT

*"For everyone who asks, receives. Everyone who seeks, finds.
And to everyone who knocks, the door will be opened."*

MATTHEW 7:8

NLT Study Bible

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New Living
Translation®

Tyndale House
Publishers
Carol Stream, Illinois

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Library of Congress Cataloging-in-Publication Data

Bible. English. New Living Translation. 2008.

NLT study Bible.

p. cm.

Includes bibliographical references and index.

ISBN 978-0-8423-5570-4 (hc : alk. paper)

ISBN 978-1-4143-2448-7 (bndd blk : alk. paper)

[etc.]

I. Title.

BS195.N394 2008

220.'20834—dc22

2008017304

ISBN 978-1-4964-4543-8 Hardcover

ISBN 978-1-4964-4544-5 Hardcover Indexed

Printed in South Korea

26 25 24 23 22 21 20

7 6 5 4 3 2 1

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Contributors

BIBLE PUBLISHING TEAM

Douglas R. Knox (Publisher)
Blaine A. Smith (Associate
Publisher)
Kevin O'Brien (Brand Manager)

EDITORS

Sean A. Harrison (General Editor)
Mark D. Taylor (Executive Editor)
Philip W. Comfort (Development
Editor)
Mark R. Norton (Development
Editor)
G. Patrick LaCrosse (Associate
Editor)
David P. Barrett (Assistant Editor)
Bradley J. Lewis (Assistant Editor)
Henry M. Whitney III (Assistant
Editor)
Keith Williams (Assistant Editor)
Linda Schlafer (Content Stylist)

COPYEDITORS

Keith Williams (Copyediting
Coordinator)
Leanne Rolland (Proofreading
Coordinator)
Paul Adams
Jason Driesbach
Adam Graber
Annette Hayward
Judy Modica
Jonathan Schindler
Caleb Sjogren
Cindy Szponder
Lisa Voth
Matthew Wolf

DESIGNERS

Timothy R. Botts (Graphic
Designer)
Dean Renninger (Graphic
Designer)
Dan Farrell (Revision Designer)

GENERAL REVIEWERS

Daniel I. Block (Genesis—
Deuteronomy)
Barry J. Beitzel (Joshua—Esther,
Maps)
Tremper Longman III (Job—
Song of Songs)
John N. Oswalt (Isaiah—Malachi)
Grant R. Osborne (Matthew—Acts)
Norman R. Ericson (Romans—
Revelation)
Kenneth N. Taylor (special
reviewer)

CONTRIBUTING SCHOLARS

Carl E. Armerding (Judges,
Obadiah)
Daniel I. Block (selected articles)
Gerald L. Borchert (Revelation)
Dale A. Brueggemann (Job)
Gary M. Burge (John)
Eugene E. Carpenter (Daniel,
Micah)
Joseph Coleson (Joshua, Ruth)
Philip W. Comfort (1–3 John)
Owen Dickens (Hosea, Joel)
Iain M. Duguid (Ezekiel)
Norman R. Ericson (James)
Daniel C. Fredericks
(Song of Songs)
Gene L. Green
(1 & 2 Thessalonians)
George H. Guthrie (Hebrews)
Victor P. Hamilton (1 & 2 Samuel)
Sean A. Harrison (Ruth,
Ecclesiastes, Galatians, selected
features)
Andrew E. Hill (Haggai, Zechariah,
Malachi)
August H. Konkel
(1 & 2 Chronicles)
Jon C. Laansma (1 & 2 Timothy,
Titus)
G. Patrick LaCrosse (Jonah)

G. Herbert Livingston (Jeremiah,
Lamentations)
Tremper Longman III (Proverbs,
Song of Songs, OT Profiles)
Ralph P. Martin (2 Corinthians)
Gerald L. Mattingly (Numbers)
Scot McKnight (Matthew)
Eugene H. Merrill (Deuteronomy)
Roger Mohrlang (1 Corinthians,
Ephesians, Philippians,
Philemon, NT Profiles)
Douglas J. Moo (Romans,
Colossians, 1 & 2 Peter, Jude)
John N. Oswalt (Exodus)
Richard D. Patterson (1 & 2 Kings,
Nahum, Habakkuk, Zephaniah)
Allen P. Ross (Genesis)
Andrew J. Schmutzer (Genesis)
Gary V. Smith (Ezra, Nehemiah,
Esther)
Robert H. Stein (Mark)
Mark L. Strauss (Luke)
James A. Swanson (Word Study
System)
Allison A. Trites (Acts)
Willem VanGemeren (Psalms,
Isaiah)
Daniel H. Williams (*After the
Apostles*)
William C. Williams (Leviticus,
Amos)

OTHER CONTRIBUTORS

David P. Barrett (Cartographer)
Hugh Claycombe (Illustrator)
Luke Daab (Illustrator)
Joel Bartlett (Typesetter)
Gwen Elliott (Typesetter)
Peachtree Editorial Services
(Proofreaders)
Karen Schmitt (Indexing)

NLT Study Bible

Introduction

The *NLT Study Bible* was first launched in the fall of 2008. The product of over seventy scholars, writers, reviewers, editors, and designers, it was designed to help people understand the Bible clearly and accurately. The 2017 edition includes updates to the NLT text, a more refined interior, and easier-to-use indexes.

When Kenneth Taylor founded Tyndale House Publishers, his vision was to make the Bible accessible to everyone. Both the NLT and the *NLT Study Bible* continue that fifty-year legacy. The New Living Translation has become one of the most popular English translations, combining the readability of its predecessor, *The Living Bible*, with the perspective and wisdom of ninety world-class Bible scholars. These scholars created a clear, readable English text that is faithful to the ancient Hebrew and Greek originals.

Because the NLT is so clear, the features in the *NLT Study Bible* focus on the meaning and significance of the text in light of the world in which it was first written. For help in getting the most out of the features, see the article "How to Study the Bible with the *NLT Study Bible*" on p. A11.

The *NLT Study Bible* contains a myriad of features, including study notes, introductions, maps, timelines, profiles, and theme notes highlighting some of the most important ideas in the Bible. But it is more than just a tool for transferring information. It is an aid to living out the call and command of Jesus: "You must love the LORD your God with all your heart, all your soul, and all your mind" (Matt 22:37).

It is our prayer that the Holy Spirit would be at work within you as you read and study God's word in the pages of this Bible. We believe that it will enable you to draw closer to God by opening your eyes to his living and powerful message. Take to heart the message of Jesus as you use this study Bible:

Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.
(Matt 7:7-8)

THE PUBLISHING TEAM

How to Study the Bible with the *NLT Study Bible*

Many people have set out to read and understand the Bible only to put it aside in confusion and frustration. How can we “hear God speak” when his words seem so hard to understand? The questions we bring to the Bible can get lost when we try to figure out what it is saying. The people and places and the laws and customs in the Bible are often completely foreign. Some things are relatively easy to grasp, but others are almost impossible to understand even when the words are clear. The *NLT Study Bible* makes understanding the Bible easier. The following article will help you get the most out of your Bible study as you use the *NLT Study Bible*.

BASIC STUDY PRINCIPLES

Read the Bible text first. No feature of the *NLT Study Bible* is more important than the Bible text, and the New Living Translation text itself will help you to understand its message more fully because of its emphasis on making the message of Scripture clear (see the “Introduction to the New Living Translation” on p. A17 for more information about the translation).

The Bible is not simply a set of theological propositions or moral instructions, although it does include them. Instead, it is primarily the record of God revealing himself and his purposes to people and forming loving and faithful relationships with them. As you read, seek to understand the significance of what he was doing for them and saying to them. God does not change (1 Sam 15:29; Jas 1:17), so who he was in relation to the people of the past is who he still is to the people of today, and he will continue to be the same God in the future and for all eternity (Heb 13:8). Read the Bible text with the purpose of knowing God himself.

Read more than just the verse you are looking for. Context matters, so pay attention to the entire passage or even book to gain better understanding. Remember, each book is a unified whole, and each verse is a part of that whole. The more you understand what the specific author or book is saying, the better you will understand individual verses, themes, and teachings. Many Bibles, including the *NLT Study Bible*, contain features that will help you understand the big picture:

Book Outlines: See the flow of the book and how the passage you are reading fits into it.

Cross-references: Find parallel passages, quotations of the OT in the NT, and passages related to the passage you are reading.

Indexes and Concordance: Easily find more information on themes and passages.

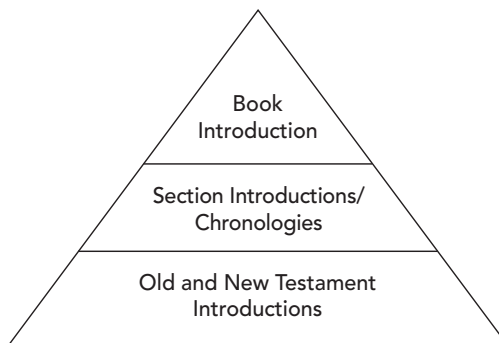
Read carefully. Give yourself time to read, understand, and ponder the words in the Bible text and the study materials—the notes, articles, and visual aids—that appear alongside it. Consider using a journal to write down your questions, interesting things

that you learn, connections you find, what you think God might be saying to you, and your prayers to God about what you have studied.

USING THE RESOURCES OF THE *NLT STUDY BIBLE*

The *NLT Study Bible* includes several types of tools, providing a unique, integrated study experience that will help answer the questions that naturally arise as you read the text.

Read the background materials. The many study helps in the *NLT Study Bible* help explain what the Bible *meant* to its first readers and what it therefore *means* to us who read it today. These materials are found in three layers that work together to bring the Bible to life. Take the extra time to use these so that you get the most out of your study. Our recommendation is to think of these three layers as building blocks as shown below:



- *Old and New Testament Introductions*, along with the *NLT Study Bible Master Timeline* and *Overview Maps*, give a broad and stable foundation for understanding the Bible centered on the setting, story, and makeup of the Bible. The structure of each testament is explained, along with how the books in each testament were collected and recognized as a part of the canon. These introductions also provide steps for proper interpretation. Look at the “Meaning and Message” section to identify major themes.
- *Section Introductions* and *Chronologies* build on this foundation, exploring the major divisions of the English Bible. Each of the seven section introductions (the Pentateuch, Israel’s history, poetry and wisdom, prophets of Israel, the Gospels and Acts, letters of Paul, and pastoral epistles) gives a detailed overview of the books in that section. Special attention is paid to specific issues affecting the interpretation of those books. The introduction to the intertestamental period sets the stage for understanding the world Jesus lived in, and the introduction to the time after the apostles briefly explores the expansion of the church after the writing of the New Testament.
- *Book Introductions* form the third layer, focusing on specific issues for each book, including setting, timelines, literary structure, authorship, and of course, the meaning and message of that book. A list of further study resources is also provided.

Use the study notes, word studies, and visual aids.

- *Study Notes* at the bottom of each page focus on meaning, not just facts. There are notes on words, phrases, sentences, verses, paragraphs, and whole sections. Historical and literary notes help draw us into the world of the Bible to increase our understanding and ability to apply God’s word. The study notes also include nearly all the NLT textual footnotes, which identify variations in the Hebrew and Greek text as well as providing alternate translation possibilities.

- *Hebrew and Greek Word Studies*, 100 Hebrew and 100 Greek terms representing key biblical ideas, are included in the cross-reference column. Each entry includes the word, its Strong's number, which can be looked up in the glossary at the back of the Bible, and the next occurrence of that word. Each word study includes enough occurrences to illustrate the range of meaning for that word.
- *Visual Aids*, including charts, maps, illustrations, timelines, and diagrams, have been included to help organize information from the biblical text in a form that is easy to grasp and understand.

Get to know the people of the Bible. Nearly 100 individuals are explored in profiles throughout the Bible. By getting to know them, the story of Scripture will become more real and its teaching more clear. God works first and foremost through people. Their victories and their mistakes can teach us a great deal.

Explore the theme notes. Sometimes we need to step back from a specific verse to see the larger point of a passage. Nearly 300 short articles identify and explain major ideas in the Bible and can be found adjacent to relevant passages. Each one also points to other passages and sometimes other theme notes to expand your understanding.

Start reading today. Don't worry about trying to do everything that we have suggested here. Take small, manageable steps, but start.

Finally, remember that the *NLT Study Bible* is a tool, a catalyst for connecting with the heart of God. It is not the full and final word on any topic or passage. We have packed in as much as we could, but it is only a small fraction of what could be said. Therefore, treat the notes and features as a very helpful but incomplete guide on your journey. For those who wish to go further with some aspect of study, there are many other resources available. To help point you in the right direction, each book and section introduction includes a list of "Further Reading" materials.

A Note to Readers

The *Holy Bible*, New Living Translation, was first published in 1996. It quickly became one of the most popular Bible translations in the English-speaking world. While the NLT's influence was rapidly growing, the Bible Translation Committee determined that an additional investment in scholarly review and text refinement could make it even better. So shortly after its initial publication, the committee began an eight-year process with the purpose of increasing the level of the NLT's precision without sacrificing its easy-to-understand quality. This second-generation text was completed in 2004, with minor changes subsequently introduced in 2007, 2013, and 2015.

The goal of any Bible translation is to convey the meaning and content of the ancient Hebrew, Aramaic, and Greek texts as accurately as possible to contemporary readers. The challenge for our translators was to create a text that would communicate as clearly and powerfully to today's readers as the original texts did to readers and listeners in the ancient biblical world. The resulting translation is easy to read and understand, while also accurately communicating the meaning and content of the original biblical texts. The NLT is a general-purpose text especially good for study, devotional reading, and reading aloud in worship services.

We believe that the New Living Translation—which combines the latest biblical scholarship with a clear, dynamic writing style—will communicate God's word powerfully to all who read it. We publish it with the prayer that God will use it to speak his timeless truth to the church and the world in a fresh, new way.

THE PUBLISHERS

Introduction to the New Living Translation

Translation Philosophy and Methodology

English Bible translations tend to be governed by one of two general translation theories. The first theory has been called “formal-equivalence,” “literal,” or “word-for-word” translation. According to this theory, the translator attempts to render each word of the original language into English and seeks to preserve the original syntax and sentence structure as much as possible in translation. The second theory has been called “dynamic-equivalence,” “functional-equivalence,” or “thought-for-thought” translation. The goal of this translation theory is to produce in English the closest natural equivalent of the message expressed by the original-language text, both in meaning and in style.

Both of these translation theories have their strengths. A formal-equivalence translation preserves aspects of the original text—including ancient idioms, term consistency, and original-language syntax—that are valuable for scholars and professional study. It allows a reader to trace formal elements of the original-language text through the English translation. A dynamic-equivalence translation, on the other hand, focuses on translating the message of the original-language text. It ensures that the meaning of the text is readily apparent to the contemporary reader. This allows the message to come through with immediacy, without requiring the reader to struggle with foreign idioms and awkward syntax. It also facilitates serious study of the text’s message and clarity in both devotional and public reading.

The pure application of either of these translation philosophies would create translations at oppo-

site ends of the translation spectrum. But in reality, all translations contain a mixture of these two philosophies. A purely formal-equivalence translation would be unintelligible in English, and a purely dynamic-equivalence translation would risk being unfaithful to the original. That is why translations shaped by dynamic-equivalence theory are usually quite literal when the original text is relatively clear, and the translations shaped by formal-equivalence theory are sometimes quite dynamic when the original text is obscure.

The translators of the New Living Translation set out to render the message of the original texts of Scripture into clear, contemporary English. As they did so, they kept the concerns of both formal-equivalence and dynamic-equivalence in mind. On the one hand, they translated as simply and literally as possible when that approach yielded an accurate, clear, and natural English text. Many words and phrases were rendered literally and consistently into English, preserving essential literary and rhetorical devices, ancient metaphors, and word choices that give structure to the text and provide echoes of meaning from one passage to the next.

On the other hand, the translators rendered the message more dynamically when the literal rendering was hard to understand, was misleading, or yielded archaic or foreign wording. They clarified difficult metaphors and terms to aid in the reader’s understanding. The translators first struggled with the meaning of the words and phrases in the ancient context; then they rendered the message into clear, natural English. Their goal was to be both faithful to the

ancient texts and eminently readable. The result is a translation that is both exegetically accurate and idiomatically powerful.

Translation Process and Team

To produce an accurate translation of the Bible into contemporary English, the translation team needed the skills necessary to enter into the thought patterns of the ancient authors and then to render their ideas, connotations, and effects into clear, contemporary English. To begin this process, qualified biblical scholars were needed to interpret the meaning of the original text and to check it against our base English translation. In order to guard against personal and theological biases, the scholars needed to represent a diverse group of evangelicals who would employ the best exegetical tools. Then to work alongside the scholars, skilled English stylists were needed to shape the text into clear, contemporary English.

With these concerns in mind, the Bible Translation Committee recruited teams of scholars that represented a broad spectrum of denominations, theological perspectives, and backgrounds within the worldwide evangelical community. (These scholars are listed at the end of this introduction.) Each book of the Bible was assigned to three different scholars with proven expertise in the book or group of books to be reviewed. Each of these scholars made a thorough review of a base translation and submitted suggested revisions to the appropriate Senior Translator. The Senior Translator then reviewed and summarized these suggestions and proposed a first-draft revision of the base text. This draft served as the basis for several additional phases of exegetical and stylistic

committee review. Then the Bible Translation Committee jointly reviewed and approved every verse of the final translation.

Throughout the translation and editing process, the Senior Translators and their scholar teams were given a chance to review the editing done by the team of stylists. This ensured that exegetical errors would not be introduced late in the process and that the entire Bible Translation Committee was happy with the final result. By choosing a team of qualified scholars and skilled stylists and by setting up a process that allowed their interaction throughout the process, the New Living Translation has been refined to preserve the essential formal elements of the original biblical texts, while also creating a clear, understandable English text.

The New Living Translation was first published in 1996. Shortly after its initial publication, the Bible Translation Committee began a process of further committee review and translation refinement. The purpose of this continued revision was to increase the level of precision without sacrificing the text's easy-to-understand quality. This second-edition text was completed in 2004, with minor changes subsequently introduced in 2007, 2013, and 2015. This printing of the New Living Translation reflects the 2015 text.

Written to Be Read Aloud

It is evident in Scripture that the biblical documents were written to be read aloud, often in public worship (see Nehemiah 8; Luke 4:16-20; 1 Timothy 4:13; Revelation 1:3). It is still the case today that more people will hear the Bible read aloud in church than are likely to read it for themselves. Therefore, a new translation must communicate with clarity and power when it is read publicly. Clarity was a primary goal for the NLT translators, not only to facilitate private reading and understanding, but also to ensure that it would be excellent for public reading and make an immediate and powerful impact on any listener.

The Texts behind the New Living Translation

The Old Testament translators used the Masoretic Text of the Hebrew Bible as represented in *Biblia*

Hebraica Stuttgartensia (1977), with its extensive system of textual notes; this is an update of Rudolf Kittel's *Biblia Hebraica* (Stuttgart, 1937). The translators also further compared the Dead Sea Scrolls, the Septuagint and other Greek manuscripts, the Samaritan Penta-teuch, the Syriac Peshitta, the Latin Vulgate, and any other versions or manuscripts that shed light on the meaning of difficult passages.

The New Testament translators used the two standard editions of the Greek New Testament: the *Greek New Testament*, published by the United Bible Societies (UBS, fourth revised edition, 1993), and *Novum Testamentum Graece*, edited by Nestle and Aland (NA, twenty-seventh edition, 1993). These two editions, which have the same text but differ in punctuation and textual notes, represent, for the most part, the best in modern textual scholarship. However, in cases where strong textual or other scholarly evidence supported the decision, the translators sometimes chose to differ from the UBS and NA Greek texts and followed variant readings found in other ancient witnesses. Significant textual variants of this sort are always noted in the textual notes of the New Living Translation.

Translation Issues

The translators have made a conscious effort to provide a text that can be easily understood by the typical reader of modern English. To this end, we sought to use only vocabulary and language structures in common use today. We avoided using language likely to become quickly dated or that reflects only a narrow subdialect of English, with the goal of making the New Living Translation as broadly useful and timeless as possible.

But our concern for readability goes beyond the concerns of vocabulary and sentence structure. We are also concerned about historical and cultural barriers to understanding the Bible, and we have sought to translate terms shrouded in history and culture in ways that can be immediately understood. To this end:

- We have converted ancient weights and measures (for example, "ephah" [a unit of dry volume] or "cubit" [a unit

of length]) to modern English (American) equivalents, since the ancient measures are not generally meaningful to today's readers. Then in the textual footnotes we offer the literal Hebrew, Aramaic, or Greek measures, along with modern metric equivalents.

- Instead of translating ancient currency values literally, we have expressed them in common terms that communicate the message. For example, in the Old Testament, "ten shekels of silver" becomes "ten pieces of silver" to convey the intended message. In the New Testament, we have often translated the "denarius" as "the normal daily wage" to facilitate understanding. Then a footnote offers: "Greek a *denarius*, the payment for a full day's labor." In general, we give a clear English rendering and then state the literal Hebrew, Aramaic, or Greek in a textual footnote.
- Since the names of Hebrew months are unknown to most contemporary readers, and since the Hebrew lunar calendar fluctuates from year to year in relation to the solar calendar used today, we have looked for clear ways to communicate the time of year the Hebrew months (such as Abib) refer to. When an expanded or interpretive rendering is given in the text, a textual note gives the literal rendering. Where it is possible to define a specific ancient date in terms of our modern calendar, we use modern dates in the text. A textual footnote then gives the literal Hebrew date and states the rationale for our rendering. For example, Ezra 6:15 pinpoints the date when the postexilic Temple was completed in Jerusalem: "the third day of the month Adar." This was during the sixth year of King Darius's reign (that is, 515 B.C.). We have translated that date as March 12, with a footnote giving the Hebrew and identifying the year as 515 B.C.
- Since ancient references to the time of day differ from our modern methods of denoting time, we have used renderings that are instantly understandable to the modern reader. Accordingly, we have rendered specific times of day by using approximate equiv-

alents in terms of our common “o’clock” system. On occasion, translations such as “at dawn the next morning” or “as the sun was setting” have been used when the biblical reference is more general.

- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the message of the text, its meaning is often illuminated with a textual footnote. For example, in Exodus 2:10 the text reads: “The princess named him Moses, for she explained, ‘I lifted him out of the water.’” The accompanying footnote reads: “*Moses* sounds like a Hebrew term that means ‘to lift out.’”

Sometimes, when the actual meaning of a name is clear, that meaning is included in parentheses within the text itself. For example, the text at Genesis 16:11 reads: “You are to name him Ishmael (*which means ‘God hears’*), for the LORD has heard your cry of distress.” Since the original hearers and readers would have instantly understood the meaning of the name “Ishmael,” we have provided modern readers with the same information so they can experience the text in a similar way.

- Many words and phrases carry a great deal of cultural meaning that was obvious to the original readers but needs explanation in our own culture. For example, the phrase “they beat their breasts” (Luke 23:48) in ancient times meant that people were very upset, often in mourning. In our translation we chose to translate this phrase dynamically for clarity: “They went home *in deep sorrow*.” Then we included a footnote with the literal Greek, which reads: “Greek *went home beating their breasts*.” In other similar cases, however, we have sometimes chosen to illuminate the existing literal expression to make it immediately understandable. For example, here we might have expanded the literal Greek phrase to read: “They went home beating their breasts *in sorrow*.” If we had done this, we would not have included a textual footnote, since the literal Greek clearly appears in translation.

- Metaphorical language is sometimes difficult for contemporary readers to understand, so at times we have chosen to translate or illuminate the meaning of a metaphor. For example, the ancient poet writes, “Your neck is *like* the tower of David” (Song of Songs 4:4). We have rendered it “Your neck is *as beautiful as* the tower of David” to clarify the intended positive meaning of the simile. Another example comes in Ecclesiastes 12:3, which can be literally rendered: “Remember him . . . when the grinding women cease because they are few, and the women who look through the windows see dimly.” We have rendered it: “Remember him before your teeth—your few remaining servants—stop grinding; and before your eyes—the women looking through the windows—see dimly.” We clarified such metaphors only when we believed a typical reader might be confused by the literal text.
- When the content of the original language text is poetic in character, we have rendered it in English poetic form. We sought to break lines in ways that clarify and highlight the relationships between phrases of the text. Hebrew poetry often uses parallelism, a literary form where a second phrase (or in some instances a third or fourth) echoes the initial phrase in some way. In Hebrew parallelism, the subsequent parallel phrases continue, while also furthering and sharpening, the thought expressed in the initial line or phrase. Whenever possible, we sought to represent these parallel phrases in natural poetic English.
- The Greek term *hoi Ioudaioi* is literally translated “the Jews” in many English translations. In the Gospel of John, however, this term doesn’t always refer to the Jewish people generally. In some contexts, it refers more particularly to the Jewish religious leaders. We have attempted to capture the meaning in these different contexts by using terms such as “the people” (with a footnote: Greek *the Jewish people*) or “the religious leaders,” where appropriate.
- One challenge we faced was

how to translate accurately the ancient biblical text that was originally written in a context where male-oriented terms were used to refer to humanity generally. We needed to respect the nature of the ancient context while also trying to make the translation clear to a modern audience that tends to read male-oriented language as applying only to males. Often the original text, though using masculine nouns and pronouns, clearly intends that the message be applied to both men and women. A typical example is found in the New Testament letters, where the believers are called “brothers” (*adelphoi*). Yet it is clear from the content of these letters that they were addressed to all the believers—male and female. Thus, we have usually translated this Greek word as “brothers and sisters” in order to represent the historical situation more accurately.

We have also been sensitive to passages where the text applies generally to human beings or to the human condition. In some instances we have used plural pronouns (they, them) in place of the masculine singular (he, him). For example, a traditional rendering of Proverbs 22:6 is: “Train up a child in the way he should go, and when he is old he will not turn from it.” We have rendered it: “Direct your children onto the right path, and when they are older, they will not leave it.” At times, we have also replaced third person pronouns with the second person to ensure clarity. A traditional rendering of Proverbs 26:27 is: “He who digs a pit will fall into it, and he who rolls a stone, it will come back on him.” We have rendered it: “If you set a trap for others, you will get caught in it yourself. If you roll a boulder down on others, it will crush you instead.”

We should emphasize, however, that all masculine nouns and pronouns used to represent God (for example, “Father”) have been maintained without exception. All decisions of this kind have been driven by the concern to reflect accurately the intended meaning of the original texts of Scripture.

Lexical Consistency in Terminology

For the sake of clarity, we have translated certain original-language terms consistently, especially within synoptic passages and for commonly repeated rhetorical phrases, and within certain word categories such as divine names and non-theological technical terminology (e.g., liturgical, legal, cultural, zoological, and botanical terms). For theological terms, we have allowed a greater semantic range of acceptable English words or phrases for a single Hebrew or Greek word. We have avoided some theological terms that are not readily understood by many modern readers. For example, we avoided using words such as “justification” and “sanctification,” which are carryovers from Latin translations. In place of these words, we have provided renderings such as “made right with God” and “made holy.”

The Spelling of Proper Names

Many individuals in the Bible, especially the Old Testament, are known by more than one name (e.g., Uzziah/Azariah). For the sake of clarity, we have tried to use a single spelling for any one individual, footnoting the literal spelling whenever we differ from it. This is especially helpful in delineating the kings of Israel and Judah. King Joash/Jehoash of Israel has been consistently called Jehoash, while King Joash/Jehoash of Judah is called Joash. A similar distinction has been used to distinguish between Joram/Jehoram of Israel and Joram/Jehoram of Judah. All such decisions were made with the goal of clarifying the text for the reader. When the ancient biblical writers clearly had a theological purpose in their choice of a variant name (e.g., Esh-baal/Ish-bosheth), the different names have been maintained with an explanatory footnote.

For the names Jacob and Israel, which are used interchangeably for both the individual patriarch and the nation, we generally render it “Israel” when it refers to the nation and “Jacob” when it refers to the individual. When our rendering of the name differs from the underlying Hebrew text, we provide a textual footnote, which includes this explanation: “The names ‘Jacob’ and ‘Israel’ are often interchanged throughout the Old Testament,

referring sometimes to the individual patriarch and sometimes to the nation.”

The Rendering of Divine Names

All appearances of *’el*, *’elohim*, or *’eloah* have been translated “God,” except where the context demands the translation “god(s).” We have generally rendered the tetragrammaton (YHWH) consistently as “the LORD,” utilizing a form with small capitals that is common among English translations. This will distinguish it from the name *’adonai*, which we render “Lord.” When *’adonai* and YHWH appear together, we have rendered it “Sovereign LORD.” This also distinguishes *’adonai* YHWH from cases where YHWH appears with *’elohim*, which is rendered “LORD God.” When YH (the short form of YHWH) and YHWH appear together, we have rendered it “LORD GOD.” When YHWH appears with the term *tesba’oth*, we have rendered it “LORD of Heaven’s Armies” to translate the meaning of the name. In a few cases, we have utilized the transliteration, *Yahweh*, when the personal character of the name is being invoked in contrast to another divine name or the name of some other god (for example, see Exodus 3:15; 6:2-3).

In the Gospels and Acts, the Greek word *christos* has normally been translated as “Messiah” when the context assumes a Jewish audience. When a Gentile audience can be assumed, *christos* has been translated as “Christ.” The Greek word *kurios* is consistently translated “Lord,” except that it is translated “LORD” wherever the New Testament text explicitly quotes from the Old Testament, and the text there has it in small capitals.

Textual Footnotes

The New Living Translation provides several kinds of textual footnotes, all included within the study notes in this edition:

- When for the sake of clarity the NLT renders a difficult or potentially confusing phrase dynamically, we generally give the literal rendering in a textual footnote. This allows the reader to see the literal source of our dynamic rendering and how our translation relates to other more literal translations.

These notes are prefaced with “literally.” For example, in Acts 2:42 we translated the literal “breaking of bread” (from the Greek) as “the Lord’s Supper” to clarify that this verse refers to the ceremonial practice of the church rather than just an ordinary meal. Then we attached a footnote to “the Lord’s Supper,” which reads: “Literally *the breaking of bread.*”

- Textual footnotes are also used to show alternative renderings, prefaced with the word “Or.” These normally occur for passages where an aspect of the meaning is debated. On occasion, we also provide notes on words or phrases that represent a departure from long-standing tradition. These notes are prefaced with “Traditionally rendered.” For example, the footnote to the translation “serious skin disease” at Leviticus 13:2 says: “Traditionally rendered *leprosy*. The Hebrew word used throughout this passage is used to describe various skin diseases.”
- When our translators follow a textual variant that differs significantly from our standard Hebrew or Greek texts (listed earlier), we document that difference with a footnote. We also footnote cases when the NLT excludes a passage that is included in the Greek text known as the *Textus Receptus* (and familiar to readers through its translation in the King James Version). In such cases, we offer a translation of the excluded text in a footnote, even though it is generally recognized as a later addition to the Greek text and not part of the original Greek New Testament.
- All Old Testament passages that are quoted in the New Testament are identified by a textual footnote at the New Testament location. When the New Testament clearly quotes from the Greek translation of the Old Testament, and when it differs significantly in wording from the Hebrew text, we also place a textual footnote at the Old Testament location. This note includes a rendering of the Greek version, along with a cross-reference to the New Testament passage(s) where it is cited (for example,

see notes on Psalms 8:2; 53:3; Proverbs 3:12).

- Some textual footnotes provide cultural and historical information on places, things, and people in the Bible that are probably obscure to modern readers. Such notes should aid the reader in understanding the message of the text. For example, in Acts 12:1, “King Herod” is named in this translation as “King Herod Agrippa” and is identified in a footnote as being “the nephew of Herod Antipas and a grandson of Herod the Great.”
- When the meaning of a proper name (or a wordplay inherent in a proper name) is relevant to the meaning of the text, it is either illuminated with a textual footnote or included within parentheses in the text itself. For example, the footnote concerning the name “Eve” at Genesis 3:20 reads: “*Eve* sounds like a Hebrew term that means ‘to give life.’” This wordplay in the Hebrew illuminates the meaning of the text, which goes on to say that Eve “would be the mother of all who live.”

Cross-References

There are a number of different cross-referencing tools that appear

in New Living Translation Bibles, and they offer different levels of help in this regard. All straight-text Bibles include the standard set of textual footnotes that include cross-references connecting New Testament texts to their related Old Testament sources. (See more on this above.)

This edition includes a full-column cross-reference system. In this system, symbols differentiate between various kinds of cross-references. The parallel marker (//) designates a cross-referenced passage that is parallel in nature to the passage at hand. The asterisk (*) designates a cross-reference whose connection involves a direct quote from the other testament. Standard cross-references in this system appear unmarked.

The cross-reference system in this edition is also enhanced by Hebrew and Greek word studies. This enhancement, which takes 100 of the most significant Hebrew words in the Old Testament and 100 Greek words from the New Testament, creates a chain reference which points to key instances of these words so they can be studied in context. In the cross-reference system, each word is attached to a modified *Strong's* number, which points to a helpful key-word glossary at the back of the Bible.

AS WE SUBMIT this translation for publication, we recognize that any translation of the Scriptures is subject to limitations and imperfections. Anyone who has attempted to communicate the richness of God’s Word into another language will realize it is impossible to make a perfect translation. Recognizing these limitations, we sought God’s guidance and wisdom throughout this project. Now we pray that he will accept our efforts and use this translation for the benefit of the church and of all people.

We pray that the New Living Translation will overcome some of the barriers of history, culture, and language that have kept people from reading and understanding God’s Word. We hope that readers unfamiliar with the Bible will find the words clear and easy to understand and that readers well versed in the Scriptures will gain a fresh perspective. We pray that readers will gain insight and wisdom for living, but most of all that they will meet the God of the Bible and be forever changed by knowing him.

THE BIBLE TRANSLATION
COMMITTEE

Bible Translation Team

Holy Bible, New Living Translation

PENTATEUCH

Daniel I. Block, Senior Translator
Wheaton College

GENESIS

Allen Ross, *Beeson Divinity School,
Samford University*
Gordon Wenham, *Trinity College,
Bristol*

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Mishawaka, Indiana*

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Wheaton College

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HEBREWS, JAMES, 1 & 2 PETER, JUDE

Peter Davids, *St. Stephen's University*

BIBLE TRANSLATION TEAM

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 William Lane, *Seattle Pacific University*
 J. Ramsey Michaels, *S. W. Missouri State University*
 1–3 JOHN, REVELATION
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 M. Robert Mulholland Jr., *Asbury Theological Seminary*

SPECIAL REVIEWERS

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Master Timeline

How do the stories of Abraham, Isaac, and Jacob relate to history? What was going on in the world at the time of David and Solomon? How do the reigns of the kings of Israel and Judah fit together? What was happening during the time between the OT and the NT? How do the events in the life of Jesus and the early church correlate with other things that were happening in the Roman world?

CREATION TO ABRAHAM

Many of the events of Genesis 1–11 predate writing, so it is difficult to assign precise dates to these early events. We can, however, observe a close correlation between the biblical account and what is known from other historical sources. After the Flood, which Noah and his family survived, humanity spread out across the known world, and the ancient

4500~950 BC
(300 years/inch)

See "Chronology of Abraham to Joshua," pp. 118–121

4000 BC

3500

3000

EVENTS IN OT BOOKS: GENESIS 1–11.....

MESOPOTAMIA

EARLY BRONZE AGE (3300–2000 BC)

Settlement of Asshur
(around 2800 BC)

CREATION
(undated)

SUMERIAN CIVILIZATION
(about 3000–1950 BC)

GREAT FLOOD?

CANAAN

EGYPT

PREDYNASTIC PERIOD (4000–3000 BC)

ARCHAIC PERIOD /
DYNASTIES 1–2
(3000–2700 BC)

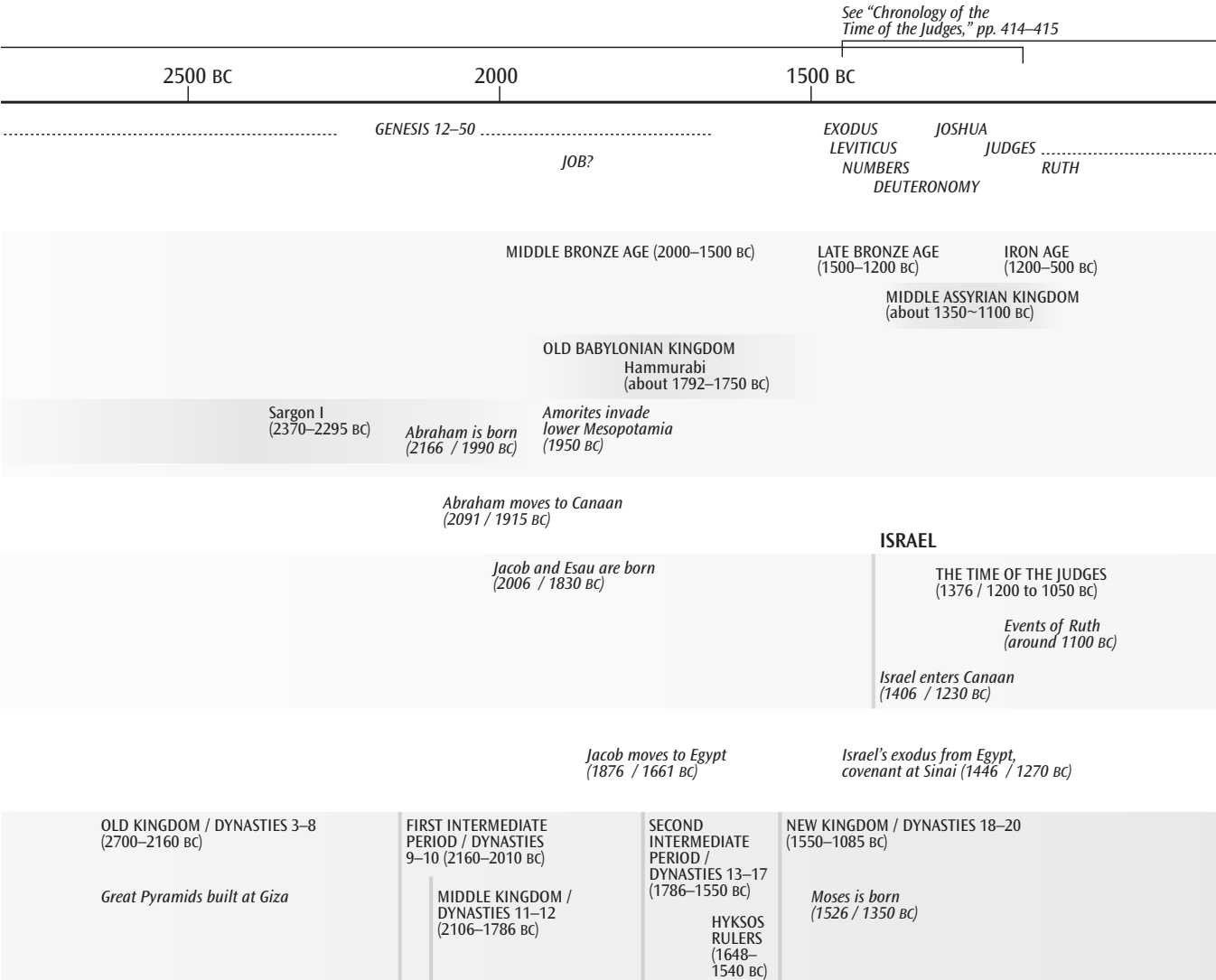
civilizations began. By the time of Abraham, Egypt was well established, while Sumerian civilization in Mesopotamia was coming to a close.

ABRAHAM TO JOSHUA

We know that Abraham lived around 2000 BC, but we are not completely certain about the dates for his life. This uncertainty results from our uncertainty about the date of Israel’s exodus from Egypt. Two dates for the Exodus are accepted as possibilities by biblical scholars, 1446 or 1270 BC. The dates for Abraham, Isaac, and Jacob are simply calculated from the date for the Exodus on the basis of information given in the biblical text. Although there is uncertainty, it is also quite clear that the things Scripture says about these people and their lives fit well with what we know about conditions in Canaan and Egypt during this period of history. For more information, see “Chronology of Abraham to Joshua,” pp. 118–121.

THE TIME OF THE JUDGES

After Joshua led Israel’s conquest of Canaan and the people of Israel began to settle in the land, a period of growing anarchy ensued. Periodic chaos and oppression were punctuated by rescue through the inspired leadership of the judges. For more information, see “Chronology of the Time of the Judges,” pp. 414–415.



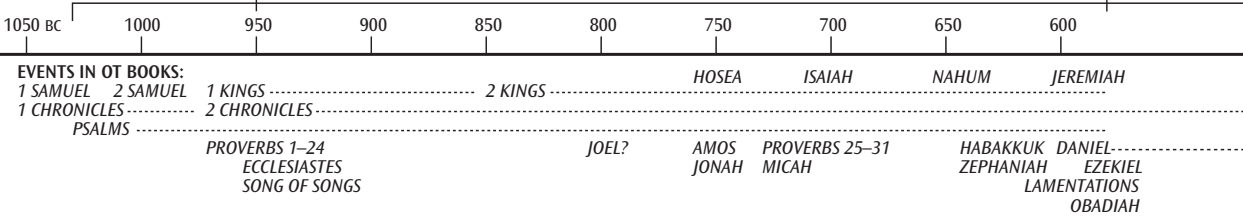
ISRAEL'S MONARCHY

The time of the judges came to a decisive end with the ministry of Samuel and the reigns of King Saul (about 1050~1011 BC) and King David (1011–971 BC). The dates for events from this time forward are much more precise, because we can correlate biblical information with the records of other ancient nations like the Assyrians and Babylonians, and with known astronomical phenomena such as solar eclipses. After the division of Israel into the northern kingdom (Israel) and the southern kingdom (Judah), the chronology becomes very complex, and good timelines are essential for understanding how the reigns of the kings fit together. For more information, see “Chronology of Israel’s Monarchy,” pp. 562–565. Detailed timelines are also included throughout the books of 1 & 2 Kings.

1050~50 BC
(90 years/inch)

See “Chronology of the Time of the Judges,” pp. 414–415

See “Chronology of Israel’s Monarchy,” pp. 562–565



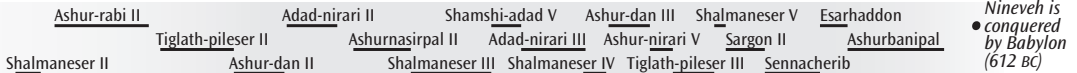
ROME

ROMAN KINGDOM
The city of Rome is founded (700s BC)

MACEDONIAN KINGDOM

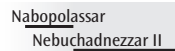
ASSYRIA

NEO-ASSYRIAN EMPIRE



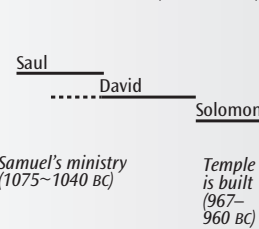
BABYLONIA

NEO-BABYLONIAN EMPIRE



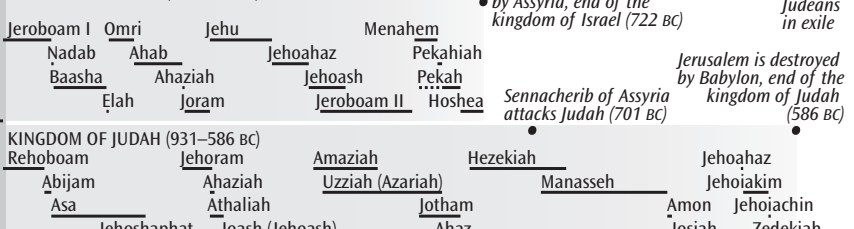
ISRAEL

UNITED MONARCHY (1050–931 BC)

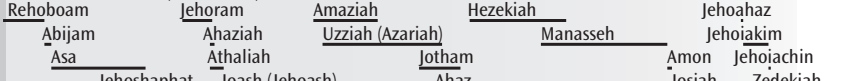


DIVIDED MONARCHY

KINGDOM OF ISRAEL (931–722 BC)



KINGDOM OF JUDAH (931–586 BC)



EGYPT

THIRD INTERMEDIATE PERIOD (1069–664 BC)

DYNASTY 21 (1069–945 BC)

DYNASTY 22 (945–715 BC)

DYNASTY 23 (818–715 BC)

DYN. 24

DYNASTY 25 / CUSHITE (780–656 BC)

SAITE-PERSIAN PERIOD

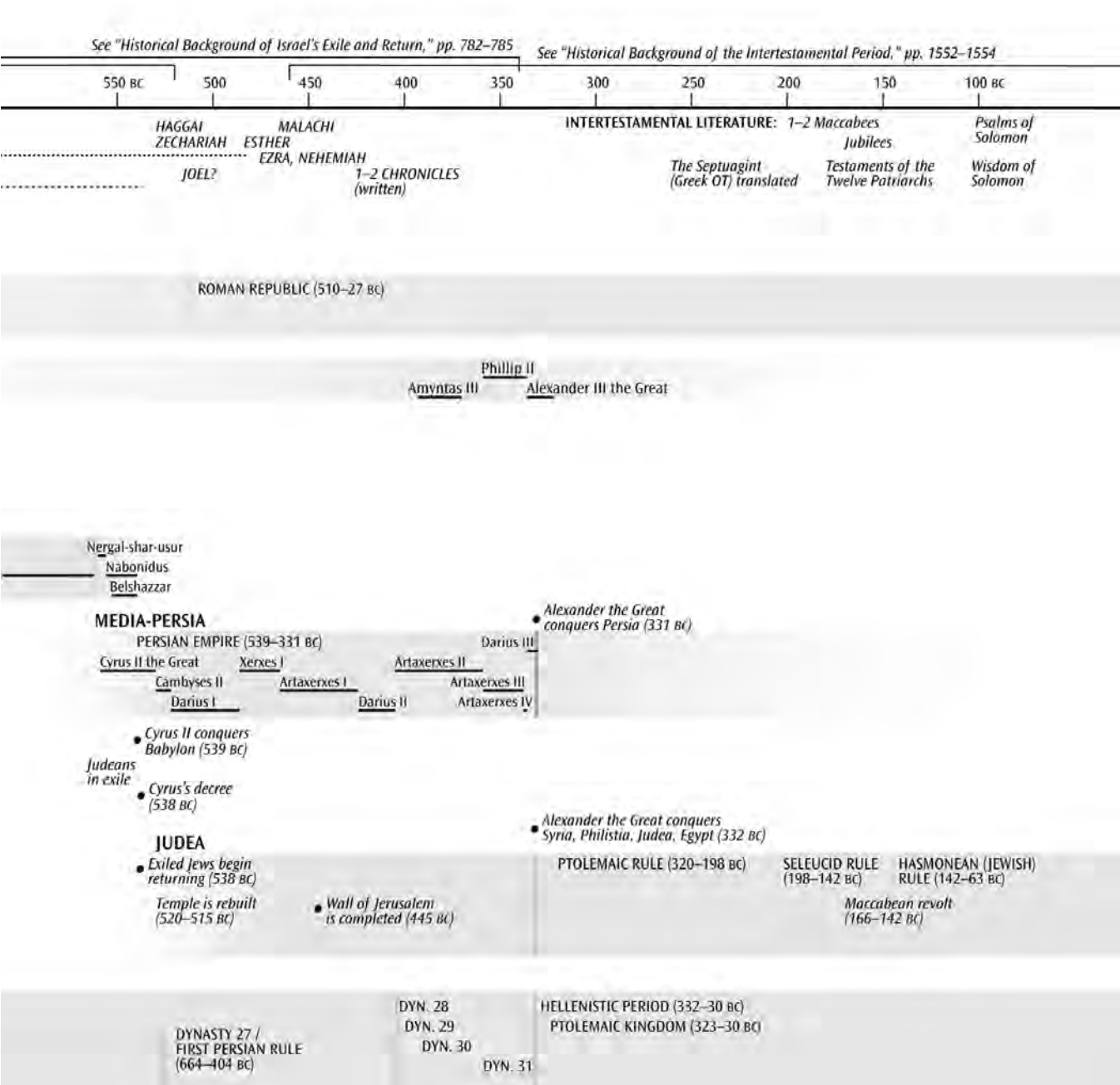
DYNASTY 26 (664–525 BC)

• Shishak invades Judah (926 BC)

ISRAEL'S EXILE AND RETURN

The records of Israel's history are much more sparse during the period of the Exile than beforehand. Instead of a comprehensive, orderly account, as with Israel's monarchy, we have scattered accounts in books such as 2 Chronicles, Jeremiah, Ezekiel, Daniel, and Esther.

Nebuchadnezzar was the king in Babylon for much of the time of Israel's exile. After his death (562 BC), it was less than twenty-five years until Babylon was conquered by Cyrus the Great (539 BC). Cyrus issued a decree allowing Jewish people to return to Judea, and many did. The books of Ezra and Nehemiah narrate some of the events of the postexilic period in Judea, including the rebuilding of the Temple and the wall of Jerusalem. For more information about this period, see "Historical Background of Israel's Exile and Return," pp. 782–785.



THE INTERTESTAMENTAL PERIOD

From the end of the OT to the beginning of the NT there was a period of about 400 years. It was not, however, an empty period or a lull in history. To the contrary, great changes took place. The Persian empire was replaced by Greek dominance, beginning with the conquests of Alexander the Great (332–323 BC). Greek culture began spreading inexorably throughout the Mediterranean world. Rome, too, grew in power and influence, until the Romans became the dominant power in the Mediterranean world in the first century BC. For more information, see “Historical Background of the Intertestamental Period,” pp. 1552–1554.

THE LIFE OF JESUS

Jesus of Nazareth was born in Judea during the height of Greco-Roman culture and Roman power. Jesus lived a relatively short life in a tumultuous backwater of the Roman empire, and he died the shameful death of a criminal. But then he rose bodily from the dead, demonstrated to his followers that he was alive, and ascended to heaven. For more information, see “Introduction to the Four Gospels,” pp. 1561–1563, and “Chronology of the Life of Jesus,” pp. 1564–1566.

60 BC—AD 335
(36 years/inch)

See “Historical Background of the Intertestamental Period,” pp. 1552–1554

See “Chronology of the Life of Jesus,” pp. 1564–1566

See “Chronology of the Apostolic Age,” pp. 1818–1819



EVENTS IN NT BOOKS:

MATTHEW, MARK, LUKE, JOHN

ACTS-----

JAMES HEBREWS?
1–2 PETER
PAUL'S LETTERS

REVELATION?

JOHN'S LETTERS

POSTAPOSTOLIC WORKS:

1 Clement Ignatius's letters
Shepherd of Hermas
The Didache

ROME

ROMAN REPUBLIC
(510–27 BC)

Julius Caesar
is assassinated
(March 44 BC)

ROMAN EMPIRE

JULIO-CLAUDIAN DYNASTY (27 BC—AD 68)

Octavian Augustus Caesar

Tiberius Caesar

Claudius Caesar

Nero Caesar

Gaius Caligula Caesar

FLAVIAN DYN.

Vespasian

Titus

Domitian

ANTONINE DYNASTY (AD 96–192)

Nerva

Trajan

Hadrian

AD 64~65
Nero persecutes
Christians,
Peter and Paul
are martyred

~AD 95
Domitian
persecutes
Christians

CHRISTIANITY

Paul's missionary
journeys
and letters
Birth of the
church in
Jerusalem
Council
in Jerusalem
James son
of Zebedee
is executed
James brother of
Jesus is stoned to
death in Jerusalem
Paul's conversion
Clement I
of Rome
The apostle John
dies in Ephesus
Papias of
Hierapolis

Jesus' birth

Jesus' death and resurrection

John the Baptist's ministry

JEWISH TERRITORIES

Herod the Great

Pontius Pilate

Felix

Festus

Herod Antipas

Herod Agrippa II

Herod Archelaus

Herod Agrippa I

Hyrchanus II

Annas

Caiaphas

Jerusalem
is destroyed
(AD 70)

Simon Bar Kokhba's
rebellion against
Rome (AD 132–135)

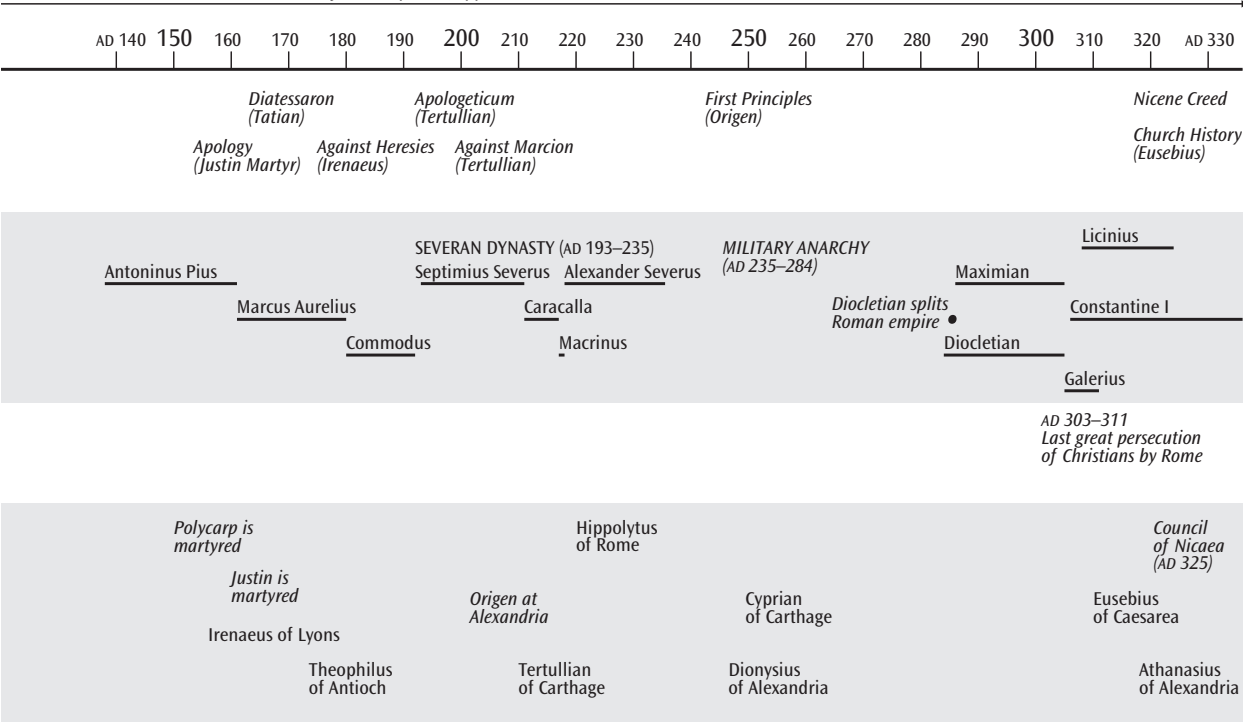
THE APOSTOLIC AGE

After Jesus rose from the dead, his followers quickly began proclaiming the news, and the movement of those who believed the message spread around the Roman world during the first century AD. The book of Acts and the letters of Paul and the other apostles record events in the Christian community during this period. For more information about the chronology of this time, see “Chronology of the Apostolic Age,” pp. 1818–1819.

THE TIME AFTER THE APOSTLES

By the end of the first century, all of the apostles of Jesus had died, but the church continued growing. Those early, postapostolic Christians saw themselves and their communities as being in continuity with the apostles. They maintained the faith that the apostles had given them while experiencing periodic, harsh persecution from their neighbors and from the Roman government. For more information, see “Introduction to the Time after the Apostles,” pp. 2201–2205.

See “Introduction to the Time after the Apostles,” pp. 2201–2205



Jewish people are dispersed from Judea

Overview Maps

Where did Abraham live, travel, and obey God's instruction to sacrifice his son (Gen 12-22)?
Why did Josiah confront Pharaoh Neco and lose his life (2 Kgs 23:29-30; 2 Chr 35:20-27;
Jer 46)? When Jesus was making his final trip to Jerusalem, why did he go through Samaria



(John 4:4)? How did Paul follow up with the churches he established during his first missionary journey (Acts 13–14, 16)? The answers to questions such as these can be understood more readily through the study of the geography of the Bible.

THE EASTERN MEDITERRANEAN AND THE NEAR EAST

The events in the Bible took place in the lands around the eastern MEDITERRANEAN SEA and in the Near East—the area from EGYPT through CANAAN and ARAM, to MESOPOTAMIA and PERSIA. The ancient Near East is the setting for the earliest events of recorded history, and it is the world in which the nation of Israel was formed and grew. Abraham journeyed from HARAN in upper Mesopotamia to Canaan (Gen 12). His descendants then moved to Egypt (Gen 46) and spent hundreds of years there before returning to Canaan and establishing the nation of Israel (Exod—Josh).



Almost 1,000 years later, after living in the land of Israel (see below), the descendants of Abraham returned to Mesopotamia as exiles (2 Kgs 17; 24–25). The Jewish people later returned to JERUSALEM and JUDEA and reestablished their community (Ezra—Nehemiah). After Jesus’ death and resurrection, the Christian community that began in Jerusalem spread as Paul and the other apostles took the Good News throughout the known world (Acts 2–28).



ISRAEL AND ITS NEIGHBORS

Many of the key events in the history of God’s people took place in and around Canaan, which came to be called the land of Israel (from DAN in the north to BEERSHEBA in the south). Not only did much of Abraham’s life take place in this land, but the nation of Israel lived here (Joshua—Nehemiah). Israel’s neighbors included other descendants of Abraham—namely, the people of EDOM, MOAB, and AMMON (see Gen 19; 25). In addition, the people of ARAM lived to the northeast, the people of PHILISTIA to the west, and the people of PHOENICIA to the north along the coast in and around TYRE and SIDON.

After the Exile, many Jews returned and reestablished the Jewish community in JERUSALEM and JUDEA (Ezra—Nehemiah, Haggai, Zechariah). Later, Jesus was born in Bethlehem of Judea, grew up in NAZARETH of Galilee, and died in Jerusalem (Matthew—John). He arose from the dead there, and the church had its beginning there (Acts). Even as the Good News about Jesus was spreading throughout the Mediterranean world, Jerusalem and Judea continued to play a role in the life of the Christian community until the destruction of Jerusalem in AD 70 (e.g., Acts 15).

UNDERSTANDING the geography of these and the other events of the Bible can provide a much clearer picture of what was happening and what it means. For this reason, many maps are included throughout the interior of the *NLT Study Bible*. Most books of the Bible include a map in the book’s introduction. All of the maps and many of the places on them are listed in the Features Index, pp. 2221–2236.

**OLD
TESTAMENT**

INTRODUCTION TO THE OLD TESTAMENT

The Old Testament is God's word to his people through the ages. It describes the creation of the world and humanity, the origin of sin, and the beginning of God's plan of redemption. Through it we gain a much clearer understanding of who God is, what he is doing, and how we should live.

The Old Testament stimulates our imaginations and arouses our emotions. It is made up of gripping stories of real events, stirring poems, and bracing exhortations. It teaches us God's plan, reveals God's will, and helps us make decisions. Reading the Old Testament is like looking into a mirror, for it reveals our soul. It plants a seed that grows, ultimately transforming our character.

Jesus emphasized the importance of understanding the Old Testament (Luke 24:25-27), and Paul was speaking primarily of the Old Testament when he wrote, "All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives" (2 Tim 3:16). The Old Testament provides us with a profound knowledge of God, ourselves, and the world.

SETTING

Israel's geography encompasses rugged *wadis* (seasonally dry river beds), agriculturally rich valleys, rolling hills, arid wilderness, and sandy coasts. The Bible describes Israel as a fertile land, one "flowing with milk and honey" (Exod 3:8, 17; Num 13:27). But a lack of rainfall can trigger devastating famines.

The land of Israel was previously called Canaan. Before the people of Israel occupied the land, Canaan was composed of a number of loosely allied city-states, each with its own king. The Canaanite people remained a political threat until the time of King David, who decisively defeated both the Canaanites and the Philistines. The Canaanite worship of Baal and Ashtoreth, however, continued to plague Israel.

Compared to the superpowers of the day (Assyria, Babylon, the Hittites, Egypt, and Persia), Israel was a small but strategically significant nation, located along the main route between Mesopotamia and Egypt.

Various nations controlled Mesopotamia throughout the OT: Assyria to the north, Babylon to the south, and Persia to the east. All three of these powers constantly tried to expand their borders.

Egypt was also a superpower during much of the OT period. The Nile River defined ancient Egypt and was the source of its wealth. During the time between Joseph and the Exodus, Egypt oppressed and enslaved the people of Israel as they grew from a family of seventy

individuals to a great nation. Egypt continued to play a role in the story of Israel. Toward the end of Israel's kingdom period, the last desperate kings hoped that Egypt would save Judah from the Babylonians. Egypt turned out to be "a reed that splinters beneath your weight and pierces your hand" (2 Kgs 18:21).

Directly north of Israel was Aram (Syria), with Damascus as its chief city. Israel experienced frequent conflicts with Aram, beginning during the time of David.

Toward the end of the OT period, the Persian empire gained power. Persia occupied the region just east of Mesopotamia. Persia's rise to power began in the mid-500s BC and included the defeat of Babylon in 539 BC. Judea became a province in the Persian empire and remained so until Alexander the Great defeated Persia in 331 BC.

THE OLD TESTAMENT STORY

The Bible begins with the account of creation (Gen 1–2). God created the heavens, the earth, and the first humans, and he pronounced it all "very good." God provided Eden, a wonderful place for human beings to live. Adam and Eve enjoyed a harmonious and fulfilling relationship with God and with each other.

All this changed quickly. Genesis 3 introduces the serpent, who injected discord into this harmonious world. The serpent taught Eve and Adam to distrust God, and they chose to rebel against God in the belief that they knew bet-

ter than God. This sin placed a barrier between God and humans and brought death to all humanity. God's holy presence became deadly to Adam and Eve, and God ejected them from Eden. Even in the midst of judgment for their sin, however, God remained involved, working for their redemption.

After Eden, the OT describes a split between those who chose to follow God and those who rejected him: for example, Abel and Seth versus Cain, righteous Noah versus his wicked generation, Isaac versus Ishmael, and Jacob versus Esau and Laban.

A crucial transitional point came when God offered great promises to Abraham. He called Abraham to leave Ur (around 2100/1900 BC) and "go to the land that I will show you" (Gen 12:1). Unlike Adam and Eve, Abraham trusted God and responded obediently to him. As a result, God began carrying out his redemptive plan for humanity through Abraham and his descendants. Thus, Abraham became the father of a great nation, with many descendants and much land. Genesis 12—Joshua 24 describes how God multiplied the descendants of Abraham and ultimately brought them into possession of the Promised Land of Canaan.

God desired that Abraham's descendants, the nation of Israel, would obey God and prosper in the land he gave them and that the surrounding nations would turn to the true God. However, like Adam and Eve in Eden before them, the

Israelites were not satisfied with all that God gave them, instead turning to false gods to find happiness. The rest of the OT continues the story of Israel’s persistent sin and God’s unwavering commitment to them. Although God consistently judged their sin, he also remained patiently involved with his people.

Following Israel’s settlement in Canaan, the period of the judges was marked by political fragmentation and spiritual confusion. God then allowed the people to choose a king to rule them. The monarchy began with the anointing of Saul (around 1050 BC), and it reached a high point with David (1011–971 BC) and the early part of Solomon’s reign (971–931 BC). Due to Solomon’s sin, however, God divided Israel into two parts, the northern and southern kingdoms, after Solomon’s death in 931 BC.

From the beginning of the divided monarchy (931 BC) to the end of the OT period (about 400 BC), the prophets called the people of Israel and Judah to return to God, but most trusted the surrounding nations and their false gods. The northern kingdom of Israel, with its capital Samaria, lasted until 722 BC, when Assyria conquered it and deported its people. The southern kingdom of Judah, with its capital Jerusalem, lasted until the Babylonians defeated it in 586 BC, destroying the Temple and taking many of the people of Judah into exile.

The destruction of Jerusalem and the Exile of the Israelites did not end Israel’s story. Even as the prophets had proclaimed devastating judgment on God’s people, they also announced a future hope for the remnant. The Exile lasted until 539 BC, when Persia defeated Babylon and allowed the Jews to return to Judah to rebuild Jerusalem and the Temple. By 515 BC, the Jews had rebuilt a smaller, second Temple (see Ezra 6:15). Ezra arrived in 458 BC and reestablished God’s law in Judah. In 445 BC, Nehemiah became governor of Judah and rebuilt the walls of Jerusalem. During the period after the Exile, many people of Judea finally worshiped the Lord, the God of Israel, exclusively. They also came to recognize the true significance of the OT records: God

had been giving them a written revelation of his will, his purposes, and his acts in Israel’s history.

The prophecy of Malachi, written a little before 400 BC, closes the OT story. The OT does not end with a strong sense of closure, but with anticipation of even greater things to come. The return to Jerusalem and the rebuilding of the Temple was a “down payment” of God’s redemption for his people. However, the prophets understood that these events were not the ultimate realization of hope.

THE CANON OF THE OLD TESTAMENT

The text of the OT was written over a period of approximately 1,000 years, beginning with Moses and extending to the Persian period following the Jews’ return to Judah from exile. God used Moses and many others—judges like Samuel, kings like David and Solomon, prophets like Isaiah and Jeremiah, priests like Ezra, and other people whose names we don’t even know—to write parts of Israel’s history and literature.

The Order of the Hebrew Bible

The order of books in the Hebrew Bible differs from the order of the books in English Bibles (see charts, below and at right). The Hebrew Bible is divided into three parts: Instruction (*Torah*), Prophets (*Nebi’im*) and Writings (*Ketubim*). Jesus re-

ferred to these divisions as “the law of Moses,” “the prophets,” and “the Psalms” (Luke 24:44). Jewish readers of the Hebrew Bible sometimes refer to their Scripture by taking the first letters of these three parts and forming the word “Tanak.”

The Hebrew Bible combines into twenty-four books the same material that is presented as thirty-nine books in the English OT. In the Hebrew Bible, the first five books constitute the *Torah*. This section, also called the Pentateuch, is unchanged in English Bibles. The second section, the Prophets (*Nebi’im*), has two parts. The Former Prophets, called the historical books in English Bibles, are followed in the Hebrew Bible by the Latter Prophets. The third section, the Writings (*Ketubim*), contains miscellaneous books, including the books of poetry and wisdom.

In later Judaism, the “Five Scrolls” (*Megilloth*) were read at the important feasts and arranged in order of their observance in the holiday calendar (see chart, “Israel’s Festivals,” p. 235): Ruth was read at the Festival of Pentecost, Song of Songs at Passover, Ecclesiastes at the Festival of Shelters, Lamentations at the anniversary of the destruction of Jerusalem (the 9th of Ab), and Esther at Purim.

The Order of the English OT

English Bibles follow the order of the Greek translation of the OT (the

1. Instruction (<i>Torah</i>)	2. Prophets (<i>Nebi’im</i>)	3. Writings (<i>Ketubim</i>)
Genesis Exodus Leviticus Numbers Deuteronomy	<i>Former Prophets</i> Joshua Judges Samuel (1 & 2) Kings (1 & 2) <i>Latter Prophets</i> Isaiah Jeremiah Ezekiel The Twelve: Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi	Psalms Job Proverbs Five Scrolls (<i>Megilloth</i>): Ruth Song of Songs Ecclesiastes Lamentations Esther Daniel Ezra–Nehemiah Chronicles (1 & 2)

Septuagint), which groups books according to genre and places the books within each genre in chronological order. The Greek and English OT begins with the Pentateuch. Next come the historical narratives; then the poetical books, arranged in chronological order according to their setting or traditional date of composition; and finally the prophets, in two parts. The major (largest) prophets appear in chronological order. They are followed by the twelve minor (shorter) prophets, which also follow a general chronological arrangement.

INTERPRETING THE OLD TESTAMENT

Christians sometimes find the OT difficult to read and understand, with content that seems strange and distant. What is the connection between Christianity and animal sacrifices, religious circumcision, strange dietary laws, the curses of the Psalms, and the history of ancient Israel? To understand the OT better, we must realize that it is an ancient book, with the oldest parts written some 3,500 years ago. It also comes from a culture, the ancient Near East, vastly different from ours. Most importantly, the books were written before the coming of Christ.

The following principles can help readers as they study the OT.

Read Each Passage in Context

With the Bible, as with all good literature, gaining a grasp of the whole helps us appreciate and understand the parts. We should

not treat a biblical book as a collection of isolated sayings. Rather, the books contain connected stories, instructions, and poems. The meaning of the individual verses can be discovered only in the flow of the whole literary piece, which occurs by reading large blocks at a time. While this principle does not stop us from turning to the middle of a biblical book to read a few verses, we should also seek to develop an understanding of the message of the whole book. In other words, we should exercise great caution not to distort God's message when we read small pieces of Scripture. The book introductions in the *NLT Study Bible* help with this process by providing an overview of each book's contents and message.

Identify the Genre of the Book and Passage

Contemporary readers are familiar with a variety of genres such as biographies, textbooks, and newspaper editorials. The content of the OT can also be grouped into genres. The genres in the OT include history (e.g., Samuel), treaty/covenant (e.g., Exod 19–24), sermon (e.g., Deuteronomy), poetry and prayers (e.g., Psalms), wisdom (e.g., Proverbs), prophecy (e.g., Jeremiah), and apocalyptic (e.g., Dan 7–12). Different genres should trigger different reading strategies. Just as we approach a biography differently than we approach a novel, we should try to understand how to approach the different genres of the OT. The book and section introductions in the *NLT Study Bible* offer help in understanding OT genres.

Consider the Historical and Cultural Background of the Book

The inspired authors of the OT lived and wrote in a time and culture very distant from ours. We should seek to understand what was taking place during the time period the author describes as well as the (often different) time period when the author was writing. For example, the book of Chronicles describes events that took place from the time of David to the Exile (about 1000–600 BC), but it was probably written in Judea following the return from exile (around 400 BC). Knowing the details and setting—both of the events that are described and of the time in which the book was written—will help us understand Chronicles and its message more clearly. The same holds true for other books of the OT.

Read the Old Testament in the Light of Christ's Coming

Jesus said that the whole OT anticipated his coming, suffering, and glory (Luke 24:25–27). Jesus is the center of biblical revelation. The OT anticipates him, and the NT describes him.

NT authors recognized this, so they frequently cited the OT to explain that the glorious events happening in their day were foreshadowed and foretold by the OT. Christians, too, should read the OT from the perspective of the death and resurrection of Christ. While it is crucial first to interpret each OT passage or book in the context of its original audience, we understand the OT better when we read it in light of its fulfillment in Jesus Christ.

MEANING AND MESSAGE

Scripture describes God's nature and explains his acts in history. By reading the OT, God's people learn about who God is by observing and participating in what he does.

God's Nature, Character, and Acts

God's special name in the OT is *Yahweh*. The name comes from the Hebrew word meaning "to be." God told Moses that his name means, "I AM WHO I AM" (Exod 3:14). In other words, God defines

Pentateuch	Historical Books	Poetry and Wisdom	Prophets
Genesis	Joshua	Job	Isaiah
Exodus	Judges	Psalms	Jeremiah
Leviticus	Ruth	Proverbs	Lamentations
Numbers	1 Samuel	Ecclesiastes	Ezekiel
Deuteronomy	2 Samuel	Song of Songs	Daniel
	1 Kings		Minor Prophets:
	2 Kings		Hosea
	1 Chronicles		Joel
	2 Chronicles		Amos
	Ezra		Obadiah
	Nehemiah		Jonah
	Esther		Micah
			Nahum
			Habakkuk
			Zephaniah
			Haggai
			Zechariah
			Malachi

himself. Nothing else defines him, but he defines everything. In most English translations, including the NLT, this name for God is usually translated “the LORD” (capitalized).

Most often, the OT describes God by picturing him in relationship. God relates to people as savior, king, shepherd, warrior, husband, and in many other roles. God also reveals who he is by what he does: for example, dividing the Red Sea, causing the walls of Jericho to fall, establishing David as king, allowing the Babylonian army to defeat Jerusalem, and restoring his people to the land after the Exile.

The primary message of the OT is that God saves his people and judges those who resist him. He passionately pursues his sinful people in order to establish a community that is in harmony with him, a kingdom that recognizes and serves its divine King.

There Is One God

The OT launches a sustained attack on the prevailing worldview of the ancient Near East, which was that the heavens and the earth, infused with deities, constitute the sum total of reality. The implications of this false worldview, which continues in much of the world today, are many and far-reaching:

- Because the heavens and the earth contain many diverse parts, many gods exist.
- Because the gods are the cosmos, we can manipulate the gods by manipulating the cosmos.
- Because humans are obsessed with sex, the gods are also.
- Because the universe exists without purpose, the gods have no purpose except survival through the acquisition of power—and so humans must pursue power as well.
- Because the gods are selfish and unmerciful, humans must seek their favor by appeasing their appetites.
- Because there are many gods, humans must seek the protection of their own gods against other people’s gods.

The OT asserts the very opposite of these beliefs and all others that grow out of a pagan worldview:

- The universe is unified as the creation of the one true God.
- He alone is God, in no way comparable to other so-called gods, and he has a completely separate existence from the cosmos.
- God cannot be manipulated through the cosmos because he is not the cosmos.
- God created the world as a universe with his own unified purposes. Human beings have meaning by fulfilling God’s purposes for them.
- Human beings are designed not to appease capricious and power-hungry gods but to worship and obey a loving Creator.
- Ultimate security and peace come from trusting and worshipping the Creator.

From beginning to end, the OT makes these and many related points in order to correct the seductive but incorrect and deadly pagan worldview.

God’s Covenants with His People

The concept of *covenant* is central to the message of the OT. From Genesis onward, the covenant becomes the most persistent metaphor for God’s relationship with his people (see “God’s Covenant Relationships” at Gen 12:1-9, p. 44). A covenant is a relationship that gives promises and imposes obligations. OT covenants were similar to treaties between two nations, where a Great King would enter into a relationship with a vassal nation (see Deuteronomy Introduction, “Literary Form,” p. 314). The term *covenant* describes the relationships God established with humanity and all creation through Noah (Gen 9:1-17), with Abraham and his descendants (Gen 15:1-21), with Israel through Moses (Exod 19:3-24:11), and with David and his offspring (2 Sam 7:8-16). God’s relationship with Adam also had the character of a covenant, complete with commands, promises, and warnings.

Each of God’s covenants builds on the previous ones; new covenants do not replace the old.

Through his covenants, God established special relationships between himself and his people. In the covenants, God made promises, stated obligations, and threatened judgment if his people did not obey him. When they disobeyed, God sent his prophets to warn his disobedient people, urging them to turn from breaking his law and return to faithful obedience. The curses stipulated in the covenant provide the basis for God’s judgment (see Deut 28), which he ultimately brought: Jerusalem was destroyed and most of the Israelites were sent into exile.

Yet God was not finished with his people: He brought some of them back from exile. They had been humbled and were more obedient—they finally stopped worshipping other gods and worshiped the Lord alone. God also promised to make a new covenant with them (Jer 31:31-34). In the context of this new covenant, God would “forgive their wickedness” and “never again remember their sins” (Jer 31:34), causing all Israel finally to know and obey him.

The establishment of the new covenant came with the Messiah. Jesus Christ, God’s promised Savior and King, fulfilled the old covenant (Matt 5:17-20) and initiated the new covenant, a relationship with all who trust in him (John 3:16; Acts 2:38-39) based on his own sacrifice (Luke 22:20). Those who participate in this relationship inherit eternal fellowship with God and all his people (John 3:36; 5:24; Rom 5:21; 1 Jn 2:24-25).

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ARCHAEOLOGY AND SOURCES FOR OLD TESTAMENT BACKGROUND

In the past two hundred years, archaeology has experienced a huge information explosion in terms of both artifacts and texts from the ancient Near East. Every item must be placed into a large historical context, and, where relevant, must cautiously be placed in a proper relationship to biblical materials. Properly identified and interpreted, archaeological materials may illustrate, illuminate, demonstrate, confirm, or challenge the biblical text. These same artifacts and texts cannot be used at a theological level to “prove” the spiritual, religious, or theological claims of the biblical text. It is obviously impossible for a spade or a trowel to prove or disprove the spiritual revelations and assertions of Scripture. But these materials may confirm and make plausible certain historical perspectives and claims of those texts. It is fair to say that archaeology validates Hebrew history and explains many formerly obscure terms and traditions in both the OT and NT. It thus provides an authentic background for the prophecies culminating in Jesus Christ.

THE DEVELOPMENT OF BIBLICAL ARCHAEOLOGY

Modern archaeology in the Middle East began when Napoleon took with him into Egypt (1798) a team of specialists to record the ancient wonders of Egypt. They happened to find the Rosetta Stone (1799), which provided the unexpected key to the decipherment of Egyptian hieroglyphics (1819, 1822). The floodgates opened to a heightened interest in the wonders of the ancient Near East and to the light they might shed on the Bible—the ancient Near East’s greatest religious, literary, and historical artifact. In 1845, Akkadian (the language of old Babylon) was deciphered using the Behistun Inscription (518 BC), which, like the Rosetta Stone, was inscribed in three languages. The deciphering of several other languages soon followed.

After that, the archaeology of the ancient Near East prospered and drew worldwide attention. Archaeologists, scholars, and treasure hunters were amazed at the creation and flood stories, legal documents, ancient civilizations and languages, religious and theological systems, sacrificial rituals, tabernacles, temples, palaces, wisdom literature, covenants and covenantal forms and rituals, war stories, birth stories, king lists, pagan prophetic parallels, and much more.

In the beginning, it was treasure hunters who made many of the significant finds, and their methods were often haphazard and caused

destruction of important archaeological sites. The scientific study of ancient tells (strata of dirt and cultural debris compacted together into mounds over the millennia) began in Palestine in 1890, when Flinders Petrie adopted methods used to excavate Troy, systematically unearthing and studying the various strata (layers of occupation) of a city. This approach to archaeology in Palestine flourished as appropriate techniques, tools, and record-keeping developed. Today, a combination of methods is employed, including “surface surveys” and aerial photography used to get information about whole regions.

THE CONTRIBUTION OF BIBLICAL ARCHAEOLOGY

Various ancient Near Eastern texts and artifacts have helped scholars paint—both with a broad brush and in some cases with detail—a cultural and historical backdrop of OT eras across the centuries. Ancient texts and artifacts help us see the OT in its larger context and better understand its history, its literary qualities, and even its theological perspectives.

In principle, archaeologists have no particular interest in “proving the truth” of the Scriptures. And in fact, it is sometimes difficult to reconcile interpretations of archaeological data and the evidence of Scripture. Such conflicts are few in number, however, and tend to diminish noticeably as new infor-

mation is forthcoming. The huge cache of ancient Near Eastern material makes the historical reliability of the OT arguably firm.

These archaeological source materials show the people of Israel as fellow participants in the ancient Near East of their day. It is possible to see the men and women of Scripture as real persons, as true children of their age, grappling with life’s problems. And from time to time they catch a vision of God as all powerful and all holy, as guiding the destinies of individuals and nations, and as bringing about his purposes in history. Ancient texts and artifacts show that Israel shared in the social structures and worldviews of the surrounding cultures. But these texts and artifacts also show striking contrasts between the people of Israel and the world in which they lived—for Israel claimed a relationship with the Lord, the one true God, and did not worship many gods as neighboring nations did. The people of Israel’s faith in and experience of the Lord make them unique in the ancient world, a uniqueness that comes into vibrant, colorful relief through the texts and artifacts of the ancient Near East.

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Ancient Texts and Artifacts Relating to the Old Testament. The Old Testament was written in a complex era of history, and many parallels to the OT have been found in ancient artifacts and documents. This chart lists many of these items with their original date and a description. The “Sources” column lists English translations of the texts of these artifacts; the abbreviations are listed under “Primary Sources,” above. The final column lists OT passages that parallel these sources in some manner: In some cases, the ancient source is similar to its OT parallels or provides cultural background; in other cases, the ancient source corroborates specific OT details.

Title	Date	Description	Sources	OT Parallels
Memphite Creation	2700 BC	Egyptian creation account	RANE 63–65; OTP 3–6	Gen 1–2
Famine Stela	2700 BC	Egyptian monumental texts with seven years of famine as a motif	COS 1.53	Gen 12, 41
Sumerian Proverbs	2600~2000 BC	Examples of Sumerian proverbs	COS 1.174–175	Proverbs, Ecclesiastes
Ebla Archives	2500 BC (about)	A huge cache of Sumerian texts that depict the pre-patriarchal world	OTP 240–243	Background of Genesis
Instructions of Ptah Hotep	2500 BC (about)	One of Egypt’s great wise men teaches his son how to succeed in life and vocation	OTP 283–288; RANE 182–184	Prov 2, 6, 23, 25–26; Ecclesiastes
Ra and the Serpent	2400 BC	Egyptian story that pictures the sun and a serpent in opposition	OTP 28–31	Gen 3
Gudea Cylinders	2000s BC	Sumerian instructions to build a temple	ANET 268–269	Exod 25–40; 2 Sam 7–8; 1 Kgs 6
Sargon Legend	2000s BC	An Akkadian legend: Sargon I rescued from a river in a basket	RANE 75–76; OTP 55–58	Exod 2
Dream Interpretation	2000 or 1300 BC	An Egyptian list of how to interpret a dream	COS 1.33	Gen 40–41
Lament over Ur	2000 BC (about)	A Sumerian laments the fall of the city of Ur and abandonment by the gods	RANE 222–225	Lamentations
Prophecies of Neferti	1990 BC (about)	Egyptian prophecies: Neferti “predicts” Pharaoh Amenemhet I (1991–1960 BC)	RANE 210–212; OTP 235–240	1 Kgs 13; Dan 2–6
Epic of Gilgamesh	1900 BC	Sumerian and Akkadian epic: the great flood, death, a “Noah” figure, and the search for eternal life	RANE 66–70; COS 1.132; OTP 11–20	Gen 6–9
Lipit-Ishtar Laws	1800s BC	Collection of Sumerian laws	RANE 106–109	Exod 19–24; Deut 12–26
Travels of Sinuhe	1800–1000 BC	An Egyptian narrative that includes descriptions of Canaan and Syria	RANE 76–82; COS 1.38	Gen 37–50
Code of Hammurabi	1750 BC (about)	Akkadian laws that parallel the laws of Moses	RANE 111–114	Exod 20–24; Lev 16–26; Deut 12–26
Sumerian King Lists	1700s BC	Lists of Sumerian kings, including long life spans before the flood	RANE 150–151; OTP 21–32	Gen 5; Deut 17:14-20; 1 Sam 8; 12
Mari Tablets	1700s BC	Akkadian correspondence between famous kings reflecting conditions during the patriarchal era; mention of “Habiru”	OTP 318–322	Genesis—Numbers
Atrahasis Epic	1700s BC	Sumerian creation and flood stories; “Noah” figure	RANE 21–31; COS 1.130	Gen 1–11
Hittite Laws	1650–1200 BC	Hittite legal texts arranged by topics; scapegoat laws and levirate laws	RANE 115–116; OTP 70–72	Exod 19–24; Deut 12–26; Lev 17–26
Emar Tablets	1550–1200 BC	Akkadian tablets containing important legal, ritual, and religious texts	RANE 127; COS 1.123–126; 2.137	Lev 8:30; 23:1-44; Num 28–29; Deut 16, 31–32

Title	Date	Description	Sources	OT Parallels
Amarna Letters and Tell el-Amarna Tablets	1550~1150 BC	Akkadian letters written by Canaanite kings seeking Egypt's help against invading enemies, including "Habiru"	RANE 166-168; OTP 77-80	Joshua (Israel's invasion might be reflected)
Egyptian Love Songs	1400~1000 BC	Egyptian dialogues and monologues using sensual language	RANE 192-193; OTP 297-301	Song of Songs
Nuzi Tablets	1400s BC	Hurrian texts describing various social, religious, legal, and political customs	RANE 72-74; COS 3.121	General OT background; references to Baal cult
Ras Shamra Tablets	1400s BC	Hundreds of tablets that illuminate pagan religion in Ugarit and perhaps in Canaan	COS 1.88, 104; OTP 263-274	Understanding of pagan religious practices; references to Baal cult
Hittite Treaties	1400-1200 BC	Hittite documents that illustrate covenantal forms	RANE 97-100	Exod 19-24; Deuteronomy; Josh 24
Rituals against Reptiles	1350 BC	Ugaritic prayers to render a serpent's venom powerless	COS 1.94	Num 21:4-9; Deut 32:33
Hymn to Aten	1300s BC	An Egyptian poem praising the sun	RANE 196-197	cp. Ps 104
Urim and Thummin	1300, 800s, 600s BC	Hittite, Akkadian, and Egyptian texts related to discovering the gods' will	COS 1.78, 127	Exod 28:30; Lev 8:8; Deut 33:8; Ezra 2:63; Neh 7:65
Tale of Two Brothers	1225 BC	An Egyptian tale: A man rejects his sister-in-law's advances	COS 1.40	Gen 39
Merneptah Stela	1209 BC	Pharaoh Merneptah's monument recording his campaigns; first mention of Israel outside of OT	RANE 160; OTP 81-84; COS 2.6	Joshua
Hittite Proverbs	1200s BC?	Various Hittite proverbs	COS 1.81-82	Proverbs; Jer 31:29
Kherem: A Thing Devoted	1200s BC	A Hittite text that records things "devoted" to a god for destruction	COS 1.72	Lev 27:28-29; Josh 6:17-19, 24; 1 Sam 15:2-3
Annals of Rameses III	1200 BC (about)	Egyptian annals describing battle(s) of Rameses III with the Sea Peoples, including the future Philistines	ANET 262-263; OTP 151-154	Judg 13:1-16:31; 1 Samuel
Neo-Assyrian Laws	1100s BC	Laws of the Neo-Assyrian Empire	RANE 114-115	Exod 19-24; Deut 12-26
Travels of Wenamun	1090 BC	An Egyptian semi-fictional travelogue that includes descriptions of Canaan	RANE 212-215; COS 1.41	Gen 34
Ludlul Bel Nemeqi	1000s BC	The sufferings of a noble Babylonian, somewhat reminiscent of Job	RANE 177-179; COS 1.153	Job
Enuma Elish	1000 BC (about)	Akkadian cosmology and creation	RANE 31-50	Gen 1-2
Babylonian Theodicy	1000~500 BC	A sufferer and a companion dialogue about life and suffering	RANE 179-182	Job, Ecclesiastes
Dialogue of Pessimism	1000~500 BC	A slave and his master discuss the lack of real value in anything	COS 1.155	Job, Ecclesiastes
Inscription of Shoshenq I	920 BC	An inscription by Egyptian pharaoh Shoshenq I (Shishak)	ANET 242-243	1 Kgs 11:40; 14:25-28
Assyrian Eponym Canon	910-612 BC	A list of selected officials for each year along with natural events that facilitate dating with the modern calendar	COS 2.1131	1-2 Kings; see "The Chronology of Israel's Monarchy," p. 562
Gezer Calendar	900 BC	Oldest example of Canaanite (old Hebrew); describes agricultural cycles	RANE 171	
Annals of Shalmaneser III	850~824 BC	Royal annals describing Shalmaneser III's incursion into Syria-Palestine and mentioning Ahab and Hadadezer	OTP 176-181	1 Kgs 16-22; 2 Kgs 9:1-10:33
Tell Dan Inscription	850 BC (about)	An Aramaic inscription containing the first reference outside the OT to the "house of David"	RANE 165; COS 2.39; OTP 160-161	1 Samuel-2 Kings
Mesha Stela, Moabite Stone	850 BC	Moabite monuments that list Omri, Ahab, King Mesha, and possibly the house of David; concept of <i>kherem</i>	RANE 160-162; OTP 157-159	Deut 7:26; Josh 6:17, 40; 1 Kgs 11:44; 16:21-28; 2 Kgs 3:4; 25:30
Black Obelisk	827 BC	Akkadian monument that describes the successor of Shalmaneser III and mentions Jehu and Ahab	RANE 144-145; OTP 122-124	1 Kgs 19:16; 2 Kgs 8:7-15; 9:1-13; 10:31-36

Title	Date	Description	Sources	OT Parallels
Zakkur Inscription	800 BC	Zakkur, king of Hamath, honors his god, mentions Ben-hadad	RANE 163–165	1 Kgs 15; 19–20; 2 Kgs 6; 8; 13
Babylonian Chronicles	745–120 BC	Yearly records covering a period that included many biblical events, including 722, 605, 597, and 539 BC	RANE 155–159; COS 1.137	1 Kgs 2:10; 11:43; 2 Kgs 17–24; Jer 37:1; Dan 5:30; 6:28
Annals of Tiglath-Pileser IV (Pul)	744–727 BC	Annals of the king who founded the Neo-Assyrian empire; encounters with Israel	RANE 145; OTP 125–126	2 Kgs 15–16; 2 Chr 28:16–21; Isa 7:1–8:10
Annals of Sargon II	722–706 BC	Akkadian king Sargon II describes his conquest of Samaria and destruction of the northern kingdom of Israel	RANE 145–146; COS 2.118A; OTP 127–129	cp. 2 Kgs 17–18; Isa 10:27–32; 14:1–32; 20:1
Siloam Inscription	701 BC	Hebrew inscription describing the completion of Hezekiah's tunnel	RANE 171–172	2 Kgs 20:20; 2 Chr 32:30
Sennacherib Prism	701 BC	Akkadian inscription describing Sennacherib's invasion of Judah and siege of Jerusalem	RANE 146–147; OTP 139–140	2 Kgs 18–20; Isa 36:1–39:8
Balaam Inscription	700 BC	Inscription in Aramaic recording the name of Balaam, a “good prophet” who died as a result of his actions	RANE 225–226; COS 2.27; OTP 124–126	Num 22–24, 26
Wisdom of Ahiqar	700–650 BC	An Assyrian court tale and the instructions of a wise court official	RANE 189–191; OTP 283–288	Gen 37–50; Proverbs, Daniel, Esther
Yavneh Yam Ostrakon	600s BC	A short inscription in Hebrew: A fieldworker pleads for his cloak, which his supervisor had unjustly confiscated	RANE 170; COS 3.41; OTP 331–332	Exod 22:25–27; Deut 24:12–17; Prov 14:9; 25:20
Seal of Baruch	600 BC (about)	A clay impression found in Jerusalem with Baruch's name		Jer 36; see “Baruch the Scribe,” p. 1283
Instructions for Amenemope	600s–500s BC	Egyptian wisdom teaching: self-control, kindness, altruism, and the ideal man	RANE 187–189; COS 1.47	Prov 22–24
Babylonian Administrative Document	595–568 BC	Documents describe the good fortune of Judah's king Jehoiachin at the court of Babylonian king Evil-merodach	ANET 308	2 Kgs 25:27–30
Lachish Ostraca	589–586 BC	Clay tablets in Hebrew describing royal military administration and the plight of those under siege	RANE 168–169; OTP 134–136	1 Kgs 17:19; 19:7; Jer 26:20–22; 34:6–7
Nabonidus Chronicle	556–539 BC	Nabonidus's chronicle of his stay in Tema and the fall of Babylon	ANET 305–307; COS 1.89	Dan 5 (Belshazzar)
Seal of Temah	538–445 BC	A stone seal used by one of the Levitical families who went into exile	<i>The Jerusalem Post</i> , Jan 17, 2008	Neh 7:55
Cyrus Cylinder	518 BC	Cyrus recorded his conquest of Babylon in 539 BC and gave his theological explanation of the events	RANE 147–149; OTP 193–195	2 Chr 36:22–23; Ezra 1:1–4; 6:1–15; Isa 44:26–28; Dan 5:30; 6:28
Elephantine Papyri	400s BC	These Aramaic papyri describe life among Jews who fled to Egypt after the fall of Jerusalem	ANET 222, 491, 548–549	Jer 42–44
Murashu Tablets	400s BC	Akkadian tablets describing economic transactions between Babylonians and Jews who remained in Babylon	ATSHB 41	Ezra—Esther
Dead Sea Scrolls	300 BC (about)—AD 100	Some of the oldest copies of OT manuscripts and many extracanonical documents	Wise et al., <i>The Dead Sea Scrolls</i>	

INTRODUCTION TO THE PENTATEUCH

*Yahweh! The LORD! The God of compassion and mercy!
I am slow to anger and filled with unfailing love and faithfulness.
I lavish unfailing love to a thousand generations. I forgive iniquity, rebellion, and sin.
But I do not excuse the guilty.*

EXODUS 34:6b-7a

The Pentateuch, the first five books of the Bible, tells the story of how sin entered God's perfect world and how God responded. It introduces Abraham and his descendants as agents of blessing in a world under the curse of sin and death. This collection, Israel's foundational documents, thus offers a sobering yet inspiring picture of God's relationship with humankind.

SETTING

To help them remain true to God, the Israelites who had left Egypt needed a written record of their own history and mission. The Pentateuch recounts the story of God's grace to Israel. God rescued the people of Israel from slavery in Egypt, called them to a special covenant relationship with himself, revealed his will to them, and took care of them as they traveled through the wilderness. Finally, they stood on the verge of entering the land of Canaan, which God had promised to their ancestors.

SUMMARY

The Pentateuch begins with the book of Genesis, which recounts God's grace in the beginnings of human history and in the lives of Israel's ancestors. God created humankind in his image and authorized humans to govern the world in his place (cp. Ps 8). When Adam and Eve rebelled against God, he

did not destroy them immediately, but their sin put them and their descendants under the curse of death. Eventually God judged humanity, but mercifully spared righteous Noah and his family. While the curse of sin and death continued to hang over the human race, God called Abraham and his family and established an eternal covenant with them that included a series of generous promises: innumerable descendants, permanent title to the land of Canaan, rule over the land, and blessing to all the nations of the earth. Often, Abraham's descendants proved themselves faithless and unworthy of the privilege. But God kept his commitment to save and bless the human race.

As the book of Exodus opens, the favored family had been enslaved by the Egyptians, and seventy individuals had grown into the nation of Israel. Then God rescued the Israelites from Egypt (Exod 1-18) so that he could establish them as his covenant people, a holy nation

(Exod 19:4-6). God's revelation of himself at Sinai (Exod 19-40) is the pivotal event in the Pentateuch.

In the book of Leviticus, God revealed to his people how to maintain a relationship with him, the means of forgiveness for their sin, and how they should live.

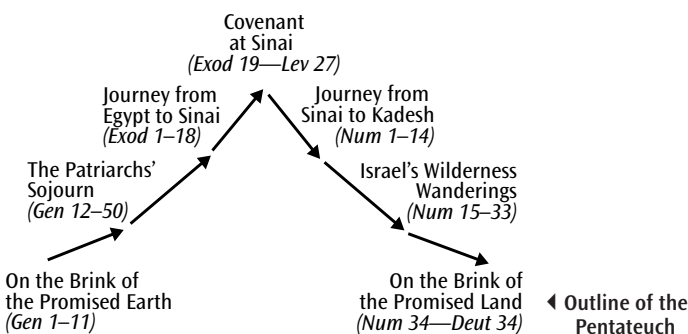
Numbers describes Israel's journey from Sinai to the plains of Moab. God accompanied and provided for his people on their journey, despite their repeated rebellion.

Finally, Deuteronomy records Moses' final pastoral addresses to the community of Israel. Moses detailed the significance of God's covenant and urged the Israelites to stay true to their Redeemer. If the people were to enjoy the blessings of the covenant, they needed to be faithful to God. So Moses challenged them to devote themselves anew to God and God alone as they prepared to cross the Jordan River to enter the Promised Land.

AUTHORSHIP

Jewish and Christian tradition recognize Moses as the author of the Pentateuch, and many scholars continue to believe that Moses wrote much of the Pentateuch and that the entire document bears his stamp and authority.

Yet this view is not universal. Critical scholars since the mid-1800s have argued that the Pentateuch was written no earlier than the 600s BC and is the product of a complex literary evolution. The prevailing critical view, the *Documentary Hypothesis*, is that Genesis—Deuteronomy were



compiled from various sources by different groups of people. This hypothesis uses the different names for God, repeated stories, and theological emphases to propose that the Pentateuch comes from four sources: J ("Jahwist," from "Yahweh"), E ("Elohist," from "Elohim"), D ("Deuteronomic," from Deuteronomy), and P ("Priestly"). It is thought that these sources were written and collected between 850 BC and 445 BC, gradually being combined and edited until around Ezra's time (400s BC). This theory has prevailed in the scholarly world since Julius Wellhausen (1844–1918) made it popular.

However, advances in literary studies are again pointing back to Moses as the primary author of the Pentateuch. Critical scholars do not agree on the underlying sources for many passages, and additional sources have been invented to cover passages that do not fit the theory. The theory also fails to satisfactorily explain the emergence of Israel's monotheism in a totally polytheistic world. It assumes that the biblical writers borrowed most of their religious ideas from pagan predecessors. According to the biblical records, however, everything the Israelites borrowed from their neighbors was polytheistic and idolatrous. Israel's monotheism could not have been borrowed.

Archaeological discoveries have also called into question many of the criteria used in the Documentary Hypothesis. For instance, other writings from the ancient world confirm the use of different names for God, repeated stories, and ideas that were supposedly too advanced for ancient Israel, and the stories about the patriarchs fit their surrounding culture. These discoveries give background to the texts and contradict the assumptions of the Documentary Hypothesis. Archaeological finds continue to erode the rationale for dating the writing or editing of these books to later eras.

In recent years, with increased awareness of archaeology, critical scholars have begun to study the literary forms in the ancient Near East and in the Bible. *Form criticism* proposed that there was an oral tradition that lay behind the later written texts; by comparing these proposed oral forms, we could understand both the meaning and

the function of the text. Other approaches have focused on tracing how the traditions developed, how the traditions were used in religious settings, or how the literary genres functioned.

Such theories often seem unnecessarily complicated and conjectural. Evidence in the Pentateuch itself suggests that Moses did keep records of some of Israel's experiences during the wilderness wanderings (Exod 17:14; 24:4, 7; 34:27; Num 33:1-2; Deut 31:9, 11). Many features in specific accounts point to a date of composition in the late Bronze Age (1500s–1200s BC, the era of the Exodus). The OT frequently credits Moses with writing the Pentateuch or portions of it (e.g., Josh 1:8; 8:31-32; 1 Kgs 2:3; 2 Kgs 14:6; Ezra 6:18; Neh 13:1; Dan 9:11-13; Mal 4:4), and the New Testament strongly connects the Torah with Moses (Matt 19:8; John 5:46-47; 7:19; Acts 3:22; Rom 10:5).

Do these facts confirm that Moses wrote the Pentateuch as we have it? Not necessarily. Several difficult factors remain. First, following the custom of literary works in the ancient Near East, the Pentateuch nowhere names its author. Second, Moses could not have recorded the account of his own death (Deut 34). Further, he would not have known of a place in northern Israel called Dan (Gen 14:14; cp. Josh 19:47; Judg 18:28-29), and he would not have referred to the conquest of Canaan as a past event (Deut 2:12). Thus, the text itself shows signs that it was updated for completeness (e.g., the death of Moses) or clarification for a later audience (e.g., Gen 14:14; 36:1; Deut 2:10-12). Some suggest that the reason the grammar and syntax of Deuteronomy resemble that of Jeremiah, who lived more than 500 years after Moses, is that later scribes updated the language. Such changes would be similar to updating translations of the Bible by replacing old expressions ("Behold") with contemporary ones ("Look").

We can conclude that Moses probably wrote down the speeches he delivered (Deut 31:9-13) and either wrote or arranged for the transcription of the revelation he received on Mount Sinai. It is plausible that he authorized others to write the stories and genealogies of the patriarchs that previously

had been passed on orally. Just as the pieces of the Tabernacle were constructed and woven by skilled craftsmen and then finally assembled by Moses (Exod 35–40), so literary craftsmen might have composed bits and pieces that make up the Pentateuch and submitted them to Moses, who ultimately approved them. We can only speculate when these pieces were finally edited in their present form, although the narrative frame of Deuteronomy suggests it occurred sometime after the death of Moses. But by the time David organized Temple worship, the content of the Pentateuch as we know it was apparently fixed.

Genesis and the other books of the Pentateuch can thus be understood as the product of Moses' genius under God's inspiration, with later editorial adjustments. Later writers—including the New Testament authors—spoke of "The Torah of Moses," or "The Book of the Torah of Moses," or, as Jesus himself said, "Moses . . . wrote about me" (John 5:45-46). Moses might not have been the only author or editor of the Pentateuch, but the Pentateuch fundamentally and substantially comes from Moses, and the Israelites accepted it as bearing the full force of his authority.

HISTORICAL RELIABILITY

A number of critical scholars view the early chapters of Genesis as mythological *representations* of cosmic and human origins, like similar Babylonian accounts, rather than historical *presentations* of what actually happened. Recently, this same kind of skepticism has characterized views toward the patriarchs, as well as toward Moses and the Exodus. These scholars note that archaeological discoveries do not specifically identify any of the characters or the events in the Pentateuch. However, the issue is not quite so simple. When it comes to archaeological proof, the absence of evidence is not evidence of absence. Discoveries during the past century enable us to reconstruct patterns of life and an outline of ancient Near Eastern history in which the events described in the Pentateuch are quite at home.

LITERARY GENRES

We often call the first five books of the Bible the *Pentateuch* ("five

containers"). The New Testament refers to these books as "the law of Moses" (Luke 24:44). This designation comes from the early Greek translators of the Old Testament, who almost always rendered the Hebrew term *torah* as *nomos* ("law"), even though the Hebrew word *torah* actually means "instruction."

It is misleading to refer to the Pentateuch as "the law," because large portions are not law at all. It is, however, fitting to call the whole collection *torah* ("instruction"). The Torah includes inspired narrative (Genesis; Exod 1–20; 32–40; Lev 8–10; Numbers); poems and hymns (Gen 49; Exod 15; Deut 32; 33); genealogies (Gen 5, 10, 11, 36); covenant documents (Exod 19–24; Deuteronomy); civil, ceremonial, and moral laws (Exod 21–23); sermons (Deuteronomy); and prayers (Exod 32; Num 14).

INTERPRETATION

Several principles guide us as we read and interpret the Pentateuch:

1. These texts were originally read aloud, and the reading involved large sections at a time. Chapter and verse divisions were not part of the original and can detract from our understanding. Each verse and paragraph should be read within its larger context.

2. The Pentateuch was written more than 3,000 years ago. It used ancient literary standards and addressed ancient issues. For example, although Genesis 1–2 affects how Christians today respond to theories of evolution, the passage was written to address ancient rather than modern concerns.

3. The differences among genres of text require that we interpret them differently. Therefore, as we read the narratives and delight in the human interest elements, we should recognize that God is the ultimate hero in all the stories. Similarly, as we read the laws of Exodus and Leviticus, we should try to establish the theological significance that these regulations had for OT Israel and reflect on how their message applies to us today.

4. The Pentateuch records only the beginning and the early chapters of the larger story of divine

revelation that ultimately culminates in Jesus Christ. The seeds of promise for a Messiah are found in God's promise to crush the head of the serpent through the offspring of the woman (Gen 3:15); in the offspring of Abraham (Gen 22:17); in the descendants of Judah (Gen 49:10), who received eternal title to the scepter of Israel; and in the star that the pagan prophet Balaam saw on the distant horizon (Num 24:17). These seeds bore fruit later in the biblical record.

MEANING AND MESSAGE

The Pentateuch provided ancient Israel with an awesome picture of God, an image that separated him from the false gods of other nations. Yahweh, the God of Israel, is the only God—no other god exists (Deut 4:32–40). Yahweh, the God of Israel, is the Creator of the heavens and the earth. Yahweh, the God of Israel, is a God of grace; he deals patiently with sinners, saving them and calling them to covenant relationship with himself, revealing his name and his will to them, providing for their needs, and walking with them in fellowship and love.

In the account of creation, the Pentateuch reveals important lessons about the universe. God created the world by speaking it into being. He created a perfect world, characterized by light and life and order. But the devastating effects of sin replaced light with darkness, life with death, and peace and order with confusion and pain. Yet God promised ultimate victory, guaranteeing that the head of the serpent who introduced sin to humankind would be crushed.

The Pentateuch introduces us to God's covenant relationships with human beings. All of God's covenants are gracious. He invites his human partners into a special relationship and calls on them to respond with holy living because of the special role they play in his plan of redemption. By grace, God drew Noah into covenant relationship by saving him from the Flood. By grace, God called Abraham out of the pagan city of Ur in Babylonia to establish a covenant relationship. By grace, God called Israel to

be his people, and at Mount Sinai God confirmed for the nation his covenant with Abraham.

Although the covenants all originated in God's gracious heart, they still called for an obedient response from the human partners. However, God never wanted this obedience to be driven by a mere sense of duty or quid pro quo. Instead, the text of the Pentateuch reveals a consistent pattern of conduct for the Lord's people to follow in loving obedience and grateful response to God's saving work. Because God chose Israel to be his people and bound himself to them in covenant relationship, he desired that they express their faithfulness to him.

Despite the unified message of Scripture that people have never been saved by keeping the law (see Gen 15:6; Deut 7:7–8; Pss 40; 51; Isa 1:10–20; Rom 4:1–17; Gal 3:6–7), many people erroneously think that people in the Old Testament were saved by keeping the law. However, grace has always preceded law. God rescued Israel from their slavery in Egypt *before* he gave them the law. While God required the Israelites to obey the law in order to receive blessing and to fulfill the plan God had for them, the motivation for their obedience should have been gratitude that God had saved Israel and revealed his will to them.

In short, the Pentateuch contains the Torah—the instruction—that God gave Israel at its founding. Priests were to teach it and model it (Deut 33:10; 2 Chr 15:3; 19:8; Mal 2:6, 9; cp. Ezra 7:10; Jer 18:18; Ezek 7:26). Psalmists praised it (e.g., Ps 19:7–14; 119), prophets appealed to it (Isa 1:10; 5:24; 8:20; 30:9; 51:7), faithful kings ruled by it (1 Kgs 2:2–4; 2 Kgs 14:6; 22:11; 23:25), righteous citizens lived by it (Ps 1), and unfaithful Israel was judged by it (Deut 28:15–68; 2 Chr 36:11–21). Only Jesus Christ kept it and completely fulfilled it (Matt 3:15).

FURTHER READING

VICTOR HAMILTON
Handbook on the Pentateuch (2005)
G. HERBERT LIVINGSTON
The Pentateuch in Its Cultural Environment (1974)

THE BOOK OF Genesis

Genesis is the book of beginnings—of the universe and of humanity, of sin and its catastrophic effects, and of God’s plan to restore blessing to the world through his chosen people. God began his plan when he called Abraham and made a covenant with him. Genesis traces God’s promised blessings from generation to generation, to the time of bondage and the need for redemption from Egypt. It lays the foundation for God’s subsequent revelation, and most other books of the Bible draw on its contents. Genesis is a source of instruction, comfort, and edification.

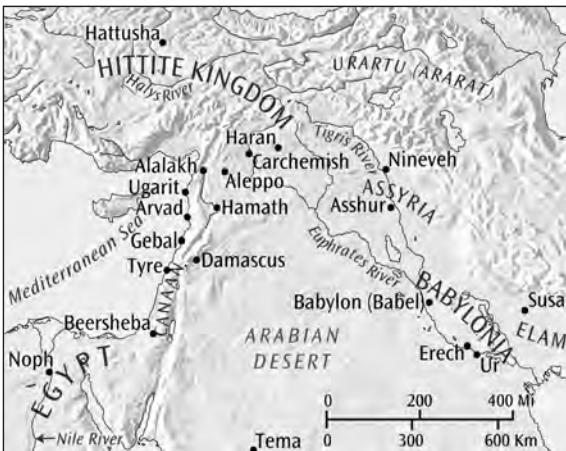
SETTING

When Genesis was written, the children of Israel had been slaves in Egypt for 400 years. They had recently been released from bondage and guided through the desert to meet the Lord at Mount Sinai, where he had established his covenant relationship with them and had given them his law through Moses. Israel was now poised to enter the Promised Land and receive the inheritance that God had promised Abraham.

While enslaved in Egypt, the Israelites had adopted many pagan ideas and customs from their Egyptian masters (e.g., Exod 32:1-4). They were influenced by false concepts of God, the world, and human nature (e.g., Exod 32), and were reduced to being slaves rather than owners and managers of the land. Perhaps they had forgotten the great promises that God had made to Abraham, Isaac, and Jacob, or perhaps they had concluded that the promises would never be fulfilled.

Before entering the Promised Land, the Israelites needed to understand the nature of God, his world, and their place in it more clearly. They needed to embrace their identity as descendants of Abraham, Isaac, and Jacob.

Genesis provided the needed understanding.



◀ **The Ancient Near East, about 2100 BC.** Humanity spread out from the mountains of URARTU (ARARAT) and populated the early centers of civilization. By the time of the patriarchs (Abraham, Isaac, and Jacob), many of the cities were ancient.

- ASSHUR 2:14; 10:22; 25:3; 25:18
- ASSYRIA 10:11
- BABYLON (ABEL), BABYLONIA 10:9-10; 11:1-9; 14:1, 9
- CANAAN 9:18-27; 10:18-19; 12:5-10
- DAMASCUS 14:15; 15:2
- EGYPT 12:10–13:1; 15:18; 37:28-36; 39:1–50:26
- ELAM 10:22; 14:1, 9
- ERECH 10:10; Ezra 4:9
- HAMATH 10:18; 2 Sam 8:9-10; 2 Kgs 14:28; 23:33
- HARAN 11:26-32; 12:4-5; 27:43; 28:10; 29:4; Acts 7:2-4
- SUSA Ezra 4:9; Neh 1:1; Esth 1:2; Dan 8:2
- UR 11:28, 31; 15:7; Neh 9:7
- URARTU (ARARAT) 8:4

SUMMARY

Genesis traces God's work to overcome with blessing the curse that came on humankind because of sin. The book arranges family traditions, genealogies, historical events, and editorial comments into a single, sustained argument.

Every section but the first has the heading, "This is the account" (or *These are the generations*; Hebrew *toledoth*); each of the *toledoth* sections explains

OUTLINE

1:1–2:3

Creation

2:4–4:26

What Happened to the Creation

5:1–6:8

The Account of Adam's Descendants

6:9–9:29

The Account of Noah's Family

10:1–11:9

The Account of Noah's Sons

11:10–26

The Account of Shem's Descendants

11:27–25:11

The Account of Terah's Descendants

25:12–18

The Account of Ishmael's Descendants

25:19–35:29

The Account of Isaac's Descendants

36:1–37:1

The Account of Esau's Descendants

37:2–50:26

The Account of Jacob's Descendants

the history of a line of descent. In each case, a deterioration of well-being is followed by an increasing focus on God's plan to bless the world. This plan is the basis for God's covenant with his people; as the blessing develops, the covenant is clarified. By the end of the book, the reader is ready for the fulfillment of the promises in Israel's redemption from bondage (see Exodus).

The first section (1:1–2:3) does not have the *toledoth* heading, and logically so—it is the account of creation "in the beginning" (1:1). The work of creation is wrapped in God's approval and blessing as he fulfills his plan.

The next section (2:4–4:26) focuses on the creation of human life (2:4–25) and traces what became of God's creation because of Adam's and Eve's sin (3:1–13), the curse on their sin (3:14–24), and the extension of sin to their descendants (4:1–24). Humanity no longer enjoyed God's rest; instead, they experienced guilt and fear. So they fled from God and developed a proud civilization.

Independence from God resulted in the downward drift of human life (5:1–6:8). The genealogy of 5:1–32 begins by recalling that human beings were made in God's image and were blessed by him (5:1–2). As the genealogy is traced, the death of each generation reminds the reader of the curse, with Enoch providing a ray of hope that the curse is not final. In 6:1–8, we learn that God regretted having made humans and decided to judge the earth. Noah, however, received God's favor and provided a source of hope (5:29; 6:8).

The next section (6:9–9:29) brings the curse of judgment through the flood followed by blessing in a new beginning. A renewed creation began, purged of the abominable evil that had invaded and ruined the human race.

The world's population expanded into various nations (10:1–11:9) whose people were bent on disobedience. The population of the earth by Shem,

TIMELINE

2166 / 1990 BC*
Abraham is born

2091 / 1915 BC
Abraham moves to Canaan

2080 / 1904 BC
Ishmael is born

2066 / 1890 BC
Sodom and Gomorrah are destroyed, Isaac is born

2006 / 1830 BC
Jacob and Esau are born

1898 / 1722 BC
Joseph is sold into slavery

1885 / 1709 BC
Joseph begins governing Egypt

1876 / 1661 BC
Jacob moves to Egypt

1446 / 1270 BC
Israel leaves Egypt (the Exodus), moves to Mount Sinai

1406 / 1230 BC
Israel enters Canaan

* The two dates harmonize with the traditional "early" chronology and a more recent "late" chronology of the Exodus. All dates are approximate. Please see "Chronology: Abraham to Joshua," p. 118.

Ham, and Japheth seemed fruitful (10:1-32), but the nations were divided by languages and boundaries (10:5, 20, 31). Because of their rebellion, God dispersed them to prevent greater wickedness (11:1-9).

After the chaos of the scattered nations, 11:10-26 brings the focus to Abram, through whom God chose to bring blessing to all. The rest of the book (11:27–50:26) tells of God's blessing Abram and his descendants. God first made a covenant with Abram (11:27–25:11), promising him a great nation, land, and name. As time went on, God made the specific terms of the covenant clearer, and Abram's faith grew deeper.

In each generation, Genesis gives a brief account of the families that are not Israel's ancestors before turning to the line of Israel. After briefly reporting what became of Ishmael (25:12-18), Genesis traces in detail what happened to Isaac and his family (25:19–35:29).

True to the pattern of the book, Esau's line (Edom) is dealt with briefly (36:1–37:1) before the chosen line of Jacob the heir. The final section (37:2–50:26) concerns Jacob's family, centering on the life of Joseph. In the land of Canaan, the family became corrupt under Canaanite influence to the point of beginning to merge with them (ch 38). To preserve the line of blessing, God sent the family into Egypt where they could flourish, remain separate (43:32; 46:34), and become a great nation. The book closes with the promise of the Lord's coming to rescue his people from Egypt (50:24-26).

"God rested on the seventh day from all his work that he had done. And he blessed the seventh day. . . ." And we ourselves will be a "seventh day" when we shall be filled with his blessing and remade by his sanctification. . . . Only when we are remade by God and perfected by a greater grace shall we have the eternal stillness of that rest in which we shall see that he is God.

St. Augustine

City of God, sec. 22.30

AUTHORSHIP

Both Scripture and tradition attribute the Pentateuch (Genesis—Deuteronomy) to Moses. No one was better qualified than Moses to have written this book. Since he was educated in all the wisdom of the Egyptians (Acts 7:22), he had the literary skills to collect and edit Israel's traditions and records and to compose this theological treatise. His unique communion with God gave him the spiritual illumination, understanding, and inspiration needed to guide him. He had good reason to write this work—to provide Israel with the theological and historical foundation for the Exodus and the covenant at Sinai, and to establish the new nation in accord with the promises made to their ancestors.

Most scholars, however, do not accept that Moses wrote Genesis. The prevailing critical view, called the *Documentary Hypothesis*, is that Genesis was compiled from various sources by different groups of people. In such approaches, there is seldom a word about divine revelation or inspiration. For those who understand the Bible as God's inspired word, such theories often seem unnecessarily complicated and conjectural. Genesis can be understood much more straightforwardly as the product of Moses' genius under God's inspiration with later editorial adjustments. (See further "Introduction to the Pentateuch: Authorship," p. 12).

COMPOSITION

Biblical scholars of all stripes have always acknowledged that various sources were used in writing Genesis and other historical texts in the Bible (such as Kings and Luke). Moses used collections of family records, oral traditions, ancient accounts of primeval events, and genealogies to write Genesis. Those sources could have been incorporated as received, or the author may have changed their style and wording, stitching them together with additional material for the particular purpose of tracing the foundations of Israelite faith.

Genesis also includes passages and expressions that are obviously later editorial glosses. Some sections (such as the list of Edomite kings, 36:31-43) could have been added during the early days of the monarchy. There is no conflict in saying that Genesis was authored by Moses and augmented by subsequent editors whose work was guided by the Holy Spirit. Given these considerations, conservative scholars find it plausible that the biblical material accurately records actual events.

LITERARY CHARACTER

Genesis includes various types of literature. Several suggestions have been made as to the nature of the materials.

Myth. Mythological literature explains the origins of things symbolically through the deeds of gods and supernatural creatures. For ancient peoples, myths were beliefs that explained life and reality. Whole systems of ritual activities were developed to ensure that the forces of fertility, life, and death would continue year by year. Some of these rituals gave rise to cult prostitution (see 38:15, 21-22).

It would be very difficult to classify the material in Genesis as myth. Israel had one God, not a multitude. The nation of Israel had a beginning, a history, and a future hope. They saw God, rather than gods and other supernatural creatures, as the primary actor in the world. Their worship was not cosmic, magical, or superstitious, but a reenactment of their own rescue from Egypt and a celebration of God's factual intervention in history and their hope in his promises.

If Genesis uses elements of mythological language, it is to display a deliberate contrast with pagan concepts and to show that the Lord God is sovereign over such ideas. For example, the ancients worshiped the sun as a god, but in Genesis the sun serves the Creator's wishes (1:14-18). The book of Genesis is a cemetery for lifeless myths and dead gods. Genesis is not myth.

Etiology. A number of scholars describe the Genesis narratives as *etiologies*, stories that explain the causes of factual reality or traditional beliefs. The implication is that such stories were made up for explanatory purposes and do not describe historical events. For example, if one says that the story of Cain and Abel was made up to explain why shepherds and farmers do not get along, the account loses its integrity as factual history.

Etiological elements certainly occur in Genesis, because the book gives the foundation and rationale for almost everything that Israel would later do. For example, the creation account of Gen 2 ends with the explanation, "This explains why a man leaves his father and mother. . . ." The event as it happened explains why marriage was conducted the way it was, but to say that a story explains something is quite different from saying that the story was fabricated to explain it. The stories of Genesis are not fictional tales invented to explain later customs and beliefs.

History. Many scholars object to regarding Genesis as history, for two basic reasons: (1) Genesis explains events as caused by God, and the inclusion of the supernatural is regarded as proof that the material is theological reflection and thus not historically reliable; and (2) the events in Genesis cannot be validated from outside sources; no other records have demonstrated that Abraham existed or that any of his family history occurred.

Genesis is not interested in parading Abraham, Isaac, and Jacob as examples of morality. Therefore, it does not moralize on them. [Genesis] is bringing together the promises of God to the patriarchs and the faithfulness of God in keeping those promises.

Victor P. Hamilton
The Book of Genesis:
 Chapters 1–17, p. 46

Modern philosophies of history exclude the supernatural as an explanation of historical events, but there is no reason to do so arbitrarily. If God exists and is able to act, then he might very well be the ultimate cause of all historical events and the immediate cause of specific historical events. The Israelites were not as distrustful of supernatural events as are modern critics; they experienced such events frequently as God acted among them to fulfill the promises recorded in Genesis.

It is true that no direct evidence of the patriarchs or the events in Genesis has been found, but archaeology confirms the plausibility of Genesis by showing that the historical situation in that era (Middle Bronze I, 2000–1800 BC) corresponds closely to what Genesis portrays. It is unlikely that this would be so if Genesis were not an accurate record of the facts. When all the archaeological and historical data are assembled around the events, they fit perfectly within the setting, and the details of the narratives make perfectly good sense.

Theological Interpretation. Genesis was not intended as a chronicle of the lives of the patriarchs, a history for history's sake, or a complete biography. It is clearly a theological interpretation of selected records of the nation's ancestors, but this does not destroy its historicity. Interpretations of an event can differ, but the offering of interpretations is a good witness to the actuality of the events. The author retold the events in his own way, but he did not invent them.

Tradition. What was thus committed to writing is tradition in the reverent care of literary genius. Scholars prefer words such as "traditions" or even "sagas" to describe these narratives. Doing so only makes the claim that the stories preserve the memory of the people of Israel; it makes no claim that the events themselves are historical. The biblical understanding, however, is that these stories were recorded under divine inspiration and are therefore historically true and reliable.

In all probability, Abram brought the primeval accounts and the family genealogies from Mesopotamia, and stories about the family were added to these collections. Joseph could easily have preserved all the traditions, both written and oral, in Egypt with his own records. Moses could then have compiled the works substantially in their present form while adding his editorial comments. Since he worked under God's inspiration and guidance, the narratives record exactly what God wanted written and correspond precisely to reality.

Instructional Literature. Since Genesis is the first book of the Pentateuch (the "Torah" or Law), it may be best to classify it as "Torah Literature" (Hebrew *torah*, "instruction, law"). Genesis is instructional literature that lays the foundation for the Law. It is theological interpretation of the historical traditions standing behind the covenant at Sinai. In the way it is written, one may discern that Moses was preparing his readers to receive God's law and the fulfillment of the promises made to their forefathers. Genesis is therefore a unique work. Theology, history, and tradition come together to instruct God's people and prepare them for blessing.

MEANING AND MESSAGE

Israel's most important questions were answered by the Genesis narratives. Life and death, the possession of the land of Canaan, and how Israel ended up in Egypt are explained as God's providential working in history. Israel was part of God's plan in this world. His plan had

a starting point at creation and will have an end point in the future when the promises are completely fulfilled.

Israel, the Chosen People. The central theme of Genesis is that God made a covenant with Abraham and his descendants. He promised to make them his own people, heirs of the land of Canaan, and a blessing to the world. Genesis gave Israel the theological and historical basis for its existence as God's chosen people.

Israel could trace its ancestry to the patriarch Abraham and its destiny to God's promises (12:1-3; 15:1-21; 17:1-8). Because the promise of a great nation was crucial, much of Genesis is devoted to family concerns of the patriarchs and their wives, their sons and heirs, and their birthrights and blessings. The record shows how God preserved and protected the chosen line through the patriarchs. Israel thus knew that they had become the great nation promised to Abraham. Their future was certainly not in slavery to the Egyptians, but in Canaan, where they would live as a free nation and as the people of the living God, and where they could mediate God's blessings to the people of the world.

Blessing and Curse. The entire message of Genesis turns on the motifs of blessing and cursing. The promised blessing would give the patriarchs innumerable descendants and give the descendants the Land of Promise; the blessing would give them fame, enable them to flourish and prosper, and appoint them to bring others into the covenant blessings. The curse, meanwhile, would alienate, deprive, and disinherit people from the blessings. The effects of the curse are felt by the whole race as death and pain and as God's judgment on the world.

These motifs continue throughout the Bible. Prophets and priests spoke of even greater blessings in the future and an even greater curse for those who refuse God's gift of salvation and its blessings. The Bible reminds God's people not to fear human beings, but to fear God, who has the power to bless and to curse.

Good and Evil. In Genesis, that which is good is blessed by God: It produces, enhances, preserves, and harmonizes with life. That which is evil is cursed: It causes pain, diverts from what is good, and impedes or destroys life. Genesis traces the perpetual struggle between good and evil that characterizes our fallen human race. God will bring about the greater good, build the faith of his people, and ultimately triumph over all evil (cp. Rom 8:28).

God's Plan. Genesis begins with the presupposition that God exists and that he has revealed himself in word and deed to Israel's ancestors. It does not argue for the existence of God; it simply begins with God and shows how everything falls into place when the sovereign God works out his plan to establish Israel as the means of restoring blessing to the whole world.

God's Rule. Genesis is the fitting introduction to the founding of theocracy, the rule of God over all creation that was to be established through his chosen people. Genesis lays down the initial revelation of God's sovereignty. He is the Lord of the universe who will move heaven and earth to bring about his plan. He desires to bless people, but he will not tolerate rebellion and unbelief. His promises are great, and he is fully able to bring them to fruition. To participate in his plan has always required faith, for without faith it is impossible to please him (Heb 11:6).

FURTHER READING

VICTOR P. HAMILTON
The Book of Genesis (1990)

DEREK KIDNER
Genesis (1967)

KENNETH A. MATHEWS
Genesis (1996)

ALLEN P. ROSS
Creation and Blessing (1988)
*Genesis in Cornerstone
Biblical Commentary*, vol. 1
(2008)

GORDON WENHAM
Genesis 1-15 (1987)
Genesis 16-50 (1994)

1. CREATION (1:1–2:3)

In the Beginning (1:1-2)

1 In the beginning God ^acreated the ^bheavens and the ^cearth. ²The earth was formless and empty, and darkness covered the deep waters. And the ^dSpirit of God was hovering over the surface of the waters.

Six Days of Creation (1:3-31)

Day One: Light, Darkness

³Then God said, “Let there be light,” and there was light. ⁴And God saw that the light was good. Then he separated the light from the darkness. ⁵God called the light “day” and the darkness “night.”
And evening passed and morning came, marking the first day.

Day Two: Sky, Waters

⁶Then God said, “Let there be a space between the waters, to separate the waters of the heavens from the waters of the earth.” ⁷And that is what happened. God made this space to separate the waters of the earth from the waters of the heavens. ⁸God called the space “sky.”
And evening passed and morning came, marking the second day.

Day Three: Land, Sea, Vegetation

⁹Then God said, “Let the waters beneath the sky flow together into one place, so dry ground may appear.” And that is what happened. ¹⁰God called the dry ground “land” and the waters “seas.”

1:1
Ps 89:11; 102:25
Isa 42:5; 48:13
John 1:1-2
^abara' (1254)
↳ Gen 1:27
^bshamayim (8064)
↳ Exod 16:4
^cerets (0776)
↳ Gen 9:11
1:2
Isa 45:18
^druakh (7307)
↳ Gen 45:27
1:3
Isa 45:7
2 Cor 4:6
1:6
Job 26:10
Ps 136:5-6
1:9
Ps 95:5
Prov 8:29
Jer 5:22
2 Pet 3:5

The Creation (1:1–2:3)

Ps 33:6-9
Prov 3:19; 8:22-31
Isa 40:26-28; 45:11-12, 18-19
Jer 10:11-16
John 1:1-4
Rom 8:18-25
2 Cor 5:17
Col 1:15-20
Rev 4:11; 21:1-5

The creation account in Genesis is foundational to the message of the entire Bible, not just of Genesis or the Pentateuch. Understanding the early chapters of Genesis is thus crucial to forming a biblical worldview.

This part of Genesis deals with fundamental questions: Who created the world, and for what purpose? Why is the world in its present condition? Genesis answers these questions, dispelling the idolatry that Israel had acquired from their pagan masters in Egypt. In the Promised Land, they would also be surrounded by people who believed in many false gods and worshiped created things rather than the Creator. Genesis taught Israel that the one true God created and has absolute authority over all things; he alone is worthy of worship.

Every worldview attempts to explain where the world came from, what is wrong with the world, and how it can be set right again. The creation account in Genesis teaches that as God made the world, it was “very good” (1:31). Through creation, God turned disorder into restful order and emptiness into the fullness of abundant life. In this environment, humans enjoyed unbroken fellowship with their Creator until their rebellion severed that fellowship and implanted evil in human hearts (ch 3; see chs 4–6). The world’s evil does not come from some defect in creation; God put the world under a curse because of human rebellion.

Since that first rebellion, humans have been alienated from the Creator and no longer recognize his presence and authority. This alienation results in shame, fractured relationships with God and other humans, estrangement from the rest of creation, and death (3:7-19). Since that time, God has been working purposefully in history to restore humans to fellowship with him, which he is doing through Jesus Christ. Restored humans are a new creation (Gal 6:15); through Jesus, eternal life is open to all and God will one day renew all things (see Isa 65:17-25; Rom 8:19-22). The whole cosmos will be made new (Rev 21:1).

1:1–2:3 These verses introduce the Pentateuch (Genesis—Deuteronomy) and teach Israel that the world was created, ordered, and populated by the one true God and not by the gods of surrounding nations. • God blessed three specific things: animal life (1:22-25), human life (1:27), and the Sabbath day (2:3). This trilogy of blessings highlights the Creator’s plan: Humankind was made in God’s image to enjoy sovereign dominion over the creatures of the earth and to participate in God’s Sabbath rest.

1:1 *In the beginning God created the heavens and the earth* (or *In the beginning when God created the heavens and the earth, . . .* or *When God began to cre-*

ate the heavens and the earth, . . .): This statement summarizes the entire creation account (1:3–2:3). Already a key question—Who created the world?—is answered (see also Prov 8:22-31; John 1:1-3). Although the modern naturalistic mindset rejects this question and that of creation’s purpose, Genesis affirms God’s role and purpose in creation. • The common name for *God* (Hebrew *’elohim*) emphasizes his grand supremacy. The word *’elohim* is plural, but the verbs used with it are usually singular, reflecting the consistent scriptural proclamation of a single, all-powerful God. • *created* (Hebrew *bara’*): In the OT, God is always the agent of creation

expressed by this verb. It describes the making of something fresh and new—notably the cosmos (1:1, 21; 2:3), humankind (1:27), the Israelite nation (Isa 43:1), and the future new creation (Isa 65:17). • *The heavens and the earth* are the entire ordered cosmos.

1:2 This verse gives the background for the summary in 1:1 and the detailed description in 1:3–2:3. God’s creative utterances bring order to the chaotic state of the universe. • *formless* . . . *empty* (Hebrew *tohu* . . . *bohu*): This terse idiom means something like “wild and waste.” It sets a stark contrast to the final ordered state of the heavens and the earth (1:1). • *deep waters*

1:10
Ps 33:7; 95:5

1:11
Gen 2:9
Ps 104:14
Matt 6:30

1:14
Ps 74:16; 104:19

1:15
Gen 1:5

1:16
Ps 8:3; 19:1-6;
136:8-9
1 Cor 15:41

1:18
Jer 33:20, 25

1:20
Gen 2:19
Ps 146:6
eⁿepesh (5315)
† Gen 2:7

1:21
Ps 104:25-28

And God saw that it was good. ¹¹Then God said, "Let the land sprout with vegetation—every sort of seed-bearing plant, and trees that grow seed-bearing fruit. These seeds will then produce the kinds of plants and trees from which they came." And that is what happened.

¹²The land produced vegetation—all sorts of seed-bearing plants, and trees with seed-bearing fruit. Their seeds produced plants and trees of the same kind. And God saw that it was good.

¹³And evening passed and morning came, marking the third day.

Day Four: Sun, Moon, Stars

¹⁴Then God said, "Let lights appear in the sky to separate the day from the night. Let them be signs to mark the seasons,

days, and years. ¹⁵Let these lights in the sky shine down on the earth." And that is what happened. ¹⁶God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars. ¹⁷God set these lights in the sky to light the earth, ¹⁸to govern the day and night, and to separate the light from the darkness. And God saw that it was good.

¹⁹And evening passed and morning came, marking the fourth day.

Day Five: Birds, Fish

²⁰Then God said, "Let the waters swarm with fish and other life. Let the skies be filled with birds of every kind." ²¹So God created great sea creatures and every living thing that scurries and

Formless	CHAOS	Empty
DAY 1 (1:3-5) Light, Dark	HEAVENS	DAY 4 (1:14-19) Sun, Moon, Stars
DAY 2 (1:6-8) Water, Sky	WATER & SKY	DAY 5 (1:20-23) Birds, Fish
DAY 3 (1:9-13) Sea, Land	EARTH	DAY 6 (1:24-31) Animals, Humans
Formed	COSMOS	Filled
	DAY 7 (2:2-3) Rest	

◀ **The Structure of the Creation Account** (1:1–2:3). God transformed chaos into the present cosmos. In the first three days, he transformed the formless void into the structured universe—the HEAVENS (outer space), the WATER and SKY, and the EARTH (cp. Exod 20:11; Ps 135:6). In the second three days, he populated each empty realm. The seventh day (2:1-3) stands apart: As God's day of rest, it provides the weekly pattern for human activity (Exod 20:8-11; 31:12-17) and speaks of the rest that God promised to those who live by faith in him (see Heb 3:7–4:11).

two collections of water (cp. Job 37:18; Ezek 1:22). In the ancient Near East, the cosmos was understood as a three-tier system, with rain originating from the outermost tier (see 7:11-12 and note).

1:9-10 *Let the waters . . . flow together:* Other ancient cultures viewed the sea as a hostile force. Genesis shows God as further restraining chaos (see note on 1:2) by prescribing specific boundaries for the sea. The flood—an act of God's judgment (6:7)—undid these boundaries and returned the earth to chaos (7:1-24).

1:14-31 On days 4–6, God filled the domains that had been formed during days 1–3 (1:3-13).

1:14 *Let them . . . mark the seasons, days, and years:* The movement of the heavenly bodies defined Israel's liturgical calendar, whose roots in creation gave a sacred timing to Israel's festivals and celebrations (see Exod 23:15; Lev 23:4).

1:16 In the surrounding pagan cultures, the *two great lights* were worshiped as deities, but in Genesis they serve God and humanity (see Ps 136:7-9; Jer 31:35). The sun and moon are not named; they are simply called *the larger one* and *the smaller one*. Not including their names may have reminded Israel that they were not gods. • *govern:* Cp. 1:26, 28; Ps 136:9. • *the stars:* The starry heavens testify to God's creative power as they proclaim his glory (Ps 19:1; 148:3). They do not predict the future, as Israel's neighbors believed (see Jer 10:2).

1:21 Contrary to the pagan idea that the *great sea creatures* were co-eternal with God, Genesis states that *God created* them and is sovereign over them. The Hebrew word *tanninim* ("creatures") elsewhere refers to crocodiles (Ezek 29:3), powerful monsters (Jer 51:34), or the sea creature, Leviathan (Isa 27:1; cp. Job 41:1-34).

(Hebrew *tehom*): Some scholars say this alludes to the Mesopotamian goddess Tiamat (representing chaos), but Genesis views *tehom* as inhospitable chaos, not as a deity or goddess that God engaged in cosmic battle. • *the Spirit of God:* God directly superintended the creation process.

1:3-13 In the first three days, God formed the chaos into a habitable world.

1:3 *Then God said:* Nothing in Gen 1 is created apart from God's powerful word (cp. Ps 33:6, 9). • *"Let there be . . .," and there was:* God's command enacted his will to create the world. God is not a part of creation or limited by it; he is the supreme ruler over everything (cp. Neh 9:6).

1:4 *Light* is antithetical to chaotic *darkness* (1:2); the light is declared *good* but the darkness is not (cp. John 1:5). God is the source of this light (cp. 1:14-19). God *separated* the light, as he did water

(cp. 1:6-8), by his creative word. Light is associated with life and blessing (Job 38:19-20; Ps 19:1-6; 97:11; 104:19-20; Isa 60:19-20) and sets a boundary on the darkness that would destroy cosmic order. Darkness often typifies terror, death, and evil (see 15:12; Job 18:6, 18; Ps 88:12; Eph 5:11-12; 1 Jn 1:5).

1:5 *God called* (or *named*): To name something is to exercise authority over it (see also 2:19-20). • *day:* The Hebrew *yom* can refer to daylight (1:5a), to a 24-hour period (1:5b), or to an unspecified time period (2:4b, "When," literally *in the day*; cp. Exod 20:8-11). • *evening . . . morning:* The Hebrew day began at sundown, just as the first day began with darkness and brought the first morning light.

1:6-8 The creation account describes the appearance of things from a human perspective. The *sky* is viewed as a shiny dome that is a buffer between

swarms in the water, and every sort of bird—each producing offspring of the same kind. And God saw that it was good. ²²Then God blessed them, saying, “Be fruitful and multiply. Let the fish fill the seas, and let the birds multiply on the earth.”

²³And evening passed and morning came, marking the fifth day.

Day Six: Animals, Humankind

²⁴Then God said, “Let the earth produce every sort of animal, each producing offspring of the same kind—livestock, small animals that scurry along the ground, and wild animals.” And that is what happened. ²⁵God made all sorts of wild animals, livestock, and small animals, each able to produce offspring of the same kind. And God saw that it was good.

²⁶Then God said, “Let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground.”

²⁷ So God ^fcreated human beings in his own image.

In the image of God he ^fcreated them;
male and female he ^fcreated them.

²⁸Then God blessed them and said, “Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground.”
²⁹Then God said, “Look! I have given you every seed-bearing plant throughout the earth and all the fruit trees for your food. ³⁰And I have given every green plant as food for all the wild animals, the birds in the sky, and the small animals that scurry along the ground—everything that has life.” And that is what happened.

³¹Then God looked over all he had made, and he saw that it was very good!
And evening passed and morning came, marking the sixth day.

Sabbath Rest (2:1-3)

2 So the creation of the heavens and the earth and everything in them was completed. ²On the seventh day God had finished his work of creation, so he rested from all his work. ³And God ^gblessed the seventh day and declared it holy, because it was the day when he rested from all his work of ^hcreation.

1:24
Gen 2:19
1:26
Gen 5:1; 9:6
Ps 8:6-8
Acts 17:28-29

1:27
^aMatt 19:4
^bMark 10:6
^fbara' (1254)
‡ Gen 2:3

1:29
Gen 9:3
Ps 104:13; 136:25

1:30
Ps 104:14; 145:15

1:31
Ps 104:24

2:1
Deut 4:19; 17:3
Ps 104:2
Isa 45:12

2:2
Exod 20:11; 31:17
^aHeb 4:4

2:3
Isa 58:13
^gbarak (1288)
‡ Gen 12:2
^hbara' (1254)
‡ Gen 6:7

2:4
Gen 1:3-31
Job 38:4-11

1:22 *God blessed them:* God’s blessing commissions and enables the fulfillment of what God has spoken (see “Blessing” at 48:8-20, p. 113; see also 17:16; Deut 7:13). • *Let the fish . . . let the birds:* These directives define the blessing. The fish and birds are fertile by God’s command, not by pagan ritual, as some of Israel’s neighbors thought.

1:26 *Let us make* is more personal than the remote “Let there be” (e.g., 1:3, 6). • The plural *us* has inspired several explanations: (1) the Trinity; (2) the plural to denote majesty; (3) a plural to show deliberation with the self; and (4) God speaking with his heavenly court of angels. The concept of the Trinity—one true God who exists eternally in three distinct persons—was revealed at a later stage in redemptive history, making it unlikely that the human author intended that here. Hebrew scholars generally dismiss the plural of majesty view because the grammar does not clearly support it (the plural of majesty has not been demonstrated to be communicated purely through a plural verb). The plural of self-deliberation also lacks evidence; the only clear examples refer to Israel as a corporate unity (e.g., 2 Sam 24:14). God’s speaking to the heavenly court,

however, is well-attested in the OT (see 3:22; 11:7; 1 Kgs 22:19-22; Job 1:6-12; 2:1-6; 38:7; Ps 89:5-6; Isa 6:1-8; Dan 10:12-13). • *human beings:* Or *man*; Hebrew reads *adam*. • The descriptors *in our image* and *like us* are virtually synonymous in Hebrew. Humans enjoy a unique relationship with God. • *They will reign:* Humans represent the Creator as his ambassadors, vice-regents, and administrators on earth. • *all the wild animals on the earth:* As in Syriac version; Hebrew reads *all the earth*.

1:27 The first poetry of Genesis reflectively celebrates God’s climactic feat in creating humankind. • *human beings* (Or *the man*; Hebrew reads *ha-’adam*): This term is often used to denote humanity collectively (see 6:1, 5-7; 9:5-6). Though traditionally translated “man,” gender is not at issue here; both *male and female* are included.

1:28 *said:* God’s message to humankind is direct and intimate; we are stewards of his delegated authority. • *govern.* . . . *Reign:* As God’s vice-regents, humans are entrusted with the care and management of the world God created (see also 9:2; Ps 8:5-8).

1:29-30 These verses highlight the extent (*throughout the earth*) and variety (*every seed-bearing plant* . . .

all the fruit trees) of God’s provision for humans, *animals*, and *birds*.

1:31 The Creator declares his work *good* seven times in ch 1; following the creation of human beings, God declares it all *very good*.

2:1-3 Humankind is the high point of God’s creative acts (1:26-31), while day 7 is the climax of the creation week. When God *rested* (or *ceased*), he endorsed all of creation—there was nothing more to do! This seven-day framework structured Israel’s week, with the *seventh day* as the precedent for their weekly Sabbath. The Sabbath was intended to celebrate God’s finished work; the seventh day would be set apart as *holy* and dedicated to the Creator, who also rested (see Exod 20:8-11; 31:12-17; cp. Matt 12:1-8; Rom 14:5-6; Col 2:16-17; Heb 4:1-11).

2:3 The first six days of creation involved separation (light from darkness, day from night, water from dry land). The last act of creation separated what is ordinary from what is *holy*, thus laying the foundation for Israel’s worship. It also anticipated a coming age of rest (Heb 4:1-11; 12:2; 13:14). • The absence of the usual “morning and evening” reflects the Creator’s willingness to enter into unending fellowship with humankind.

2:5
Gen 1:11
2:7
Gen 3:19
Job 33:4
Ps 103:14
Ezek 37:5
Zech 12:1
John 20:22
*1 Cor 15:45
*in*epesh (5315)
▶ Deut 12:23

2. WHAT HAPPENED TO THE CREATION (2:4–4:26)

Superscription (2:4a)

⁴This is the account of the creation of the heavens and the earth.

Creation of Man and Woman (2:4b-25)

Creation of the Man

When the LORD God made the earth and the heavens, ⁵neither wild plants nor grains

were growing on the earth. For the LORD God had not yet sent rain to water the earth, and there were no people to cultivate the soil. ⁶Instead, springs came up from the ground and watered all the land. ⁷Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.

Human Sexuality (1:27-28)

Gen 2:18-25
Lev 18:1-30
Deut 22:13-29
Ruth 4:11-13
2 Sam 11:2-27
Ps 127:3-5
Eccl 2:8-11
Song 1–8
Mal 2:15-16
Matt 19:3-12
1 Cor 6:12–7:40
Eph 5:31-33
1 Thes 4:3-8

When God created the first human beings in his own image, he created them as sexual beings, male and female (1:27). Through their sexuality, they were to fill and govern the world (1:28) and provide intimate companionship for one another in marriage (2:18-25). Male and female sexuality is central to what it means to be human.

Sexual intimacy united the first man and woman as one being, an effect that sexual intimacy continues to have. Since biblical sexuality is not just physical but has the total person in view, it validates sexual relations only as part of the partners' mutual commitment to each other's ultimate good. The Bible speaks of engaging in sexual intercourse as literally "knowing" another person intimately (see note on 4:1). Since creation, the purpose of sexuality has been to join people in an intimate union of marriage—a permanent and loving heterosexual commitment—that God blesses and calls "very good" (1:27-28, 31). The sexual relationship cements the marriage bond in an intimacy that continues even when reproduction is no longer possible.

Although sexuality was created before sin, it did not emerge unscathed from human rebellion. Sexuality is a powerful force that is easily corrupted if not carefully channeled (see Lev 18; 1 Thes 4:3-8). Sexual intimacy apart from marital commitment perverts the order that God intended for creation. Incest, for example, violates sexual boundaries (see Lev 18:7-14), collapses family structures (see 19:30-38), and fragments the community. Whereas perverted sexuality tears the community down (see 38:1-30; 39:7-9; Judg 19:1–20:48) and exalts the individual (see 2 Sam 13:11-14), biblical sexuality builds up the sexual partners and the community.

Human sexuality has been damaged through our fall into sin (ch 3), but God has redeemed it through the death and resurrection of Jesus Christ (see 1 Cor 6:12-20; Eph 5:31-33). He restores sexual wholeness in those who trust his work in their lives by the Holy Spirit (1 Cor 6:9-11, 15-20; 1 Thes 4:1-5). Those who commit their sexuality to Christ can testify to God's love for his people (Eph 5:25-33).

2:4–4:26 This account (see note on 2:4) of the heavens and the earth is not a second creation account; rather, it is a theological and historical expansion on 1:1–2:3. The focus is now on what the cosmos produced rather than on its creation. Special attention is given to the first man and woman. As the story progresses, it is colored by contrasts of good and evil, knowledge and ignorance, life and death, harmony and discord.

2:4 *This is the account* (literally *These are the generations*): This or a similar phrase is repeated throughout Genesis, creating an internal outline for the book. In other occurrences, it introduces the genealogy or story of a key personality (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2). • Some have argued that the first half of 2:4 belongs with 1:1–2:3, but it is more likely the

introduction to the account that follows.

• **LORD God** (Hebrew *Yahweh Elohim*) is the second name used for God in the early chapters of Genesis. *Elohim* (1:1–2:3) describes the all-powerful creator God. *Yahweh Elohim* speaks of the eternal God who formed a lasting covenant with Israel (Exod 3:6, 13-15). Accordingly, 2:4-25 focuses on God as provider more than as creator. The three themes of sexuality, dominion, and food in ch 1 are now addressed in reverse order (food, 2:8-17; dominion, 2:18-20; sexuality, 2:21-25).

2:5 cultivate: Work does not result from sin; it was part of the original structure of creation and is directly tied to human identity and purpose (1:28; 2:15).

2:6 springs (Or *mist*, as traditionally rendered): The word refers to subterranean springs that rose to the surface of the ground.

2:7 In 1:1–2:3, creation happens at a distance, by divine command ("Let there be . . . and that is what happened"). In this account, the creative act is much more intimate (see also 2:8-9, 21-22). • **from the dust of the ground**: In Hebrew, *'adamah* ("ground") forms a wordplay with *'adam* ("man"). The earth remains the definitive reference point for humans, who in death return to dust (3:17-19; 4:11; Job 4:19; 10:8-9; Isa 29:16). • **breathed . . . into the man's nostrils**: God's *breath* is not imparted to other animals; only humans are formed in God's image (1:27) and enjoy dialogue with their Creator (2:16-17; 3:8-13). They alone have spiritual awareness and moral conscience (see Job 32:8).

Creation of the Garden

⁸Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. ⁹The LORD God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

¹⁰A river flowed from the land of Eden, watering the garden and then dividing into four branches. ¹¹The first branch, called the

Pishon, flowed around the entire land of Havilah, where gold is found. ¹²The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. ¹³The second branch, called the Gihon, flowed around the entire land of Cush. ¹⁴The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates.

The First Command

¹⁵The LORD God placed the man in the Garden of Eden to tend and watch over it.

2:8
Gen 3:23; 13:10
Isa 51:3
Joel 2:3
2:9
Gen 3:22
Prov 3:18; 11:30
Rev 2:7; 22:2, 14
2:10
Rev 22:1, 17
2:14
Gen 15:18
Deut 1:7
Dan 10:4
2:15
Gen 2:8

Biblical Marriage (2:18-25)

Gen 24:65-67
Ps 45:8-15
Is 54:5
Hos 2:19-20
Mal 2:10-16
1 Cor 7:1-40
2 Cor 6:14-16
Eph 5:21-33
Heb 13:4
1 Pet 3:1-7

At the first wedding, God the Father gave the bride away to the groom and witnessed the couple's interaction in his sanctuary-garden (2:18-25). Married love is thus a binding covenant commitment before God. Breaching that covenant (e.g., through adultery) is a crime against persons and against God, who is a divine witness to and guarantor of the marriage covenant (see Mal 2:10-16; cp. Gen 39:6-9; Jer 3:1; 1 Cor 6:9-10; Heb 13:4). Although marriage is exclusive, it is not private. It is legally declared in public, with community recognition, witnesses, and accountability (see Lev 20:10-12; Deut 22:22; Jer 29:20-23).

Marriage is also a metaphor of the Lord's relationship with his people, first with Israel (see Exod 19:3-6; 20:2-6; 34:14; Isa 54:5; Ezek 16:1-63; Hos 2:19-20), and then with the church (see 2 Cor 11:2; Eph 5:21-33). A marriage points to something greater than itself—God's people (Christ's "bride") await the return of Christ (the "groom"). Married Christians are called to live in unity and dignity as they anticipate the wedding feast of the Lamb (Rev 19:6-9). Christ will live forever with his faithful people in glory (Rev 19:7; 21:2, 9).

2:8-14 Analogous to the sacred time marked out on the seventh day of creation (2:2-3), the sacred space of the *garden in Eden* was separate from the surrounding world. It functioned as a garden-temple or sanctuary because the Lord manifested his presence there in a special way.

2:8 *Eden* was the general location in which the *garden* was placed, not the garden itself. The term could mean "plain," "delight," or "fertility." The description that follows favors the idea of fertility. • *in the east*: The exact location of Eden is left to speculation, but it was east of Canaan, Israel's later home. • God *placed the man* in the garden for divine fellowship and physical blessing (see also 2:15 and note).

2:9 Beauty and bounty characterized humanity's original environment (cp. 13:10). • The *tree of life* represented God's presence and provision. The one who ate of it would have everlasting life (3:22), which made it a rich image for later Israelite and Christian reflection (Prov 3:18; 11:30; 13:12; Rev 2:7; 22:2, 14, 19). The candlestick in Israel's Tabernacle may have been a stylized representation of it (Exod 25:31-35). • Eating the fruit of the *tree of the knowledge of good and evil* enabled humanity's capacity for wisdom (3:6) and moral discernment (3:5, 22; cp.

Deut 1:39, "innocent"). Eating from it represented a human grasp for autonomy and wisdom that were God's alone (cp. Prov 30:1-4). Humans side-stepped God's revelation as the means of moral discernment, flaunting their independence rather than submitting to God's will (cp. Prov 1:7). Choosing human wisdom over God's instruction brings death and destruction (see Ps 19:7-9; Ezek 28:6, 15-17).

2:10-14 This detailed description portrays the eastern region around Eden as a mountain with rivers flowing out to the world. Eden's beauty and fertility enriched the whole earth.

2:10 The *river* that was *watering the garden* was a material blessing (bringing agricultural fertility) and a symbol of God's presence (cp. Ps 46:4; Ezek 47:1-12; Zech 14:8; Rev 22:1-2). • *dividing into four branches* (literally *heads*): The common understanding is that one river had its source in Eden, flowed down through the garden, and then split into the four rivers named.

2:11 The *Pishon* and the Gihon (2:13) cannot be identified with certainty. If *the land of Havilah* was in southeast Arabia or on the African coast, as some biblical data suggest (see 10:7; 25:18; 1 Sam 15:7), then the Pishon was possibly the Nile River. Josephus thought that Havilah and the Pishon were in India

(*Antiquities* 1.1.3). Two other proposals suggest: (1) rivers in the mountains of eastern Turkey where the Tigris and Euphrates (2:14) also flow, and (2) the marshy delta near the Persian Gulf. Current geographical conditions make any theory impossible to prove conclusively.

2:12 The magnificence and fertility of the garden are pictured as spreading to the surrounding regions through the rivers flowing out from it. The four rivers possibly imply that the garden's bounty flowed out to the four corners of the earth. • *Gold* and *onyx* were later used for decorating the Tabernacle, the Temple (Exod 25:3-9; 1 Chr 29:2), and the priests' clothing (Exod 28:9-14, 20). • *Resin* was used in sacred incense (Exod 30:34).

2:13 *Gihon*: Though unknown, proposals have included the Nile (as in the Greek version of Jer 2:18; Josephus, *Antiquities* 1.1.3), the Jordan, or, according to Jewish tradition, a river that formerly ran through the Kidron Valley (1 Kgs 1:33; 2 Chr 33:14). • Although *Cush* is the name of ancient Ethiopia, Mesopotamian regions associated with Babylon seem to be the immediate setting (see 10:8); Cush is possibly the land of the Kassites, a dynasty ruling in Babylonia.

2:14 *Tigris* . . . *Euphrates*: These well-known rivers flow from the mountains of eastern Turkey.

2:16
Gen 3:1-3

2:17
Gen 3:1, 16-17
Deut 30:15, 19-20
Rom 6:23
Jas 1:15

2:18
Gen 3:12
Prov 18:22

2:19
Gen 1:20-25

2:22
1 Cor 11:8-9
1 Tim 2:13

2:23
Gen 29:14
Eph 5:28-30

2:24
*Matt 19:5
*1 Cor 6:16
Eph 5:31

2:25
Gen 3:7, 10-11

¹⁶But the LORD God warned him, “You may freely eat the fruit of every tree in the garden—¹⁷except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die.”

Creation of the Woman

¹⁸Then the LORD God said, “It is not good for the man to be alone. I will make a helper who is just right for him.” ¹⁹So the LORD God formed from the ground all the wild animals and all the birds of the sky. He brought them to the man to see what he would call them, and the man chose a name for each one. ²⁰He gave names to all the livestock, all the birds of the sky, and all the wild animals. But still there was no helper just right for him.

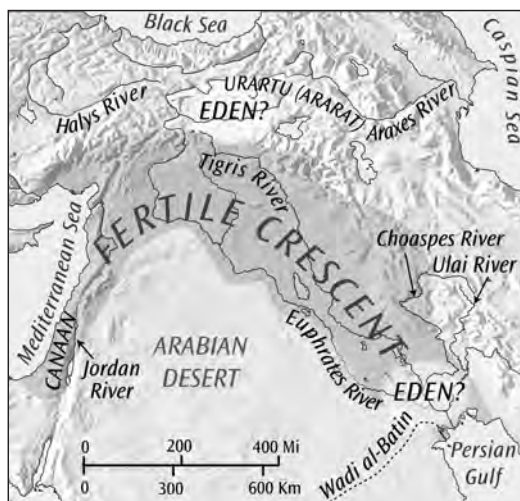
²¹So the LORD God caused the man to fall into a deep sleep. While the man slept, the LORD God took out one of the man’s ribs and closed up the opening. ²²Then the LORD God made a woman from the rib, and he brought her to the man.

²³“At last!” the man exclaimed.

“This one is bone from my bone,
and flesh from my flesh!
She will be called ‘woman,’
because she was taken from ‘man.’”

²⁴This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.

²⁵Now the man and his wife were both naked, but they felt no shame.



◀ **The Location of Eden (2:8-14).** Eden might have been located in the mountains of Ararat or near the Persian Gulf (see notes on 2:8-14). Possibilities for the four rivers (2:10-14) exist in either location (see note on 2:11). Eden represented God’s presence on earth that was withdrawn at the Fall and re-inaugurated at Sinai (see Exod 3:1-6; 24:9-18; 40:34-38).

distinctions (cp. 29:14). • Adam declares that “*She will be called ‘woman’ (Hebrew ‘ishah) because she was taken from ‘man’ (Hebrew ‘ish).*” He understood the nature of their connection (see Eph 5:28-29). Adam had earlier assessed the animals without finding the characteristics he needed in a partner. How different this evaluation is!

2:24 Marriage between a man and a woman is not just a human social construct but is rooted in the created order. • *a man leaves . . . and is joined:* Marriage entails a shift of loyalty from parents to spouse. • *the two are united into one:* Marriage and its commitments make it the most fundamental covenant relationship observed among humans. Marriage is a powerful image of Israel’s covenant with God (Hos 2:14-23) and of Christ’s relationship to the church (Eph 5:22-32). Marriage is designed as an inseparable, exclusive relationship between a man and a woman. The family unit it creates is the basic building block of human society.

2:25 both naked: Prior to the Fall (ch 3), nakedness reflected innocence and trust. After the Fall, it denoted vulnerability and *shame* (see 9:22-23; Lev 18:1-23; Isa 47:3). Shame is more than embarrassment; it connotes exploitation and humiliation (see Deut 28:48; Isa 58:7; Jas 2:15-16).

2:15 to tend and watch over: The garden required maintenance and oversight. Tending the *Garden* was humanity’s dignifying work. These roles in God’s garden-sanctuary were later applied to God’s Tabernacle (see Lev 8:35; Num 3:5-10; 4:46-49).

2:17 except (literally *but you must not eat*): This prohibition is given in the same legal format as Israel’s Ten Commandments (see Exod 20:1-17; Deut 5:6-21). The Lord built law and obedience into the fabric of his covenant relationship with humanity. • *the knowledge of good and evil:* See note on 2:9. • *you are sure to die:* The consequences of disobedience would be immediate spiritual death (loss of relationship with God) and eventual physical death (see 3:22-23; Eccl 12:6-7).

2:18-23 As human creation was the climax of ch 1, so human intimacy is the high point of ch 2. God’s concern for mutual human support and companionship finds no parallel in ancient Near Eastern literature.

2:18 It is not good: This is God’s first negative assessment of an otherwise excellent creation (1:31). *The LORD God* is portrayed as a father who obtains a bride for his son (cp. 24:1-67). • The answer to the man’s need is *a helper who is just right for him*; she is his perfect complement, made in the same image of God (1:26-27), given the same commission (1:28; 2:15), and obligated by the same prohibition (2:17). The man cannot fulfill his created purpose alone.

2:19-20 to see what he would call them: Following God’s example (1:5, 8, 10), the man *chose a name for each* of the creatures. In so doing, he was exercising his reign over creation (1:26, 28).

2:19 the man: Or *Adam*, and so throughout the chapter.

2:21 took out one of the man’s ribs (or *took a part of the man’s side*): Cp. 2:23; Eph 5:28.

2:23 Adam recognized the woman as a “helper just right for him” (2:20). His celebration of her in poetry and song observed his unity with her, not their

The Ruin of God's Creation (3:1-24)
Temptation to Sin

3The serpent was the shrewdest of all the wild animals the LORD God had made. One day he asked the woman, "Did God really say you must not eat the fruit from any of the trees in the garden?"

"Of course we may eat fruit from the trees in the garden," the woman replied. "It's only the fruit from the tree in the middle of the garden that we are not allowed to eat. God said, 'You must not eat it or even touch it; if you do, you will die.'"

"You won't die!" the serpent replied to the woman. "God knows that your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil."

Man and Woman Rebel against the Creator

6The woman was convinced. She saw that the tree was beautiful and its fruit looked delicious, and she wanted the wisdom it would give her. So she took some of the fruit and ate it. Then she gave some to her hus-

band, who was with her, and he ate it, too. **7**At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they sewed fig leaves together to cover themselves.

God Interrogates the Man and Woman

8When the cool evening breezes were blowing, the man and his wife heard the LORD God walking about in the garden. So they hid from the LORD God among the trees. **9**Then the LORD God called to the man, "Where are you?"

10He replied, "I heard you walking in the garden, so I hid. I was afraid because I was naked."

11"Who told you that you were naked?" the LORD God asked. "Have you eaten from the tree whose fruit I commanded you not to eat?"

12The man replied, "It was the woman you gave me who gave me the fruit, and I ate it."

13Then the LORD God asked the woman, "What have you done?"

3:1
2 Cor 11:3
Rev 12:9; 20:2
3:2
Gen 2:16
3:3
Gen 2:17
Exod 19:12
3:4
John 8:44
2 Cor 11:3
3:5
Gen 2:17; 3:22
Isa 14:14
Ezek 28:2
3:6
2 Cor 11:3
1 Tim 2:14
Jas 1:14-15
1 Jn 2:16
3:8
Lev 26:12
Deut 23:14
Job 31:33
3:9
Gen 4:9; 18:9
3:10
Deut 5:5
3:12
Prov 28:13
3:13
2 Cor 11:3
1 Tim 2:14

3:1-24 The rebellion of the man and the woman shattered their unity and harmony with earth, animals, each other, and God.

3:1 Genesis describes the deceiver as a *serpent*, one of the animals God created (see also 3:14 and note). He is later identified as Satan, the great enemy of God's people (Rev 12:9; 20:2). His manipulative language and his disguise as a serpent, *the shrewdest of all creatures*, show him as a master deceiver. Satan has various methods for opposing God's people (see 1 Chr 21:1; Zech 3:1-2); deception remains among his key strategies (cp. 2 Cor 11:3, 14). The Hebrew term for shrewd (*'arum*) can be positive ("prudent," Prov 14:8) or negative ("cunning," as here; Job 5:12). It forms a wordplay with "naked" (*'arumim*) in 2:25. Adam and Eve were naked and vulnerable; the serpent was shrewd and cunning. • **Probably the serpent asked the woman** because the prohibition was given to Adam prior to Eve's creation (see 2:16-17). Adam was probably aware of the serpent's cunning, having assessed and named all the animals before Eve was created (2:19-20, 23). • **Did God really say?** The deceiver began by twisting God's language to cast doubt on God's goodness. God's original prohibition applied to only one tree (2:16-17), not to all (*any*) of them.

3:2-3 The woman attempted to set the record straight; in the process, she belittled the privileges God had given her and her husband in several ways: (1) She reduced God's "freely eat" (2:16) to *may eat*; (2) she downplayed God's emphasis on the availability of fruit

from every tree but one (2:17); (3) she added not touching to God's prohibition against eating (2:17); and (4) she softened the certainty of death (2:17).

3:4-5 *You won't die!* This is the exact negation of God's clear and emphatic words: "you are sure to die" (2:17). The serpent capitalizes on the woman's uncertainty by baldly denying the penalty and quickly diverting her attention to the supposed prize—to *be like God, knowing both good and evil*. The deceiver falsely implies that this would be an unqualified good for them. The term rendered God is *Elohim*; it can also mean "divine beings" (i.e., God and the angels; e.g., Ps 29:1; 89:7).

3:6 *She saw . . . she wanted:* The woman made two grave errors. (1) She assumed the right to decide what was and was not good, though God alone has this right; and (2) she coveted God's wisdom (see Deut 5:21). • *her husband . . . with her:* Although Scripture is clear about the woman's central role in the Fall (cp. 1 Tim 2:14), the man was clearly present and culpable as well. He comes to center stage in the verses that follow and in biblical theology. The consequence of his sin for the entire human race was immense. The Good News is that in Jesus Christ, the "second Adam," God has made salvation universally available (Rom 5:12-21).

3:7 *Shame* is opposite to the naked innocence Adam and Eve enjoyed prior to their rebellion (2:25). Their relationship with one another and with God was fractured. • *sewed fig leaves together:* These covered their physical bodies, but

not their shame. They could not mend their broken relationships (see also 3:21 and note).

3:8 *When the cool evening breezes were blowing:* The Hebrew has traditionally been interpreted as referring to the cool part of the day, most likely the evening. Others think that the language refers to a powerful manifestation of God's presence (*a theophany*; see Exod 19:16-25; 1 Sam 7:10) as a storm. If this view is correct, the man and the woman were hiding from the sound of the Lord appearing in judgment (see 2 Sam 5:24; Ps 29). • *the man:* Or *Adam*, and so throughout the chapter. • *God put trees in the garden* as an environment for humanity to enjoy fellowship with God. Now the man and woman used them to evade the divine presence.

3:9-10 *Where are you?* The true intent of this rhetorical question is revealed in the man's answer (3:10). The real question was, *why are you hiding?* (cp. 4:9-10). • *I was afraid because I was naked:* Modesty was not the issue. The shame brought on by rebellion drove Adam and his wife to hide. Possibly they also feared punishment (see note on 3:8).

3:12 *It was the woman you gave me:* Rather than confessing, the man became evasive. He blamed the woman for giving him the fruit and God for giving him the woman.

3:13 *What have you done?* is another rhetorical question that is really an exclamation of horror (cp. 4:10). • *The serpent deceived me:* As the man implicated the woman (3:12), the woman accused the serpent. The serpent did play

3:14
Deut 28:15
Isa 65:25

3:15
John 8:44
Rom 16:20
Heb 2:14
izera' (2233)
† Gen 12:7

3:16
1 Cor 11:3
Eph 5:22
1 Tim 2:15

3:17
Job 5:7
Eccl 1:3
Rom 8:20-22

"The serpent deceived me," she replied.
"That's why I ate it."

God Indicts and Convicts

¹⁴Then the LORD God said to the serpent,

"Because you have done this, you are
cursed
more than all animals, domestic and
wild.

You will crawl on your belly,
groveling in the dust as long as you live.

¹⁵ And I will cause hostility between you
and the woman,

and between your offspring and her
offspring.

He will strike your head,
and you will strike his heel."

¹⁶Then he said to the woman,

"I will sharpen the pain of your
pregnancy,
and in pain you will give birth.
And you will desire to control your
husband,
but he will rule over you."

¹⁷And to the man he said,

Adam (2:4–3:24)

Gen 1:26-31;
4:25–5:5
Hos 6:6-7
Luke 3:38
Rom 5:12-17
1 Cor 15:22, 45-49
1 Tim 2:13-14

Adam was the first man, the father of the human race. God created the first couple in his image to populate the earth and rule the created order (1:26-31). God made Adam from earth and breathed life into him (2:7); he was to cultivate the garden (2:15), name the animals (2:19-20), and follow God's instructions (1:28; 2:16-17). God created the woman as a companion and helper for Adam (2:18-22). Eve's creation from Adam's rib portrays the unity that God intended for man and woman in marriage (2:23-25).

After the serpent deceived Eve into rejecting God's rule, Adam also rebelled (3:1-6). Their willful disobedience disrupted their relationship (3:7) and separated them from God. God looked for Adam after his rebellion; he was hiding among the trees, already aware of his alienation (3:8). When God questioned him, Adam blamed Eve and, by implication, God (3:12). Adam's rebellion brought hardship in governing the earth as well as physical and spiritual death (3:17-19, 22). God provided animal skins to cover Adam and Eve (3:21), and promised that Eve's offspring would defeat Satan (3:15; see Rom 16:20; Rev 12:1-9; 20:1-10).

Adam was a historical individual (4:25; 5:1-5; 1 Chr 1:1; Hos 6:7; Luke 3:38; Rom 5:14; 1 Cor 15:22, 45; 1 Tim 2:13-14; Jude 1:14) who represents humanity as a whole. God's mandates (1:26-30) and curses (3:16-19) affected not only Adam and Eve, but the entire human race. Adam represents the separation from God that all humanity experiences.

The apostle Paul contrasted those represented by Adam, the first man, with those who follow Christ, the "last Adam" (1 Cor 15:45-50; see Rom 5:12-21; 8:5-11, 20-22). Those represented by Adam live only in him; they partake of his sin, his alienation from God and creation, and his spiritual death. Those who follow Christ live by faith in him. They are recreated in Christ's image and become "new people" who partake of a new creation (see Rom 8:29; 1 Cor 15:49; 2 Cor 5:17). The barriers Adam raised are removed by Christ (Rom 5:1; 2 Cor 5:19; Gal 3:27-28; 6:15; Eph 2:14-16); Christ restores what Adam lost.

a role and would be punished (3:14), but that did not release the woman or the man from their guilt.

3:14-19 The parties were judged in the order of their transgression—serpent, woman, man. Each received a punishment unique to his or her situation, and each had a key relationship altered. God is principled in judgment, not fickle; each punishment is proportionate to the offense.

3:14 to the serpent: Though later revelation identifies the deceiver as Satan, it is the created animal who was cursed, like the ground (3:17). • *Groveling in the dust* is a posture of humiliation and defeat (Ps 72:9; Mic 7:17).

3:15 hostility: The prophet Isaiah envisions the day when the Messiah's

kingdom will restore all of creation to a harmonious state like the Garden of Eden before humans sinned (see Isa 11:8). • *her offspring* (literally *her seed*): This collective noun can refer to a single descendant or many. The ancient Near Eastern concept of corporate solidarity (e.g., "you and your descendants," 28:14) is also behind this description of the ongoing hostility that would exist between humans and snakes. The pattern is set using singular terms (*He . . . you*). Christian interpreters have traditionally understood this verse as a prophecy of Christ, the seed of Abraham and the culmination of the woman's seed (Gal 3:16; 4:4). • *strike* (Or *bruise*, in both occurrences): The striking of *his heel* is a reference to the suffering of God's servant (see Isa 53),

while striking the serpent's *head*—a more definitive blow—is ultimately fulfilled in Christ's death, resurrection, and final victory over Satan (1 Cor 15:55-57; Rev 12:7-9; 20:7-10).

3:16 Judgment falls on the woman's unique role of childbearing and on her relationship with her husband. • *And you will desire to control your husband, but he will rule over you* (Or *And though you will have desire for your husband, / he will rule over you*): The marriage relationship now included an element of antagonism rather than just security and fulfillment. New life in Christ allows for the restoration of a man and a woman's marriage relationship (Eph 5:18-32; cp. Matt 20:25-28).

3:17-19 God highlighted his original

“Since you listened to your wife and ate from the tree whose fruit I commanded you not to eat, the ground is cursed because of you. All your life you will struggle to scratch a living from it.

¹⁸ It will grow thorns and thistles for you, though you will eat of its grains.

¹⁹ By the sweat of your brow will you have food to eat until you return to the ground from which you were made. For you were made from dust, and to dust you will return.”

Expulsion and Hope

²⁰Then the man—Adam—named his wife Eve, because she would be the mother of all who live. ²¹And the LORD God made clothing from animal skins for Adam and his wife.

²²Then the LORD God said, “Look, the human beings have become like us, knowing both good and evil. What if they reach out, take fruit from the tree of life, and eat it? Then they will live ^kforever!” ²³So the LORD God banished them from the Garden of Eden, and he sent Adam out to cultivate

the ground from which he had been made. ²⁴After sending them out, the LORD God stationed mighty ^acherubim to the east of the Garden of Eden. And he placed a flaming sword that flashed back and forth to guard the way to the tree of life.

Results of Rebellion (4:1-24)
Cain and Abel

4 Now Adam had sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, “With the LORD’s help, I have produced a man!” ²Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the ground. ³When it was time for the harvest, Cain presented some of his crops as a gift to the LORD. ⁴Abel also brought a gift—the best portions of the firstborn lambs from his flock. The LORD accepted Abel and his gift, ⁵but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

⁶“Why are you so angry?” the LORD asked Cain. “Why do you look so dejected? ⁷You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to

3:18
Job 31:40
Heb 6:8

3:19
Gen 2:7
Ps 90:3; 104:29
Eccl 12:7
1 Cor 15:47

3:20
2 Cor 11:3
1 Tim 2:13

3:21
2 Cor 5:2-3

3:22
Gen 1:26
^kolam (5769)
† Gen 9:16

3:24
Ezek 10:1
Rev 2:7; 22:2, 14
^akerub (3742)
† Exod 25:18

4:2
Luke 11:50-51

4:3
Lev 2:1-2
Num 18:12

4:4
Exod 13:12
Heb 11:4

4:6
Jon 4:4

4:7
Rom 6:12, 16
Jas 1:15

command *not to eat* the fruit by speaking of eating several times in 3:17-19. The judgment affected humanity’s ability to get food, and it was proportionate to their offense of eating what had been prohibited. • *the ground is cursed*: The relationship of the man to the ground (see note on 2:7) was now antagonistic as judgment fell on his primary role (2:5, 15). He must labor and toil to work the ground, but with diminished productivity. Human sin has broad effects on creation (see 4:12; 6:7; Lev 26; Deut 11:13-17, 28; Rom 8:22).

3:20-24 Soon after they were judged for their sin, Adam and Eve were banished from the garden.

3:20 *Eve* (Hebrew *khawah*) sounds like a Hebrew term (*khayah*) that means “to give life.” Following God’s pronouncement of Adam’s impending death (3:19), Adam expressed hope by giving Eve a name associated with life. Adam’s naming of Eve in such close proximity to 3:16 may suggest that the narrator views it as Adam’s first act of ruling over the woman after the Fall (see note on 2:19-20).

3:21 God mercifully provided more substantial clothing for Adam and Eve (cp. 3:7) before expelling them into the harsh environment outside the garden.

3:22 *human beings*: Or *the man*; Hebrew reads *ha’adam*. • *like us*: The

plural probably reflects God’s conversation with his angelic court (see note on 1:26). • *the tree of life . . . live forever!* Mercifully, God prevented humankind from eating of the tree of life and having to live forever in a fallen state. Through Jesus Christ, however, eternal life is once again made available (see Rev 2:7; 22:2, 14, 19).

3:23 *So the LORD God banished them from the Garden of Eden*: Before the Fall, the garden was a sanctuary in which humans could move freely in God’s holy presence. Now their sin required expulsion from that environment. This same principle was behind the laws that restricted an Israelite’s access to God’s presence in the Tabernacle or Temple (e.g., Lev 16:1-2; Num 5:3).

3:24 *Cherubim* are a class of angelic beings that guard access to God’s presence (Exod 26:31; Ezek 28:14). • *east . . . of Eden*: In Genesis, movement eastward often implies leaving the presence or blessing of God, whether in judgment (see also 4:16), self-aggrandizement (11:2; 13:11), or estrangement (25:6).

4:1 *Adam*: Or *the man*; also in 4:25. • *had sexual relations* (literally *knew*): In certain contexts, the Hebrew term meaning “to know” is an idiom for sexual knowledge of another person (4:17; 19:33, 35). It is never used of animals, which mate by instinct. • *With the*

LORD’s help: Eve fulfilled her God-given role of procreation despite the negative effects of the Fall (see 3:16, 20). • *I have produced*: Or *I have acquired*. *Cain* (Hebrew *qayin*) sounds like a Hebrew term (*qanah*) that can mean “produce” or “acquire.”

4:2 *his brother . . . Abel*: The name (Hebrew *habel*) means “breath,” “vapor,” or “meaningless,” anticipating his tragically brief life (cp. Eccl 1:2).

4:3 There was nothing wrong with offering grain to the Lord (Lev 2:14; Deut 26:2-4), but Cain brought only a token gift (*some of his crops*), whereas God requires the first and best (Exod 23:16, 19; 34:22, 26). Cain’s heart attitude made his offering inferior to Abel’s (cp. Heb 11:4).

4:4-5 *the best portions of the firstborn lambs*: Or *the firstborn of his flock and their fat portions*. Abel was giving God the best animals and the richest parts. Abel’s offering, in contrast to Cain’s, was the best he had to offer. True worship is a costly privilege.

4:7 *Sin is crouching at the door . . . you must subdue it*: Sin is pictured as a vicious animal lying in wait to pounce on Cain (cp. note on 3:16). Either sin will dominate Cain, or Cain will resist the temptation to sin. There is no neutral ground in that conflict.

4:8
Matt 23:35
1 Jn 3:12

4:9
Gen 3:9

4:10
Num 35:33
Deut 21:1
Heb 12:24

4:11
Deut 27:15-26

4:12
Deut 28:15-24

4:14
Gen 9:6
Job 15:22

4:17
Ps 49:11

control you. But you must subdue it and be its master.”

⁸One day Cain suggested to his brother, “Let’s go out into the fields.” And while they were in the field, Cain attacked his brother, Abel, and killed him.

⁹Afterward the LORD asked Cain, “Where is your brother? Where is Abel?”

“I don’t know,” Cain responded. “Am I my brother’s guardian?”

¹⁰But the LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground! ¹¹Now you are cursed and banished from the ground, which has swallowed your brother’s blood. ¹²No longer will the ground yield good crops for you, no matter how hard you

work! From now on you will be a homeless wanderer on the earth.”

¹³Cain replied to the LORD, “My punishment is too great for me to bear! ¹⁴You have banished me from the land and from your presence; you have made me a homeless wanderer. Anyone who finds me will kill me!”

¹⁵The LORD replied, “No, for I will give a sevenfold punishment to anyone who kills you.” Then the LORD put a mark on Cain to warn anyone who might try to kill him. ¹⁶So Cain left the LORD’s presence and settled in the land of Nod, east of Eden.

The Descendants of Cain

¹⁷Cain had sexual relations with his wife, and she became pregnant and gave birth to

Original Sin (3:1-19)

Genesis 3 describes how human moral innocence collapsed through rebellion (3:11, 17). What God declared as “very good” (1:31) was no longer completely so. Man and woman ate the fruit that promised knowledge of good and evil and thus broke God’s command (2:17). Worse, they tried to become like God (3:5) and thus fell from their sinless state. Alienated from God, one another, and creation, they also became subject to death.

The term “original sin” denotes sin’s complete, universal infiltration into individual lives and human society as a result of human rebellion. When the first man and woman ate the fruit in disobedience to God, they forfeited their own innocence and that of their children, the entire human race (Rom 5:12-14; 1 Cor 15:21-22, 45-49). All humans are “fallen,” born in sin, predisposed to sin (8:21; Job 4:17-21; Ps 51:5; 103:10; 143:2; Prov 20:9), and awaiting death. As people yield to their inherited predisposition to sin, they become responsible for their own wrongdoing (Eccl 7:20; Rom 3:23).

The first man, Adam, introduced sin, but the “second Adam,” Jesus Christ, is sin’s antidote (1 Cor 15:3; 2 Cor 5:21). When Christ died as Redeemer, he made God’s salvation from sin available to all (John 3:16; Rom 1:16).

Gen 8:21
Exod 34:7
Job 4:17-21
Ps 51:5
Prov 22:15
Ezek 36:16-36
John 8:1-11
Rom 1:18–3:20;
5:12-21
1 Cor 15:21-22
Gal 3:22; 5:17-24
Eph 2:1-10
1 Jn 3:14

4:8 The effects of the Fall on human relationships are tragically expressed in the first murder. • The word *brother* is used seven times in 4:2-11, highlighting Cain’s fratricide in the face of familial responsibility. • *Let’s go out into the fields*: As in Samaritan Pentateuch, Greek and Syriac versions, and Latin Vulgate; Masoretic Text lacks this phrase.

4:9 *Where is your brother?* The questions God asked Cain (4:6, 9, 10) recall those that God asked Cain’s parents (3:9-13). In both cases, humans put up evasive answers (cp. 3:12-13). Cain’s answer is shockingly defiant—another clue that the problem with his token offering was the attitude that lay behind it.

4:10 *What have you done?* is more an expression of horror and rebuke than a fact-finding question (cp. 3:13). • *Abel’s blood* is personified as a legal witness that *cries out* against Cain. • *from the ground*: See note on 4:11-12.

4:11-12 As with his father (cp. 3:9-12, 17-19), Cain’s interrogation (4:9-10)

was followed by God’s verdict. Adam’s sin had already caused *the ground* to be cursed. Now Cain was *cursed* and *banished* from the land he farmed because he had contaminated it with innocent blood. • *homeless wanderer*: Cain was condemned to ceaseless roving in a land that would provide neither sustenance nor security. The effects of sin were escalating.

4:13-14 For Cain, eviction *from the land*—the domain of his vocation as a farmer (see 4:2; cp. 3:23)—amounted to exile from God’s *presence*. The Israelites were warned that unfaithfulness to the Sinai covenant would similarly result in eviction from the Promised Land and from God’s presence in the Temple (see, e.g., Lev 26:27-32).

4:13 *My punishment*: Or *My sin*.

4:15 *Sevenfold punishment* was the full weight of justice. Cain complained that his punishment was too great, but the full sentence that would fall on anyone who committed Cain’s crime against him shows how gracious the Lord

was to Cain. Cain deserved death (see 9:5-6). • The *mark* graciously provided protection following Cain’s judgment (cp. 3:21).

4:16 *Nod* means “wandering.” The name speaks more of Cain’s fate (see 4:12, 14) than of a specific geographical area (the location is unknown). Cain’s sin denied him rest and a sense of belonging. • Cain’s exile *east of Eden* is another point of connection with Adam’s story (cp. 3:24). Cain did not learn from his father’s mistake, so he also suffered estrangement from the ground and exile to the east (see note on 3:24).

4:17–5:32 These back-to-back genealogies do more than list names for the record. They contrast the ways that human culture spread, some in rebellion against God (Cain, 4:17-24) and some in obedience to God (Seth, 4:25–5:32). In Genesis, the history of the rejected branch is generally explained before carrying forward the line that led to Israel. Two points of contrast are especially worth noting: (1) Lamech, the seventh from Adam through the lineage

Enoch. Then Cain founded a city, which he named Enoch, after his son. ¹⁸Enoch had a son named Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech.

¹⁹Lamech married two women. The first was named Adah, and the second was Zillah. ²⁰Adah gave birth to Jabal, who was the first of those who raise livestock and live in tents. ²¹His brother's name was Jubal, the first of all who play the harp and flute. ²²Lamech's other wife, Zillah, gave birth to a son named Tubal-cain. He became an expert in forging tools of bronze and iron. Tubal-cain had a sister named Naamah. ²³One day Lamech said to his wives,

“Adah and Zillah, hear my voice;
listen to me, you wives of Lamech.
I have killed a man who attacked me,
a young man who wounded me.

²⁴ If someone who kills Cain is punished seven times,

then the one who kills me will be punished seventy-seven times!”

Epilogue: The Birth of Seth (4:25-26)

²⁵Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth, for she said, “God has granted me another son in place of Abel, whom Cain killed.” ²⁶When Seth grew up, he had a son and named him Enosh. At that time people first began to worship the LORD by name.

3. THE ACCOUNT OF ADAM'S DESCENDANTS (5:1–6:8)

Human Identity Restated

5 This is the written account of the descendants of Adam. When God created human beings, he made them to be like himself. ²He created them male and female, and he blessed them and called them “human.”

Genealogy: Adam to Noah

³When Adam was 130 years old, he became the father of a son who was just

4:23
Lev 19:18
Deut 32:35

4:25
Gen 4:8; 5:3
1 Chr 1:1
Luke 3:38

4:26
Gen 12:8
1 Kgs 18:24
Joel 2:32
Zeph 3:9
Acts 2:21

5:1
Gen 1:26; 6:9
1 Chr 1:1

5:2
Gen 1:27
*Matt 19:4
*Mark 10:6

5:3-32
1 Chr 1:1-3
Luke 3:36-38

5:3
Gen 1:26; 4:25
1 Cor 15:49

of Cain, is the main focus of the first genealogy. Like his ancestor, Lamech took human life and had to live in constant fear of death as a consequence (4:23-24). By contrast, Enoch, the seventh from Adam through the lineage of Seth (see 4:25–5:32), lived in a way that pleased God and avoided death altogether (5:24). (2) Advances in human culture and technology came through Cain's line (the first city, livestock, shelter, metallurgy, music), but the effects of sin still dominated. No technological advances are mentioned in Seth's line; instead, people began “to worship the LORD” (4:26) and to find “favor with the LORD” (see 6:8).

4:17 Cain's wife was probably one of his sisters (5:4). Cain's marriage to his sister would not have caused genetic problems so early in the development of the human gene pool. • Cain was condemned to be a wanderer. Perhaps he *founded a city* in rebellion against that verdict, seeking to defend himself by enclosing it in walls. Naming it *after his son* reflects a tendency among those who rebel against God to idolize humanity and its achievements.

4:18 *the father of*: Or *the ancestor of*, and so throughout the verse. Hebrew genealogies do not necessarily list every single generation.

4:19 Marrying *two women* was contrary to God's ideal pattern for marriage (2:24), and might be another manifestation of the arrogance and rebellion of Cain's descendants.

4:20-22 Technological advancement

masks increasing self-assertion and distance from God (see note on 4:14–5:32).

4:23-24 Lamech's chilling taunt shows the further escalation of sin's effects on humanity. Cain's line had reached a crescendo of violence with Lamech's contempt for life. In his arrogance, he put his deed into poetic verse.

• *punished seventy-seven times!* God warned that anyone who tried to kill Cain would experience the full weight of justice (4:15). Lamech's declaration that anyone who harmed him would receive an even more severe penalty is a claim to be accountable to no one, including God.

4:25–5:32 The story returns to Adam and follows the line of Seth, whose lineage led to Abraham and the Israelite nation.

4:25 *another son . . . in place of Abel*: Cain (4:8-16) and Lamech (4:19-24) illustrate sin's consequences; the birth of Seth brought renewed hope. See also note on 5:1-2. • *Seth* probably means “granted”; the name may also mean “appointed.”

4:26 *Enosh* means “humankind.” In the OT, the term is often used in poetic texts that emphasize human mortality, frailty, and weakness (e.g., Ps 144:3, “mere mortals”). Enosh was born at the time when people began to *worship the LORD by name* (literally *call on the name of the LORD*). In Genesis, that meant calling on the name of the Lord through sacrifice and prayer (similar Hebrew terminology is found in 12:8; 13:4; 21:33; 26:25).

5:1-32 The genealogies of Genesis go beyond simply recording history. By selective information and by structure, they communicate spiritual truth. The genealogies highlight God's blessing, authenticate the family heritage of important individuals, and hold the Genesis narrative together by showing familial continuity. Adam's genealogy through Seth traces ten generations to Noah (see 1 Chr 1:1-4; Luke 3:36-38), with the flood intervening before another ten generations from Noah to Abram. The number ten indicates completeness (ten plagues, Exod 7:8–11:10; Ten Commandments, Exod 20:2-17). Noah closed history before the flood, and Abram inaugurated a new era.

5:1-2 This is the prologue to the second *account* in Genesis (5:1–6:8; see note on 2:4); it connects God's purpose in creation with Seth's line rather than Cain's (4:17-24).

5:1 *written account*: Although the previous account (2:4–4:26) focused on Adam, Eve, and their first children, it was technically “the account of the heavens and the earth.” Genesis 5:1-32 is a more typical genealogy. • *human beings*: Or *man*; Hebrew reads *‘adam*; similarly in 5:2. • *like himself*: See 1:26 and note.

5:2 *male and female . . . “human”* (Hebrew *‘adam*): See 1:27 and note. • *blessed them*: See 1:28 and note.

5:3 *just like him—in his very image*: The image and likeness of God (see note on 1:26) is preserved in human beings despite sin. Adam's sinful nature was also carried forward (Rom 5:12-14).

5:5
Gen 2:17
Heb 9:27

5:18
Jude 1:14

5:22
Gen 6:9; 48:15

5:24
2 Kgs 2:1, 11
Ps 73:24
Heb 11:5

5:29
Gen 3:17
Rom 8:20

5:32
Gen 7:6; 9:18

6:1
Gen 1:28

6:2
^bben 'elohim (1121,
0430)

*Job 1:6

6:3
Ps 78:39
1 Pet 3:20

- like him—in his very image. He named his son Seth. ⁴After the birth of Seth, Adam lived another 800 years, and he had other sons and daughters. ⁵Adam lived 930 years, and then he died.
- ⁶When Seth was 105 years old, he became the father of Enosh. ⁷After the birth of Enosh, Seth lived another 807 years, and he had other sons and daughters. ⁸Seth lived 912 years, and then he died.
- ⁹When Enosh was 90 years old, he became the father of Kenan. ¹⁰After the birth of Kenan, Enosh lived another 815 years, and he had other sons and daughters. ¹¹Enosh lived 905 years, and then he died.
- ¹²When Kenan was 70 years old, he became the father of Mahalalel. ¹³After the birth of Mahalalel, Kenan lived another 840 years, and he had other sons and daughters. ¹⁴Kenan lived 910 years, and then he died.
- ¹⁵When Mahalalel was 65 years old, he became the father of Jared. ¹⁶After the birth of Jared, Mahalalel lived another 830 years, and he had other sons and daughters. ¹⁷Mahalalel lived 895 years, and then he died.
- ¹⁸When Jared was 162 years old, he became the father of Enoch. ¹⁹After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. ²⁰Jared lived 962 years, and then he died.
- ²¹When Enoch was 65 years old, he became the father of Methuselah. ²²After the

birth of Methuselah, Enoch lived in close fellowship with God for another 300 years, and he had other sons and daughters. ²³Enoch lived 365 years, ²⁴walking in close fellowship with God. Then one day he disappeared, because God took him.

- ²⁵When Methuselah was 187 years old, he became the father of Lamech. ²⁶After the birth of Lamech, Methuselah lived another 782 years, and he had other sons and daughters. ²⁷Methuselah lived 969 years, and then he died.
- ²⁸When Lamech was 182 years old, he became the father of a son. ²⁹Lamech named his son Noah, for he said, “May he bring us relief from our work and the painful labor of farming this ground that the LORD has cursed.” ³⁰After the birth of Noah, Lamech lived another 595 years, and he had other sons and daughters. ³¹Lamech lived 777 years, and then he died.
- ³²After Noah was 500 years old, he became the father of Shem, Ham, and Japheth.

Corruption of the Human Race

6 Then the people began to multiply on the earth, and daughters were born to them. ²The ^bsons of God saw the beautiful women and took any they wanted as their wives. ³Then the LORD said, “My Spirit will not put up with humans for such a long time,

5:5 he died: Death indeed came to Adam (see 2:17; 3:18-19) and his descendants (see Rom 5:12-14). Cain’s violence is omitted (see 4:8, 15, 23-24) and key figures in Seth’s line live in hope (5:29).

5:6 the father of: Or *the ancestor of*; also in 5:9, 12, 15, 18, 21, 25. Hebrew genealogies do not necessarily list every single generation.

5:7 After the birth of: Or *After the birth of this ancestor of*; also in 5:10, 13, 16, 19, 22, 26 (see note on 5:6).

5:22 Enoch lived in close fellowship with God (literally *Enoch walked with God*; also in 5:24): Enoch’s position as seventh from Adam in the genealogy strikes a contrast with Lamech, the seventh from Adam in the line of Cain (see note on 4:17–5:32).

5:24 Unlike all other sons of Adam, Enoch did not succumb to death; rather, *he disappeared, because God took him* (cp. 2 Kgs 2:9-12; see also Heb 11:5).

5:27 969 years: This statement and the numbers given in 5:25, 28 and 7:6

mean that Methuselah died in the year of the flood.

5:28-29 As with Enoch (5:21-24), the normal genealogical formula is interrupted to highlight important theological information about Noah. *Noah* sounds like a Hebrew term (*nakhham*) that can mean “relief” or “comfort,” and another term (*nuakh*) that means “rest.” As the first person born after Adam’s death (see note on 5:5), Noah prompted his father *Lamech* to hope that the curse brought on by Adam’s sin (3:17) might be lifted. See 8:21; 2 Cor 1:3-7; 2 Thes 2:16-17.

6:1-8 Human wickedness reached a climax, prompting God to send the flood to destroy all living things. A glimmer of hope appears in God’s favor toward Noah (6:8).

6:1-2 The *sons of God* have generally been understood as fallen angels (cp. the same Hebrew phrase in Job 1:6; 2:1; 38:7; Ps 29:1; 89:7). This interpretation is prominent in ancient Jewish and Christian literature (e.g., *1 Enoch* 6:1–7:6; Justin Martyr, *Apology* 2.5) and is apparently supported by

the NT (see 1 Pet 3:18-20; 2 Pet 2:4; Jude 1:6-7). Some interpreters do not believe that God would permit angels to procreate with humans and doubt that the above NT texts should be read in this way. Another possibility is that *sons of God* refers to the righteous descendants of Seth, while the *beautiful women* (6:2, literally *daughters of men*; also in 6:4) were female descendants of Cain’s wicked line. This interpretation is in harmony with 4:17–5:32, but is weakened by the language of 6:1-2, which seems to refer to the daughters of humanity in general, not the daughters of Cain specifically. Others believe that *sons of God* refers to tyrannical human kings (possibly demon-possessed) who took Lamech’s polygamy (4:19) to a new height of wickedness by seizing the daughters of the righteous. Language reminiscent of 3:6 (*saw . . . took*) shows the rebellious nature of this act.

6:3 will not put up with (Greek version reads *will not remain in*): Many think that this is an announcement of God’s decision to withdraw the restraining influence of his *Spirit* from human

for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years.”

⁴In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

⁵The LORD observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil. ⁶So the LORD was sorry he had ever made them and put them on the earth. It broke his heart. ⁷And the LORD said, “I will wipe this human race I have created from the face of the earth. Yes,

and I will destroy every living thing—all the people, the large animals, the small animals that scurry along the ground, and even the birds of the sky. I am sorry I ever made them.”

⁸But Noah found favor with the LORD.

4. THE ACCOUNT OF NOAH’S FAMILY (6:9–9:29)

The Story of Noah

⁹This is the account of Noah and his family. Noah was a righteous man, the only blameless person living on earth at the time, and he walked in close fellowship with God. ¹⁰Noah was the father of three sons: Shem, Ham, and Japheth.

¹¹Now God saw that the earth had become corrupt and was filled with violence.

6:4
Num 13:33
Jude 1:6-7

6:5
Ps 14:1-3

6:6
Exod 32:14
Num 23:19
1 Sam 15:11, 35
2 Sam 24:16

6:7
Deut 29:20
‘bara’ (1254)
▶ Ps 51:10

6:8
Exod 33:17

6:9
Job 1:1
Ezek 14:14
‘tamim (8549)
▶ Gen 17:1

6:11
Deut 31:29
Judg 2:19
Ezek 8:17

Noah (6:8-22)

Gen 5:28–10:1
1 Chr 1:4
Isa 54:9
Ezek 14:12-20
Matt 24:37-38
Luke 3:36; 17:26-27
Heb 11:7
1 Pet 3:20-21
2 Pet 2:5

Noah was the son of Lamech, a descendant of Seth (5:3-29). Lamech might have hoped that Noah (whose name means “rest” or “relief”) would ease the curse of hardship in working the ground (see note on 5:29). God used Noah to help relieve the world of evil.

God intended to destroy creation because of pervasive human wickedness (6:1-7; see Matt 24:37-39; Luke 17:26-27), but he decided to preserve Noah (6:8). God gave Noah, a righteous and blameless man (6:9), precise instructions for building the ark in which only the eight people of his family would be saved, along with every kind of creature (6:14–8:19). When Noah and his family finally emerged from the ark after the flood, Noah pleased God by building an altar and sacrificing burnt offerings. God promised that he would never again flood the whole earth or disrupt the sequence of the seasons, despite human sin (8:20–9:17).

Noah’s sons were Shem, Ham, and Japheth. All the nations of the earth descended from them (9:18-19). When Noah became drunk on wine from his vineyard, his sons and their descendants were cursed or blessed in accord with how they responded to him (9:22-27). Noah lived for 950 years, including 350 years after the flood (9:28-29); he is an example of righteousness, obedience, courage, and faith (see Ezek 14:12-20; Heb 11:7; 2 Pet 2:5).

society and allow human wickedness to run its full course. Others think it means that God would withdraw his life-giving breath from humans at an earlier age (*ruakh*, the Hebrew term for “spirit,” can also mean “breath”; see 6:17; 7:22; see also Ps 104:29-30). • **normal lifespan will be no more than 120 years** (literally *his days will be 120 years*): It is possible that this was a new restriction on the number of years individuals would generally be allowed to live (so the NLT). However, for generations after the flood, humans lived well beyond 120 years (see, e.g., 11:10-26). An alternative interpretation sees this as a 120-year grace period before the arrival of the flood (see Jon 3:4; Matt 24:37-38; 1 Pet 3:20; 2 Pet 2:5).

6:4 giant Nephilites (Hebrew *nepilim*): The term may mean “fallen ones.” The context implies that they were the offspring of the “sons of God” and would be destroyed in the flood. Numbers 13:31-33 uses the same term to describe other giants who were hostile toward

God’s people and would also be destroyed (see also Deut 2:11, which connects the Anakite *nepilim* with another group called the *repa’im*).

6:5 everything they thought or imagined (literally *every intention of the thoughts of their hearts*): In the OT, the heart is the core of volition, thought, and morality (see Prov 4:23). Wicked actions stem from a corrupt inner life.

• **consistently and totally evil**: Strong language captures the pervasiveness, depth, and persistence of human wickedness. Human nature continued to be corrupt even after the flood (see 8:21).

6:6 the LORD was sorry: The extent of human wickedness made the Lord regret having created them (see also 6:7; cp. 1 Sam 15:11, 35). • **It broke his heart**: The evil in humanity’s heart (6:5) pained God greatly. Sending the flood was a heart-wrenching act on God’s part.

6:7 wipe . . . from the . . . earth: As Adam and Eve were banished from the garden-sanctuary (3:23), all of

humankind would be expunged from God’s good creation. • **every living thing**: Human sin had so corrupted the earth that judgment fell on the animals and birds over which they had dominion (see 1:28 and note). The special role of humans in the created order (1:28-30) means that nature is affected by human moral choices (see 8:1; Job 38:41; Hos 4:3; Rom 8:19-22).

6:8 Noah and his godly life stand in stark contrast to the sinfulness of the rest of the people.

6:9 the account: See note on 2:4 • **a righteous man, the only blameless person**: The text does not claim that Noah was without sin (see Rom 5:12-14). Noah’s righteousness and blamelessness came about because **he walked in close fellowship with God**. See also 7:1; 17:1; Heb 11:7.

6:11-13 See 6:5-7. • **violence** (Hebrew *khamas*): Murder had especially corrupted the line of Cain (4:8, 23-24).

6:12
Ps 14:1-3

6:13
Isa 34:1-4
Ezek 7:2-3

6:14
Exod 2:3
1 Pet 3:20

6:17
Ps 29:10
2 Pet 2:5

6:18
Gen 9:9-16; 17:7;
19:12

6:20
Gen 7:3

6:21
Gen 1:29

6:22
Gen 7:5
Exod 40:16

7:1
Gen 6:18
Matt 24:38
Luke 17:26-27
Heb 11:7
1 Pet 3:20

7:2
Lev 11:1-47
Deut 14:3-20
Ezek 44:23

7:4
Gen 6:7, 13

7:6
Gen 5:32

7:7
Gen 6:18

¹²God observed all this corruption in the world, for everyone on earth was corrupt. ¹³So God said to Noah, “I have decided to destroy all living creatures, for they have filled the earth with violence. Yes, I will wipe them all out along with the earth!”

¹⁴“Build a large boat from cypress wood and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior. ¹⁵Make the boat 450 feet long, 75 feet wide, and 45 feet high. ¹⁶Leave an 18-inch opening below the roof all the way around the boat. Put the door on the side, and build three decks inside the boat—lower, middle, and upper.

¹⁷“Look! I am about to cover the earth with a flood that will destroy every living thing that breathes. Everything on earth will die. ¹⁸But I will confirm my covenant with you. So enter the boat—you and your wife and your sons and their wives. ¹⁹Bring a pair of every kind of animal—a male and a female—into the boat with you to keep them alive during the flood. ²⁰Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive.

²¹And be sure to take on board enough food for your family and for all the animals.”

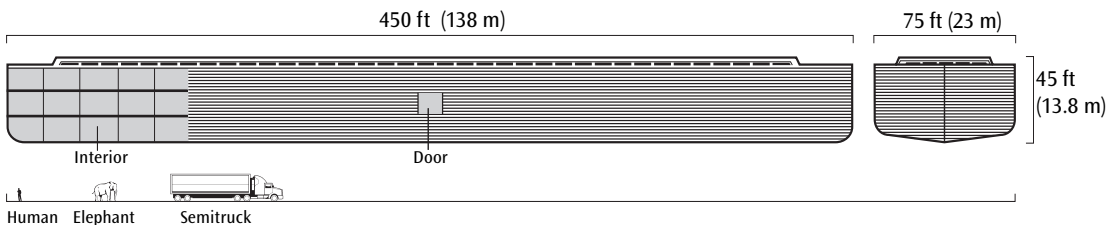
²²So Noah did everything exactly as God had commanded him.

The Universal Flood

7When everything was ready, the LORD said to Noah, “Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous. ²Take with you seven pairs—male and female—of each animal I have approved for eating and for sacrifice, and take one pair of each of the others. ³Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood. ⁴Seven days from now I will make the rains pour down on the earth. And it will rain for forty days and forty nights, until I have wiped from the earth all the living things I have created.”

⁵So Noah did everything as the LORD commanded him.

⁶Noah was 600 years old when the flood covered the earth. ⁷He went on board the boat to escape the flood—he and his wife



▲ **Noah’s Ark (6:14-16).** An ark built to the dimensions specified in Genesis would have been immense. Its ratio of length to width (6 to 1) is the most stable known and is used for the design of modern tankers and freight-hauling ships. The ark was able to carry 20,000 tons of cargo; the required number of young adult land animals would have occupied less than half of the available space. The design given was perfect for the ark’s function.

6:14 a large boat: Traditionally rendered *an ark*, this was a long rectangular barge designed for survival, not for navigation. The Hebrew word *tebah* is used again only of the basket in which the baby Moses was floated on the Nile (Exod 2:3, 5). • **cypress wood:** Or *gopher wood*. It is not clear what kind of wood this was. It was possibly from a conifer, such as cypress.

6:15 The ark’s dimensions: Hebrew *300 cubits* [138 meters] long, *50 cubits* [23 meters] wide, and *30 cubits* [13.8 meters] high. This floating barge displaced around 43,300 tons of water.

6:16 An 18-inch opening (Hebrew *an opening of 1 cubit* [46 centimeters]) *below the roof* circled the *boat*, providing light and air. • Noah was to build a *door* and God would close it (7:16). God was the captain of this peculiar boat

with no sail or rudder. God also brought the animals to Noah (6:20).

6:17 cover the earth with a flood: Some propose that the flood might only have covered the ancient Near East as it was known to Noah or Moses. However, the flood’s stated purpose—to *destroy every living thing that breathes* (see also 6:7, 11-13; 7:1, 4, 18-23; 8:21)—and its effect of undoing creation (see notes on 1:9-10; 7:11-12) suggest that the flood covered the entire planet (see also 1 Pet 3:20; 2 Pet 2:5; 3:6).

6:18 This first explicit mention of a *covenant* in the Bible refers to the unilateral pact that God made with humankind and the world after the flood (see 9:9, 11, 14-17).

6:19-20 God’s instructions to Noah repeat the language of creation (*every kind*, cp. 1:24). • **a male and a female:**

These animals would procreate and repopulate the earth after the flood.

7:2 of each animal I have approved for eating and for sacrifice (literally *of each clean animal*; similarly in 7:8): In addition to the animals that were to repopulate the earth, these “clean” animals were for food and for Noah’s sacrifice after the flood (8:20-21). This passage does not use the precise technical language that is found in the regulations concerning “clean” and “unclean” given to Israel at Sinai (see Lev 11:1-47; Deut 14:3-12), but the underlying concept is the same (perhaps God revealed it directly to Noah).

7:4 The number *forty* is often associated with affliction, trial, or punishment (see Exod 16:35; Judg 13:1; 1 Kgs 19:8; Ezek 4:6; Jon 3:4; Matt 4:2; Acts 1:3).

7:6 covered the earth: See note on 6:17.

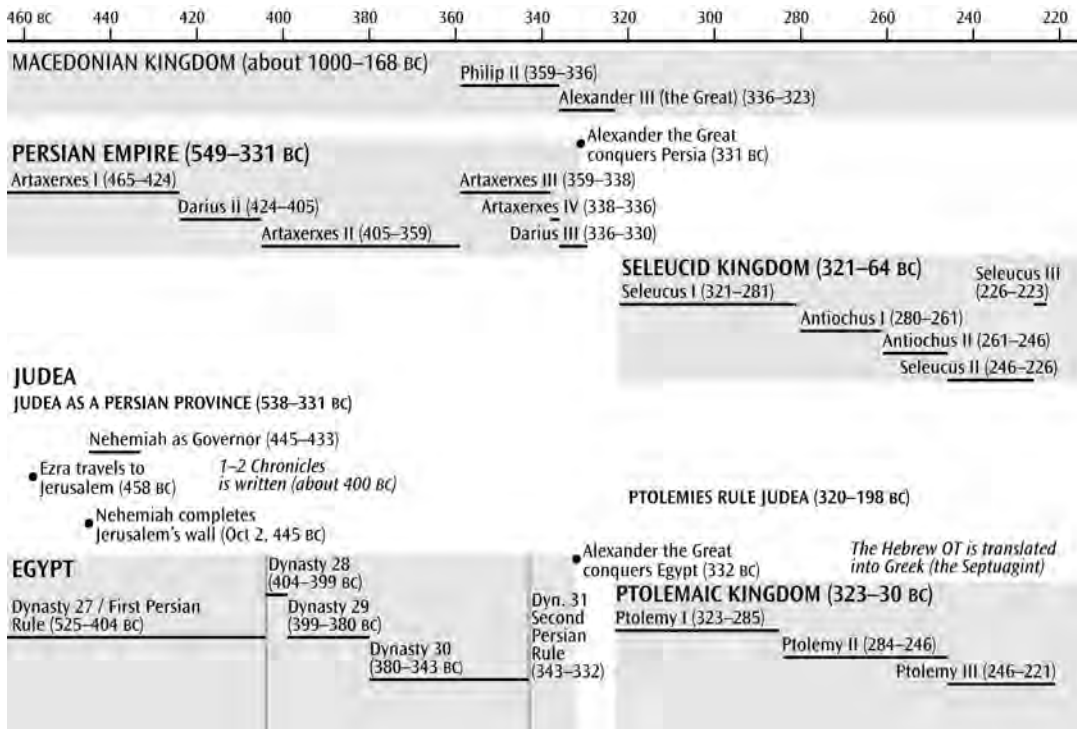
THE HISTORICAL BACKGROUND OF THE INTERTESTAMENTAL PERIOD

The Old Testament ends with the Jewish people reestablished in their land. During the time from Malachi to Christ, the people of Israel lived under six different governments: the Persian empire, the Greek empire, the Ptolemies of Egypt, the Seleucids of Syria, self-rule under the Maccabees (Hasmoneans), and finally Roman rule.

THE INTER-TESTAMENTAL PERIOD

The Persian Empire (549–331 BC). Cyrus II (559–530 BC) inaugurated the Persian empire with his conquest of Media in 549 BC and Babylonia in 539 BC. Cyrus's policy was to allow peoples exiled by the Babylonians to return to their homelands, rebuild, and reinstitute their forms of worship. From 538 to 430 BC, many Jewish people returned to Judea, restored Jerusalem, rebuilt the Temple, and reestablished their lives in relative peace. Meanwhile, Jews who remained in Mesopotamia enjoyed prosperity. The last historical narratives of the OT recount this period (Ezra, Nehemiah, and Esther; see also Josephus, *Antiquities* 11).

Greek Rule (331–320 BC). When Alexander the Great of Macedonia (336–323 BC) conquered and annexed the Persian empire, very little changed for the people of Judea. Alexander's rule, though brief, was nevertheless formative for culture: (1) He extended the use of the Greek language around the Mediterranean world and the Near East; (2) he founded the city of Alexandria in Egypt, which became a Greek cultural center for several hundred years; and (3) during his reign, Alexander was recognized as a god, setting a precedent for later rulers. Following Alexander's death, his generals (the Diadochoi) struggled for dominance in their own realms. By 320 BC, the divisions were settled (see map, p. 1409). The two kingdoms that most impacted the Jewish people were Egypt, under the Ptolemies (323–30 BC), and Syria, under the Seleucids (321–64 BC).

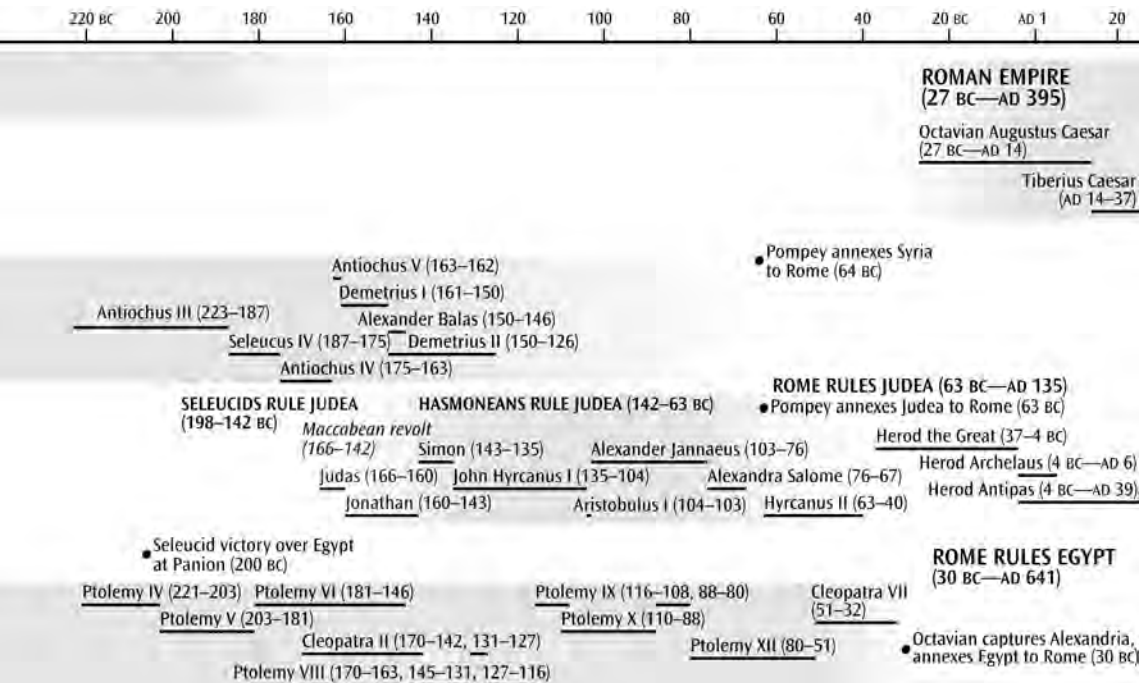


Egyptian Rule: Ptolemies (320–198 BC). Judea fell under the control of Ptolemy I of Egypt sporadically between 320 and 301 BC; then Egyptian control was settled for a century. The Ptolemies had a generally peaceable relationship with Judea. Ptolemaic rule brought Greek people and culture into Judea. This hellenization later became a serious challenge to Jewish culture and religion. The Greek translation of the OT (the Septuagint) was begun during this time (around 285 BC), to be completed sometime during the 100s BC. (The Septuagint was the Bible for Greek-speaking Jews in the first century AD; many of Paul’s OT quotations are drawn from it.)

Syrian Rule: Seleucids (198–142 BC). When Seleucid king Antiochus III of Syria (223–187 BC) won the Jewish territories from the Ptolemies in 198 BC, he continued to tolerate the Jews’ religion and the Jewish high priest’s rule over both civil and religious affairs. These irenic policies ended when his son, Antiochus IV Epiphanes, took the throne (175–163 BC). Antiochus Epiphanes (meaning “a manifestation of a god”) sought to impose unified Hellenistic culture and religion on his kingdom. He gave the Jewish high priesthood to the highest bidder sympathetic with Hellenism. In 167 BC, Antiochus responded to a humiliating defeat in Egypt at the hands of the Romans by brutalizing the Jewish people, banning the Jewish faith, and murdering Jews who refused to give up Judaism (see 1 Maccabees 1; cp. Dan 11:28-39).

The heat of persecution forged Jewish resistance. A priest named Mattathias, followed by his five sons (nicknamed Maccabees, “hammers”), led the revolt against Antiochus. In 164 BC, the revolt succeeded in temporarily gaining freedom. The Temple was restored and rededicated in December 164 BC (now celebrated as Hanukkah, “Dedication”; see John 10:22). Meanwhile, Antiochus Epiphanes died while on a campaign to reassert his rule in Persia. Then Judas Maccabeus (leader of the Maccabees) was killed in 160 BC in one of a series of battles that brought the Jews once again under Seleucid domination. But this time, the Jews were not again subjected to fierce religious persecution.

Semi-Independence: Hasmonean Dynasty (142~63 BC). In 142 BC, Syria granted Judea semi-independence, and for most of the following century the Jewish



people were self-governing under the Hasmonean dynasty, the descendants of the Maccabees. As time went on, the Hasmoneans embraced Hellenistic perspectives and policies. In violation of OT law, the ruler was also the high priest. Not surprisingly, given this concentration of power, corruption and abuses quickly arose among the Hasmonean rulers. The party of the Pharisees came into view at this time, opposing hellenization and the singular power of the ruler (see "The Pharisees" at Matt 3:7, p. 1581). The Sadducees also appeared, supporting hellenization and the power of the priesthood (see "The Sadducees" at Matt 16:1-12, p. 1610).

Roman Rule (63 BC—AD 135). Throughout the first century BC, Rome steadily increased its power over the Mediterranean world. In 63 BC the Roman general Pompey made Judea a vassal of Rome, and Jewish independence was gone. When Hyrcanus II, the last Hasmonean ruler, died in 40 BC, an Idumean named Herod was well-positioned to take control of Judea. He was supported in Rome by Octavian and Mark Antony and strengthened by his marriage to a Hasmonean princess, Mariamne, the granddaughter of Hyrcanus II. So Herod the Great became king (37–4 BC) and reestablished a separate high priesthood. By the turn of the first century AD, the Pax Romana was fully established, with Judea in its grip under the rule of Herod's successors (see genealogy, "The Herod Family," p. 1579).

JEWISH LITERATURE In the 400 years between the last of the OT books and the beginning of NT history, Jewish thinking underwent radical changes under the extended influences of Persian rule, Greek language and philosophy, and renewed nationalism.

Though none of the writings of this period were accepted as Scripture, they are valuable for understanding Jewish history and culture. The works of the Apocrypha (*Epistle of Jeremiah, Tobit, Baruch, Ecclesiasticus [Sirach], Judith, 1–2 Esdras, 1–2 Maccabees, Wisdom of Solomon*, and additions to Esther and Daniel) were included with most manuscripts of the Greek OT. Other Jewish books, called the *pseudepigrapha*, were also written (e.g., *1–2 Enoch, Jubilees, Testaments of the Twelve Patriarchs, Letter of Aristeas, Psalms of Solomon*). Most of the religious literature of the period, including the books of the Apocrypha and *pseudepigrapha*, were written in Greek, but some Jewish separatists living at Qumran continued writing in Hebrew. Their writings, discovered in 1948, are commonly referred to as the Dead Sea Scrolls and include OT texts, commentaries on them, and liturgical and philosophical texts.

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**NEW
TESTAMENT**

INTRODUCTION TO THE NEW TESTAMENT

The New Testament both fulfills (Matt 5:17-20) and completes (Rom 10:4) the Old Testament. What the prophets looked forward to and longed to see (1 Pet 1:10-12a), and what the angels intensely watched (1 Pet 1:12b), came in the person of Jesus, Israel's Messiah, God's Son, the God-man. The coming of the "unique One, who is himself God" (John 1:18) is the central point not only of human history but of eternity itself. The NT tells the story of his coming and its effects in the inaugural group of believers, the early church.

In the pages of the NT we encounter a holy God as he exhibits his justice and love, both judging sin, and forgiving and overcoming sin. We also encounter sinful mankind as some people repent and others resist God's offer of salvation. Every reader is asked to identify with the people whose stories are told and come to a decision regarding his or her own relationship with this holy God. In the Gospels, theology becomes drama as we see the story of salvation acted out in living events. In the letters, theology is presented as the writers address problems in the early church and give divinely inspired solutions.

The NT is the word of God, written under the inspiration of the Holy Spirit (2 Tim 3:16; 2 Pet 1:20-21) by people who were giving God's words to mankind. As such, it is the most important book ever written and the only possible guide for the Christian life. Believers must make its teaching the center of their life and conduct, and every nonbeliever must be given the opportunity to hear its truths.

SETTING AND BACKGROUND

The events of the NT take place in the central regions of the Roman empire, from the land of Palestine west to Rome. During the period 167–142 BC, Judea won its freedom from the Hellenistic Seleucids of Syria due to the rebellion instigated by Mattathias and his sons. Then Rome conquered the lands west of the Euphrates under Pompey. Beginning in 63 BC, Palestine was under Roman authority, and continued to be for the entire period of the NT.

Palestine was composed of three

districts: Judea to the south, Samaria in the center, and Galilee to the north. From the time of the return from exile under Ezra and Nehemiah, Samaria had been the enemy of the other two. Those tensions were very real in the time of Jesus' ministry and early in the book of Acts.

The land of Judea had somewhat sparse vegetation, but Galilee was a rich agricultural land. As a result, Galilee was bought up by wealthy landowners who divided up their estates into tenant farms, with half the crops belonging to the owners and half to the farmers. Many of Jesus' parables reflect this reality. Moreover, Galilee had many Gentile cities and many Gentiles living in it, so it was not as conservative as Judea in the south and was looked down on by southern Jews. Most of the Pharisees came from Judea.

The Jordan River flowed from the Sea of Galilee (a lake 13 miles long by 7 miles wide [21 by 11 kilometers]) in the north down to the Dead Sea in the south and formed the eastern boundary of Palestine. On to the east and to the north lay Gentile lands, including the Decapolis, a group of ten Gentile towns east of the Jordan River and near the lake. Jesus deliberately ministered there on several occasions.

After Pentecost, the Good News moved out into the Gentile lands, beginning with Antioch, the capital of Syria. The church in Antioch became Paul's sponsoring church; from there he and Barnabas took their first missionary journey to the island of Cyprus west of Syria and to the province of Galatia (the western part of modern Turkey). It was a rugged, mountainous area, and we have little idea of the rigors of these

travels. Then, on the next two missionary journeys, Paul traversed the rest of Asia Minor and went over to Greece. In Acts 18:18-23, Paul covered 1500 miles from the end of his second missionary journey to the beginning of his third.

Toward the end of his third missionary journey, Paul again traveled a great distance from Corinth, through Macedonia, and finally to Jerusalem. After being arrested in Jerusalem and held as a prisoner in Caesarea, Paul was taken to Rome, where a growing church was located. Paul's desire was to spend the rest of his life in the western part of the Roman empire (from Rome to Spain; see Rom 15:20-29), but God had other plans. When Paul was released, he went back to Greece and the province of Asia. Later, the province of Asia was the focus of the book of Revelation, written by the apostle John.

THE STORY OF THE NEW TESTAMENT

Like the OT, the NT begins by identifying the "beginning" (John 1:1). A new, spiritual creation begins with the appearance of the incarnate God, Jesus the Messiah. Matthew and Luke begin with Jesus' virgin birth and childhood, showing the way a sovereign God intervened in human history to bring his Son into an evil world. Born around 6 BC, Jesus began his ministry about AD 28 (the fifteenth year of Tiberius, Luke 3:1; the forty-sixth year of rebuilding the Temple, John 2:20). His ministry lasted until he was crucified in AD 30 or 33. During these years, Jesus confronted and challenged four main groups—the disciples (who believed but struggled), the crowds (who were enamored

but would not commit), the religious leaders (who rejected him and plotted to take his life), and the demons (who knew exactly who he was but were overpowered and bound by him). Jesus encountered each group with the reality that the Kingdom had come through him and all must repent and believe in him; in the cosmic war with the unclean spirits, he had absolute power and gave his authority over them to his disciples (Mark 3:15).

At the third of three Passovers (John 2:13; 6:4; 11:55), Jesus was arrested, brought up on false charges, and crucified. But he was not just an innocent victim—he died at the God-appointed time (John 7:30; 8:20; 12:23), and he went to the cross voluntarily and in full control. He knew that he was the suffering servant of Isaiah 53, whose death was a vicarious atonement: He was dying as a substitute for us (Mark 10:45; 14:24). His death and resurrection show him to be the glorified Messiah (John 3:17; 8:28; 12:32; 19:19-21). On the third day after his death, God raised him from the dead as the first of a great harvest of those who have died (1 Cor 15:20), guaranteeing the reality of resurrection and eternal life. He appeared many times over a forty-day period (Acts 1:3) both in Jerusalem and Galilee, proving to the disciples that he was alive, bringing to himself his brothers who formerly were unbelievers (1 Cor 15:7), and launching the church in its mission to all the world (Matt 28:19; Acts 1:8).

At first, the church did not understand the command to go to the nations, even after Pentecost, and so the Spirit led them step by step out of Jerusalem (Acts 8:1-3), into Samaria (Acts 8:4-25) and to the ends of the earth (the rest of Acts). He did so by leading Peter to Cornelius (Acts 10) and then by confronting Paul (an implacable enemy of Christianity until Jesus confronted him personally on the way to Damascus, Acts 9) and calling Paul to be the apostle to the Gentiles. Antioch of Syria, the third-largest city in the Roman world, became the hub of the mission, and all three of Paul’s missionary journeys proceeded from there. Paul’s pattern remained constant throughout his ministry (as noted in Rom 1:16): He

would begin proclaiming the Good News in Jewish synagogues. All of his sermons to the Jews centered on Jesus’ fulfillment of OT expectations and ended with Jesus’ death and resurrection as the basis of salvation and a call for repentance. When the Jews rejected Paul (often violently), he would go to the Gentiles and proclaim Jesus as the fulfillment of their pagan hopes. The book of Acts proclaims the power of the Holy Spirit in bringing Jews and Gentiles to belief in Jesus and helping believers recapitulate the life and ministry of Jesus in their own lives and ministries.

When Paul was arrested, imprisoned, and sent to Rome, a new phase of persecution of Christians and proclamation of the Good News ensued. Paul’s two years in prison (AD 60–62) saw a great deal of evangelistic fervor (cp. Phil 1:12-14, which might have been written during this time). Yet at the same time Jewish opposition increased. Jewish opponents denounced Christians to the Roman authorities, arguing that the new movement was not a Jewish sect and should be declared an illegal foreign religion. This strategy was successful, leading to increased Roman persecution—as seen in the terrible slaughter under Nero, when Paul and Peter were executed (AD 64~65). Yet throughout this time of rejection and death, the church responded with spiritual power and “rejoicing that God had counted them worthy to suffer disgrace for the name of Jesus” (Acts 5:41). Their numbers continued to grow throughout the first century.

At the same time, however, certain heresies began to develop. Some Jewish Christian teachers demanded that all Gentiles who wanted to be Christians needed to first become Jewish. Paul indicted them as false teachers because they replaced the cross with Judaism (Gal 1:6-8; 2 Cor 11:13-15; Phil 3:18-19). There were also those who combined Judaism with Hellenism (Greek religion; see Colossians, 1–2 Timothy). Finally, there was a brand of proto-Gnosticism

that stressed salvation through *gnosis*, or knowledge, and allowed immorality (see 1 John, Rev 2). These kinds of heresies continued in the following centuries and prompted the early church to develop both a canon and a set of doctrines that defined true orthodoxy.

THE CANON OF THE NT

The term *canon* means “measuring rod” or “norm” and was originally used to identify the set of standard doctrines for the church. From the 300s AD, it has referred to those books of the OT and NT that are considered authentic Scripture. There is no evidence of a movement toward an official canon before the middle of the 100s AD, but there were three preliminary stages during the first century. First, the words of Jesus were treated as canonical from the beginning, as seen in Paul’s use of Luke 10:7 alongside Deut 25:4 (1 Tim 5:18). Second, early Christian creeds and hymns (containing official summaries of orthodox truth) were used in the same way as OT passages to anchor important arguments (e.g., Rom 1:3-4; Col 1:15-20; Heb 1:3-4). Third, Paul’s epistles were collected and recognized early (2 Pet 3:15-16). These steps did not constitute an official collection, but they were recognized as authoritative materials.

The church fathers of the 100s AD (Clement, Ignatius, Polycarp, the *Didache*) similarly recognized the authority of the writings now constituting the NT, but they did not call them Scripture.

In the 200s and 300s AD, a set of criteria for accepting works as genuine slowly emerged. An accepted book had to have been (1) written by an

The NT Canon ▶

1. Narrative	2. Paul’s Letters	3. General Letters
Matthew Mark Luke John Acts	Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus Philemon	Hebrews James 1 Peter 2 Peter 1 John 2 John 3 John Jude Revelation

apostle or someone connected with an apostle (e.g., Mark in connection with Peter, Luke in connection with Paul); (2) accepted by a majority of the churches; and (3) understood as containing orthodox doctrine. The churches eventually came to a consensus, and the NT canon was formalized: In AD 367, Athanasius of Alexandria gave the first official list of the twenty-seven books that are accepted today. Of the official church councils, the council in Laodicea (AD 363) accepted all but Revelation, while councils in Hippo (AD 393) and Carthage (AD 397) accepted all twenty-seven.

Even though the process of officially recognizing the canon of the NT took over 300 years, all the books of the NT were quoted, alluded to, and accepted by a wide number of churches very early. The early church recognized those books that God had inspired through the apostles and their associates; the inspiration of those books was indicated by their apostolic authorship and their agreement with “the faith that God has entrusted once for all time to his holy people” (Jude 1:3). For more on the development of the NT canon, see “Introduction to the Time after the Apostles,” p. 2201.

INTERPRETING THE NT

Many Christians take a subjective, individualistic stance toward the meaning of Scripture; we tend to think that, as long as my heart is touched, I have found the meaning. We also tend to think that if we read and memorize Scripture, its meaning will automatically become clear. It is not so.

All true interpretation seeks the meaning that the author intended to convey. For the Bible, the focus on the author’s intent is even more important, for there is both the human author who penned the words and the divine Author who inspired the text. In order to perceive the true intent of the human author and the divine Author of Scripture, we must carefully study the context, culture, and background behind each book. The following instructions will help guide our study:

1. Consider the passage as part of a larger whole

Words and sentences have no meaning (only possible meanings) apart

from the context in which they are embedded. No author ever writes sentences by themselves; they are always part of a developing message, and each part is chosen for what it adds to the whole communication. The student must study how the words fit together and which meaning the words have in a particular context (because each word might have many possible meanings). Consider the whole section and then the paragraph, asking what the words as well as the sentences add to the whole. How does the author develop the argument, and what does the author want the readers to do with it?

2. Consider the cultural background of the text

The NT was produced within the Jewish and Greco-Roman cultures of the first century. Those ways of life have been gone for nearly 2,000 years, and we have no access to them without serious study. Fortunately, the scholars who produced the study materials in the *NLT Study Bible* are experts in these areas, and they explain the cultural background behind each book and passage. For example, Jesus’ parables (in the Gospels) and John’s apocalyptic writing (in the book of Revelation) come alive with such background studies. So, too, it is important to know who the Pharisees were (see “The Pharisees” at Matt 3:7, p. 1581) and what a “talent” was (see Matt 25:15 and note) when trying to understand individual passages.

3. Identify the genre or type of literature for each passage

Recognizing the genre of each passage helps us to know how it was intended to be understood.

- The Gospels and Acts are theological narrative. We must study the point of view and flow from story to story, noting the theological message of each as well as the larger plot development of the whole.
- The Gospels also contain parables. We must recognize the background behind each parable (e.g., the commercial or agricultural metaphors at play) and distinguish those parts that carry theological meaning from those that are simply part of the story line (i.e., we must avoid

allegorizing every element of the parables). Above all, we must ask what Jesus meant by the parable in its context, not what we can read into it.

- The letters of Paul and others are straightforward didactic letters, but we still need to see the cultural background behind each individual letter as well as the rhetorical flow of passages like Romans 7 or Hebrews 6.
- Many books contain apocalyptic sections (e.g., Mark 13; 2 Thes 2; 2 Pet 2; Revelation). The difficult symbols in these sections take their meaning from a common core of symbols inherited from the OT and intertestamental Jewish literature. While there will always be debates regarding the meaning of apocalyptic sections for today, the basic contours of meaning can be established with reference to the commonly understood symbolism. The study materials on these passages will help the reader to understand what is going on (see also Revelation Introduction, “Apocalyptic Writing,” p. 2163).

There are many levels to understanding the text of Scripture. The deeper we go into the meaning of the biblical texts, the more treasures are waiting.

MEANING AND MESSAGE

The NT has several primary themes, but all flow from the OT concept of a holy God who is characterized by justice and love. Sin was brought into this world by Adam, so every person is controlled by sin and naturally rejects God’s offer of salvation.

The overarching story of Scripture asks the question, how can a loving God be just and at the same time bring a people to himself as his chosen children? Both the OT and the NT answer this question. God is absolutely sovereign and Lord of all he created, yet he created this world in order to have fellowship with those made in his image.

1. The OT and the NT

The relationship between the testaments is one of promise and fulfillment. Both the OT and the NT describe a gracious, merciful God

who draws his people to himself. At the same time, he is a God of justice and judgment who must punish sin. The purpose of the law was to point out sin and to prepare for Christ (see Romans, Galatians). Thus Jesus fulfilled the law by summing it up in himself and in his teaching (Matt 5:17-20).

Most of the arguments in the NT letters are directly grounded in the OT. There are about three hundred quotations and thousands of allusions to the OT; Revelation has 400–600 allusions by itself. Since the OT is inspired Scripture (2 Tim 3:16), the writers wanted to build their arguments on it.

2. *Jesus: Messiah, Lord of All, and Son of God*

The central figure of the NT is Jesus Christ. Born of the virgin Mary (cp. Isa 7:14), he was the expected Messiah who inaugurated God's Kingdom. With him the last days have begun but are yet to be consummated. He did not come as the conquering king that people expected but as the suffering servant (Isa 52:13–53:12) who suffered and died. He came in order to die on the cross for us (Phil 2:6-8). He was not only human but was "the unique One, who is himself God" (John 1:18; cp. John 1:1; 8:58; 10:30) and took on human flesh (John 1:14). In his life he defeated the powers of evil and exercised authority over the natural forces he had created. In his death and resurrection he satisfied God's judgment against sin and conquered death for all who believe. As the glorified Lord he will come again to end human history, vindicate his holy people, and destroy evil once and for all (1 Thes 4:13–5:10; Rev 19).

3. *Sin and Salvation*

Jesus came to give himself on the cross as the sacrifice for sin in our place. Sin is an invading army that enters our realm, establishes

a bridgehead in our life, defeats us, and then enslaves us (see Rom 5:12–7:8). There is only one answer: the salvation that God has made possible in Jesus Christ. His death atones for sin (i.e., satisfies the penalty it requires), provides the ransom payment that frees us from slavery to sin, and results in God's declaring all who believe in Jesus to be innocent and right with him (see Rom 3:24-25). Through faith in Jesus' work of atonement and resurrection, we are "born again" (John 3:3), adopted as God's children (Rom 8:14-17), and given the promise of eternal life (John 3:16).

4. *Christian Responsibility*

When God declares us righteous through Christ, he begins the process by which we are transformed and enabled to live rightly before him. This is called sanctification, the growth of the believer in holiness (separation from the world and for God). Good deeds do not save us (Eph 2:8-9), but good deeds are the necessary result of salvation and prove that one has indeed been saved (Eph 2:10; Jas 2:14-26). Jesus demands absolute surrender to himself and will not accept a halfhearted commitment (Mark 8:34-38; Luke 9:57-62). We have not truly heard God's word until we obey it (Jas 1:19-27).

5. *Christian Community*

Jesus established not so much a movement called Christianity or an institution called "the church," but a community of people who together make up the church. Believers are commanded to gather regularly, form communities, and share the Christian life together (Heb 10:24-25). Nearly all of the commands in the NT are in the plural, meaning they are to be obeyed by a community and not only by individuals. We must help one another follow the Lord and keep his word.

6. *Final Judgment and the End of Evil*

The NT is absolutely clear: This world will end and a new world will begin. Jesus will return, end this created order tainted by sin (Rom 8:18-22; 2 Pet 3:7, 10), and destroy evil once and for all. At that event all people, both believers and nonbelievers, both saved and unsaved, will stand before God and give account of their lives (Heb 13:17; Jas 3:1). Every person, both believers and nonbelievers, will be "judged by their works" (2 Cor 5:10; Rev 14:13; 18:6; 20:13; 22:12) by a just God who gives to all people as they deserve. God's people who trust in him will receive the crown of life, while God's enemies who rebel against him will receive eternal torment. (Those who claim that eternal punishment is unjust do not understand the wickedness of sin or the holiness of God, who abhors sin.) When God brings final justice, his people will rejoice at the destruction of evil and the coming of the eternal, holy kingdom of God (Rev 19:6-8).

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INTRODUCTION TO THE FOUR GOSPELS

How could an obscure Galilean peasant and carpenter with no academic training and no social status, one who died the most ignominious death imaginable, establish a movement that would conquer the Roman world and become a worldwide religious force? Moreover, how do we affirm the historical trustworthiness of such incredible stories about a man who controlled nature's forces, healed the sick, cast out demons, raised the dead, and was raised himself after being crucified?

The Gospels tell us the story of Jesus—his virgin birth and childhood; his inauguration to ministry; his impact on the people of Judea, Samaria, Galilee, and Phoenicia during his messianic ministry; and his death and resurrection. It is the most important story that history will ever tell, for it chronicles the life of the extraordinary Son of God who has come into this world.

SETTING

The setting for the Gospels includes both Jewish and Greco-Roman cultures (see also "The Historical Background of the Intertestamental Period," p. 1552). Jesus lived and died in the Jewish world of the first century, and Jesus and his disciples ministered primarily to the Jewish people. But Jesus was raised in Galilee and conducted his ministry mainly in "Galilee where so many Gentiles live" (Matt 4:15), so he also reached out to Gentiles, and his resurrection inaugurated the mission to Gentiles (Matt 28:19).

During the time of Jesus, Jewish territories were ruled by the descendants of Herod the Great and by Roman governors like Pontius Pilate who resided at Caesarea but came to Jerusalem for festivals. Jewish civic affairs were handled by the Sanhedrin, the Jewish high council that consisted mainly of Sadducees and Pharisees (see "The Pharisees" at Matt 3:7, p. 1581; "The Sadducees" at Matt 16:1-12, p. 1610).

THE FOUR GOSPELS

Each of the four Gospels presents Jesus' life in a different way with different themes, showing different nuances of Jesus the man and of the various groups who encountered him.

- Matthew's Gospel is the Jewish Gospel. It shows how Jesus fulfilled the Torah and provided the final understanding of it. It represents Jesus as the descendant of David who fulfills the OT promises for the Messiah, the King of Israel. In Matthew, Jesus

gives the principles for living as citizens of God's Kingdom (e.g., Matt 5-7). Jesus leads the disciples to overcome their failures and find understanding, in spite of their "little faith."

- Mark centers on Jesus as Messiah and Son of God. Mark reports the disciples' difficulties: They misunderstand and fail as they try to follow Jesus. Mark shows the nature of true discipleship through characters who appear briefly, like the woman from Phoenicia, the father of the demon-possessed boy, and blind Bartimaeus.
- Luke has more on the subject of social concern than any other Gospel. Luke also highlights the importance of prayer, the Spirit, and worship. He shows how, through Jesus, God has worked out his salvation in human history and become Lord of all.
- In John, Jesus is the living revealer of God who encounters all people with the "light of the world" and the "bread of life" and with the need to believe. Jesus is "the unique One, who is himself God" and has entered this world and brought the glory of God's presence into the world and among his own people.

Each Gospel is meant to be studied on its own. Each has unique perspectives and theological messages that supplement the others and challenge readers in important ways. God chose to inspire four different writers because each perspective is important for the church.

SUMMARY

All four Gospels tell the story of Jesus' life, death, and resurrection. Two of the Gospels (Mark and John) contain prologues that describe Jesus as the Messiah, the Son of God, the "Word" or living voice of God, and God incarnate. The other two Gospels (Matthew and Luke) begin with accounts of Jesus' genealogy, birth, and childhood. Matthew relates how God supernaturally overcame Herod's evil attempt to thwart the divine plan of Jesus' coming into the world. Luke relates the births of the prophet John the Baptist and Jesus, the greater prophet.

Only John tells of the early months of Jesus' ministry, how he drew his first disciples from the group following John the Baptist and then traveled frequently from Galilee to Jerusalem for festivals (John 1-7). Matthew, Mark, and Luke—the "synoptic" Gospels that have the "same look"—focus on Jesus' ministry in Galilee.

None of the Gospel writers take a chronological approach to Jesus' life. Instead, the Gospels are more topical, organized to provide a theological portrait of Jesus' actions, teachings, and impact.

From the start Jesus combined miracles with teaching, so that the crowds were astounded with his words and deeds (Mark 1:21-28). He controlled every aspect of his creation: He could stop the forces of nature, heal the sick, raise the dead, and cast out demons (Mark 3:27), and he gave the same authority to his disciples (Mark 3:14-15). He chose twelve disciples, included them in his ministry, and frequently sent them out on missions (Luke 9-10). The

crowds were enamored with Jesus and flocked after him, but they were unwilling to commit themselves to him. In the end, they called for his death (Mark 15:8-15). The Jewish leaders, by contrast, utterly opposed him and plotted to kill him almost from the beginning (Mark 3:6).

The turning point in Jesus' ministry was at Caesarea Philippi, when Peter called him Messiah but refused to accept that it meant suffering and death (Mark 8:27-33). Shortly afterward Jesus was transfigured, his preexistent glory radiating through his humanity (Mark 9:1-8). Then Jesus "resolutely set out for Jerusalem" to fulfill his mission (Luke 9:51). His journey to his God-ordained destiny saw him gradually retreat from public ministry and focus on his disciples (Luke 9:51-19:27). He knew that he was destined to die as the substitute for our sins in order to ransom us from judgment (Mark 10:45).

Jesus arrived at Jerusalem one week before Passover, was anointed for burial, and then entered the city on a donkey. In doing this, he announced that he did not come as a conqueror but as the humble Messiah, the King who brings peace (John 12). Throughout the week leading up to Passover, when the people purified themselves for the festival, Jesus prepared the nation for judgment by cleansing the Temple, cursing the fig tree, and teaching on the Mount of Olives about the coming judgment. He also debated the Jewish leaders and showed himself to be the true interpreter of the law. He then concluded the preparation of his disciples at the Last Supper. There he prophesied his betrayal by Judas, his desertion by all of them, and the giving of his body and blood for the forgiveness of humanity. He had four "trials" that night—a meeting with Annas (John 18:13), then with the Sanhedrin, a trial before Pilate, and a meeting with Herod (Luke 23:7-12). Though Pilate knew that Jesus was innocent, he relented to the demands of the Jewish leaders and turned him over to be crucified.

Jesus was crucified at 9:00 a.m. It turned absolutely dark at noon, and he died at 3:00 p.m. He was given a royal burial in an unused tomb that Friday before dusk and was in the tomb until Sunday morning (three

days and nights in Jewish reckoning). Jesus was then vindicated and exalted by rising as Messiah and Lord. He showed himself to his followers for forty days in three venues: in Jerusalem (Luke, John); in Galilee (Matthew, John); and finally at his ascension on the Mount of Olives (Luke, Acts). During this time Jesus also met his brothers who had never believed in him, and they became followers (see 1 Cor 15:7; James Introduction, p. 2110; Jude Introduction, p. 2156). Jesus also strengthened and commissioned his disciples to carry on his work (Matt 28:18-20; John 21:1-25).

AUTHORSHIP

The Gospels are anonymous; they do not explicitly name their authors. Thus it is common for critical scholars to assume the title of each Gospel does not reflect the author. Yet the Church Fathers were nearly unanimous in asserting the reliability of each Gospel's authorship. For example, Papias wrote early in the 100s AD that Matthew wrote in the Aramaic dialect, and affirmation of authorship by Matthew was widespread (e.g., Irenaeus, Clement of Alexandria, Eusebius, Origen). For more about authorship, see the introduction to each Gospel.

COMPOSITION AND SOURCES

Mark was most likely the first Gospel written. The synoptic Gospels—Matthew, Mark, and Luke—are related literarily. Many passages have nearly the same wording (e.g., Matt 19:13-15 // Mark 10:13-16 // Luke 18:15-17) or order of events (Matt 12:46-13:58 // Mark 3:31-6:6 // Luke 8:19-56). From the time of Augustine it was thought that the order of composition was Matthew, Mark, Luke. But in the last 200 years the majority of scholars have come to the conclusion that Mark was first and that Matthew and Luke used Mark as a source. Matthew tended to abbreviate Mark while adding his own emphases.

There are also 250 verses of Jesus' sayings that are shared by Matthew and Luke but not found in Mark, so most scholars believe that they both used a common source, perhaps oral, referred to as Q (from German *Quelle*, meaning "source").

John is separate from the others. Over 85% of his material is unique, and he follows a very different organization. John has long been thought of as the "spiritual Gospel," but scholars have been realizing that John actually has more on the historical and chronological aspects of Jesus' life than the others (although his organization is still not strictly chronological). He is the one who tells us that Jesus' ministry included three Passovers and several trips to Jerusalem. Some scholars think John was written by a group of John's disciples, but the book has a literary unity that belies that thesis, and there is nothing in it that could not have been written by the apostle John himself.

HISTORICAL RELIABILITY

There has been significant debate regarding the historicity of the Gospels. In the twentieth century, Rudolf Bultmann and his disciples (along with the more recent Jesus Seminar) argued that very little trustworthy material was to be found in the four canonical Gospels, that the sayings and stories about Jesus had been composed for the preaching needs of the early church. However, the 1970s and 1980s saw a reappraisal. More and more scholars began to assert that history and theology were not antithetical but complementary in the Gospels. A renewed "quest for the historical Jesus" began in the mid-1980s. Looking at the Jewish background, scholars like J. P. Meier, N. T. Wright, Craig Blomberg, and Darrell Bock have shown that the deeds and words of the Gospels can be affirmed as serious objects of historical study. Historical narrative can be differentiated from fictional narrative, and the Gospels are seen as combining narrative and historical interests. The historical narrative in the Gospels claims to portray real, eyewitness material (Luke 1:1-4; John 19:35, 21:24; 1 Cor 15:6; 2 Pet 1:16-18). These claims should be taken seriously.

INTERPRETATION

The word "Gospel" (Greek *euangelion*) means "Good News." In its verb form, it means "to proclaim Good News," so the Gospels are in a sense sermons about Jesus. They do not just tell the facts about Jesus' life;

they interpret his life. Each Gospel has as much theology as it does history. Therefore, the task of the reader is to catch the theological message as much as the historical story.

1. Study the context in which the passage is embedded

Each Gospel has its own structure, and sometimes stories or sayings are found in different contexts. The authors of the Gospels were not providing a day-by-day description of Jesus' ministry, but rather a topical or thematic presentation. Each Gospel's order has a theological purpose. For instance, Mark 4:35–5:43 collects four different types of miracles—controlling nature, casting out demons, healing the sick, raising the dead—into a single episode to emphasize the authority of Jesus. In light of this type of arrangement, it is important to study how the larger sections of the Gospels are organized and then how individual episodes are related to that arrangement. For example, Matt 8–9 has a careful outline: It consists of three blocks of three miracles each (8:1–17; 8:23–9:8; 9:18–34) divided by sections about discipleship (8:18–22; 9:9–13, 14–17).

2. Study the grammar and words of the passage

The words an author chooses are the key to the meaning of the sentence, and it is necessary to determine how they are being used. For instance, does the Greek word often translated "to save" mean, in a given context, to give a person spiritual salvation, or does it mean more generally to rescue that person from some danger? Does the Greek word translated "shameless persistence" in Luke 11:8 have that meaning in that context, or does it mean "avoiding shame"? Either meaning is possible, but it changes the meaning of the passage.

3. Study the cultural background behind the passage

Both the historical narrative and the parables assume cultural situations in the first-century Jewish world. Understanding that world helps greatly in understanding the Gospels. For instance, the man who wanted to go bury his father (Luke 9:59) could have meant it as an idiom for helping his father until he

died, thus asking for an indefinite postponement, but it more likely refers to the sacred responsibility of a son's burial duties (Gen 25:9; 35:29). The background behind the parable of the shrewd manager (Luke 16:1–8) could be commercial, reflecting a loan of money, or a tenant farm situation where the farmers owed the owner half the crops. Understanding the background helps in determining what is happening in such situations.

4. Study the editorial differences in the texts

Each Gospel author tells the story of Jesus in a way that fits his theological purpose. There were far more events in Jesus' ministry and far more of his sayings than the Gospel writers could include, so they chose those details that fit their purpose. We can study the authors' editorial decisions by comparing the same story in, say, Mark and Matthew. For instance, in the story of walking on water in Mark 6:45–52, Mark ends at the point where the disciples failed to recognize Jesus, so Mark's account centers on their hardened hearts. Matthew tells the rest of the story, relating how Jesus allowed Peter to try walking on the water; he failed, but in the process they came to understand that Jesus really is "the Son of God" (Matt 14:33). Matthew and Mark tell the same story but highlight different messages from it.

MEANING AND MESSAGE

The Gospels teach about God the Father and Jesus Christ as his Son. Jesus has a unique relationship with his Father and ours—Jesus' every prayer except the one from the cross (Mark 15:34) begins with "Father." The coming of Jesus makes new intimacy with God available to those who put their trust in Jesus.

Jesus is the expected Messiah, the promised King of Israel. But he did not come to fulfill the Jewish expectations of a divine warrior who would defeat the Romans. He is the suffering servant who came to die for the sins of mankind. At the same time he is the Son of Man (the glorified figure of Dan 7:13–14 who will have dominion over all) and the "unique One, who is himself God" (John 1:1, 14, 18; 10:30).

Jesus brought God's Kingdom,

God's reign, into this world. Jesus has achieved a new age of salvation through his atoning death on the cross, along with a new certainty about the afterlife through his resurrection. Through him the last days have begun, and those who trust in him have become God's people, citizens of his Kingdom. They have been given a new direction for living "righteous" lives through Jesus' teaching, and they have new authority as Jesus has constituted the church and given it the "keys of the kingdom" (Matt 16:18–19).

The disciples are the nucleus of the church, and they represent the church in their struggles to understand, in their failures, and in their triumphs due to the presence of Jesus. In contrast are the crowds and religious leaders. The crowds sought Jesus without being willing to commit. The leaders rejected Jesus at every turn and implacably opposed all that he stands for. Finally, the demons alone knew exactly who Jesus is and yet they are engaged in cosmic war against him. Above all this, Jesus is sovereign and reigns supreme. He went to the cross because it was his God-appointed destiny, and he knew he would be the substitute for our sin (Mark 10:45; 14:24).

Although Jesus has inaugurated the Kingdom age, the final consummation is still to come. God is the final Judge who will come with a final harvest to reward the righteous and doom the wicked to eternal suffering (Matt 13:40–43, 49–50; 24:29–31). Jesus will come again with his holy angels to bring about a final accounting with God.

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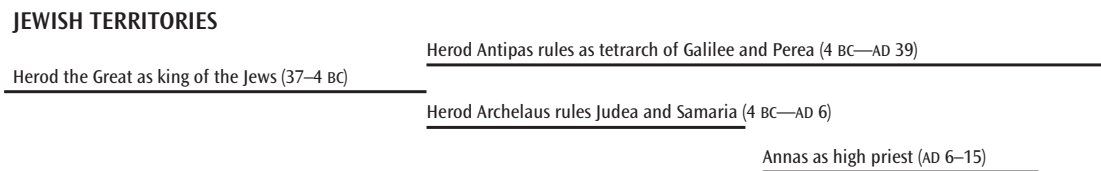
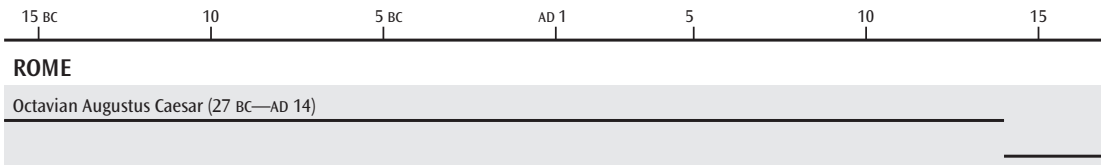
THE CHRONOLOGY OF THE LIFE OF JESUS

Jesus' life is recorded in the four Gospels, which include quite a few details that help us to set Jesus' life chronologically into the flow of history. Nevertheless, some of the key dates in Jesus' life are uncertain. Three central issues are the date of his birth, the beginning of his ministry, and the date of his crucifixion and resurrection.

JESUS' BIRTH *The Reign of Herod the Great.* When Jesus was born, Herod the Great was king of the Jews (Matt 2:1; Luke 1:5); Herod reigned from 37 to 4 BC and died in mid-March 4 BC. Jesus was a small child at the time, probably having been born at least several months before Herod died.

The Census Recorded in Luke. Jesus was born during a census of the Roman world commanded by Augustus Caesar, according to Luke (Luke 2:1-5). Roman historians, however, make no mention of a census around 4 BC. Yet we know that the Romans took their censuses throughout the empire, and we have documentation that censuses were taken in Egypt every fourteen years from AD 33/34 to AD 257/258. Furthermore, recent evidence has revealed that censuses were taken in Egypt in 11/10 BC, 4/3 BC, AD 4/5, and AD 11/12. It is reasonable to suppose that the census of Egypt in 4/3 BC also included Judea, or that a similar one was carried out there, in harmony with Luke 2:1.

Another difficulty is that Luke locates the census in the time when Quirinius served as governor of Syria. Josephus noted that Quirinius became governor after AD 6, and subsequently took a census (*Antiquities* 18.1.1; 20.5.2). Some scholars have argued, though, that according to ancient inscriptions, Quirinius also served in Syria as a special legate of Emperor Augustus before 6 BC. That could be the period to which Luke 2:2 refers. Another possibility is that Luke 2:2 could be translated as, "the previous census, before Quirinius was governor of Syria"; in this case, Luke would simply be noting Quirinius's term as governor and the census he



6~4 BC
Birth of Jesus
in Bethlehem

Jesus in
the Temple
at age 12

conducted as a reference point to highlight the difficult time when Jews were first subjected to a Roman census and taxation, losing the last semblance of self-rule (see “The Historical Background of the Intertestamental Period,” pp. 1552–1554).

Jesus was therefore born around 6~4 BC,¹ within about two years of the death of Herod.

John the Baptist. The beginning of Jesus’ ministry can be dated after the beginning of John the Baptist’s ministry. According to Luke 3:1-2, John the Baptist began preaching and baptizing in the fifteenth year of Tiberius Caesar (AD 14–37), so John’s ministry began about AD 27. Although the length of time from the beginning of John’s ministry to the baptism of Jesus is not stated in the NT, Jesus’ ministry seems to have begun shortly after John’s, perhaps in AD 28.

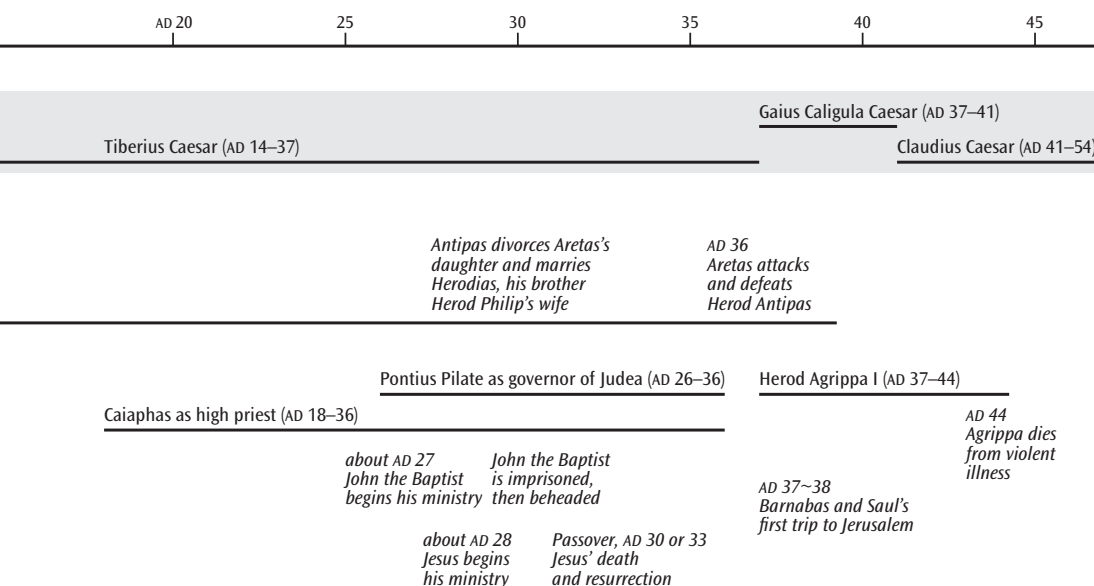
JESUS’ MINISTRY

The Temple. When Jesus visited Jerusalem at Passover early in his ministry (John 2:13–3:21), he was told that the Temple had been under construction for forty-six years (John 2:20). Herod’s work on the rebuilding of the Temple began in the eighteenth year of his reign (Josephus, *Antiquities* 15.11.1), which was 20/19 BC. So that occasion of Jesus’ visit to the Temple occurred about AD 28.

Jesus’ Age at the Beginning of His Ministry. According to Luke, Jesus began his ministry when he was “about thirty years old” (Luke 3:23). This description is approximate, giving a rough indication of time (cp. John 8:57). Luke, as a responsible historian, placed the public ministry of Jesus in relation both to world history (Luke 3:1-2) and to the national repentance movement spearheaded by John the Baptist. If Jesus’ ministry began around AD 28, he was 32~34 years old.

The Length of Jesus’ Ministry. Although the synoptic Gospels only mention one Passover festival during Jesus’ ministry (Matt 26:17; Mark 14:1; Luke 22:1), the Gospel of John records three (John 2:13; 6:4; 11:55). Thus, different scholars have proposed that Jesus’ ministry was as short as one year and as long as four. Most scholars see Jesus’ ministry as lasting at least three years.

¹ Jesus’ birth has a BC or “before Christ” date because Dionysius Exiguus in the sixth century made a mistake in calculations, and this mathematical error has remained in our calendar.



JESUS' DEATH *The Day of Jesus' Death.* All four Gospels report that Jesus was crucified on a Friday, the day before the beginning of the Sabbath (Matt 27:62; Mark 15:42; Luke 23:54; John 19:31, 42). They all agree that Jesus was raised on Sunday, the third day according to Jewish reckoning.

Jesus' last supper with his disciples occurred in conjunction with the Passover celebration. According to the synoptic Gospels, the Last Supper was the Passover meal (Matt 26:17-35; Mark 14:12-25; Luke 22:7-38). In these three accounts the arrest, trial, and crucifixion of Jesus take place on the day following the Passover meal. John's account seems to suggest that the Last Supper took place one day before Passover, but a careful reading of John's description indicates that he is in harmony with the other Gospel writers (see note on John 19:14).

The Year of Jesus' Death. In the Jewish calendar, the Friday on which Jesus died was 14 Nisan, the first day of the Festival of Unleavened Bread (see charts, "Israel's Annual Calendar," p. 145, and "Israel's Festivals," p. 235). Therefore, Jesus' death occurred in a year in which 14 Nisan fell on a Friday. He must have died after AD 29 (even by the shortest calculation his ministry was at least a year) and before AD 36, the year that Caiaphas ended his high priesthood and Pontius Pilate ceased governing Judea. The two years that meet these criteria are AD 30 and 33. If his ministry was no longer than two or three years, he died in AD 30 at about 35 years old. If his ministry was longer, he died in AD 33 at about 38 years old.

CONCLUSION The record of Jesus' life can be set into known historical facts without much difficulty, and the available evidence gives us confidence to believe that Jesus' life is historical and that the record of his life in the four Gospels is accurate. Yet there are many gaps in our historical knowledge of Jesus' life. As the apostle John later said about Jesus' ministry, "Jesus also did many other things. If they were all written down, I suppose the whole world could not contain the books that would be written" (John 21:25).

THE NLT HARMONY OF THE FOUR GOSPELS

Ever since the time of Christ, many attempts have been made to harmonize the four Gospels, either into a single narrative or into a synopsis showing the relationships among the Gospel passages. Tatian's *Diatesseron* (about AD 170) is the earliest example of a single narrative made from the Gospels. Later, Eusebius of Caesarea (early 300s AD) developed a well-known synopsis and tables of cross-references for use in comparing the four Gospels. Many other similar works have since been done.

The *NLT Harmony of the Four Gospels* is a synopsis. Its primary purpose is to help readers understand the relationship among the Gospel passages, not to establish a strict chronology of Jesus' life. The authors of the Gospels themselves were more concerned with Jesus' message and the meaning of his life, death, and resurrection than with the details of historical chronology. By comparing and contrasting similar accounts in the different Gospels, readers can understand the message that each Gospel writer was emphasizing and their differences in perspective concerning the events of Jesus' life and his teachings (see "Introduction to the Four Gospels: Interpretation," p. 1562).

In addition to this synopsis, the *NLT Study Bible* includes parallel passage notations in the NLT text of the four Gospels. Those parallel notations are somewhat different from this synopsis, because they serve a different purpose. Whereas this synopsis provides an overview and includes every passage in the Gospels, the parallel passage notations provide much finer detail in comparing the different Gospel accounts. The reader is encouraged to use this synopsis for general overview and comparison, and then to use the parallel passage notations to compare the Gospel parallels more closely.

FURTHER READING

KURT ALAND, ED.
*Synopsis of the Four
Gospels* (1987)

	Matthew	Mark	Luke	John
1. The Prologue to John's Gospel				1:1-18
2. The Preface to Luke's Gospel			1:1-4	
3. The Record of Jesus' Ancestors	1:1-17		3:23-38	
4. The Birth of John the Baptist Foretold			1:5-25	
5. The Birth of Jesus Foretold			1:26-38	
6. Mary Visits Elizabeth			1:39-45	
7. Mary's Song of Praise			1:46-56	
8. The Birth of John the Baptist			1:57-66	
9. Zechariah's Prophecy			1:67-79	
10. The Growth of John the Baptist			1:80	
11. The Birth of Jesus	1:18-25		2:1-7	
12. Shepherds Visit Jesus			2:8-20	
13. Jesus Is Circumcised			2:21	
14. Jesus Is Presented in the Temple			2:21-24	
15. The Prophecy of Simeon			2:25-35	
16. The Prophecy of Anna			2:36-38	
17. The Visit of the Wise Men	2:1-12			
18. The Escape to Egypt	2:13-18			
19. The Return to Nazareth	2:19-23		2:39	
20. The Growth of Jesus			2:40	

	Matthew	Mark	Luke	John
21. Jesus Speaks with the Teachers			2:41-50	
22. Jesus Grows in Wisdom and Stature			2:51-52	
23. John the Baptist Prepares the Way for Jesus	3:1-12	1:1-8	3:1-18	1:19-28
24. The Baptism of Jesus	3:13-17	1:9-11	3:21-22	
25. Satan Tempts Jesus in the Wilderness	4:1-11	1:12-13	4:1-13	
26. John the Baptist's Testimony about Jesus				1:29-34
27. The First Disciples				1:35-51
28. The Wedding at Cana				2:1-12
29. Jesus Clears the Temple (cp. #163)				2:13-22
30. Jesus Ministers in Jerusalem				2:23-25
31. Jesus and Nicodemus				3:1-21
32. John the Baptist Exalts Jesus				3:22-36
33. Jesus Leaves for Galilee after Herod Arrests John	4:12	1:14a	3:19-20	4:1-3
34. Jesus Passes through Samaria				4:4-38
35. Many Samaritans Believe				4:39-42
36. Jesus Preaches in Galilee	4:13-17	1:14b-15	4:14-15	4:43-45
37. Jesus Heals an Official's Son				4:46-54
38. Jesus Is Rejected at Nazareth (cp. #79)			4:16-30	
39. Fishermen Follow Jesus	4:18-22	1:16-20	5:1-11	
40. Jesus Exorcises a Demon and Teaches with Authority		1:21-28	4:31-37	
41. Jesus Heals Peter's Mother-in-Law and Others	8:14-17	1:29-34	4:38-41	
42. Jesus Preaches throughout Galilee	4:23-25	1:35-39	4:42-44	
43. Jesus Heals a Man with Leprosy	8:1-4	1:40-45	5:12-16	
44. Jesus Forgives and Heals a Paralyzed Man	9:1-8	2:1-12	5:17-26	
45. Jesus Calls Matthew and Dines at His House	9:9-13	2:13-17	5:27-32	
46. A Discussion about Fasting	9:14-17	2:18-22	5:33-39	
47. Jesus Heals a Lame Man				5:1-15
48. Jesus Claims to Be the Son of God				5:16-47
49. The Disciples Pick Wheat on the Sabbath	12:1-8	2:23-28	6:1-5	
50. Jesus Heals on the Sabbath	12:9-15a	3:1-6	6:6-11	
51. Large Crowds Follow Jesus	12:15b-21	3:7-12	6:17-19	
52. Jesus Selects the Twelve Disciples		3:13-19	6:12-16	
53. Jesus' Sermon	5:1-7:29		cp. 6:20-49	
54. The Faith of a Roman Officer	8:5-13		7:1-10	
55. Jesus Raises a Widow's Son from the Dead			7:11-17	
56. Jesus Eases John the Baptist's Doubts	11:1-19		7:18-35	
57. Judgment for the Unbelievers	11:20-24			
58. Jesus' Prayer of Thanksgiving	11:25-30			
59. A Sinful Woman Anoints Jesus			7:36-50	
60. The Women Who Traveled with Jesus			8:1-3	
61. Jesus Is Accused of Being Empowered by Satan	12:22-37	3:20-30	cp. 11:14-23	
62. The Sign of Jonah	12:38-45		cp. 11:24-32	
63. Jesus' True Family	12:46-50	3:31-35	8:19-21	
64. The Parable of the Farmer Scattering Seed	13:1-9	4:1-9	8:4-8	
65. Jesus Explains the Parable of the Farmer Scattering Seed	13:10-23	4:10-25	8:9-18	
66. The Parable of the Growing Seed		4:26-29		
67. The Parable of the Wheat and Weeds	13:24-30			
68. The Parable of the Mustard Seed	13:31-32	4:30-32	13:18-19	
69. The Parable of the Yeast	13:33		13:20-21	
70. Comment on Jesus' Use of Parables	13:34-35	4:33-34		
71. Jesus Explains the Parable of the Wheat and Weeds	13:36-43			
72. The Parable of the Hidden Treasure	13:44			

	Matthew	Mark	Luke	John
73. The Parable of the Pearl Merchant	13:45-46			
74. The Parable of the Fishing Net	13:47-52			
75. Jesus Calms the Storm	8:23-27	4:35-41	8:22-25	
76. Jesus Heals a Demon-Possessed Man	8:29-34	5:1-20	8:26-39	
77. Jesus Heals a Woman and Raises a Girl from the Dead	9:18-26	5:21-43	8:40-56	
78. Jesus Heals the Blind and Mute	9:27-34			
79. Jesus Is Rejected at Nazareth (cp. #38)	13:53-58	6:1-6a		
80. Prayer for More Workers	9:35-38			
81. Jesus Sends Out the Twelve Disciples	10:1-15	6:6b-13	9:1-6	
82. Jesus Warns the Disciples of Persecution	10:16-42			
83. Herod Mistakes Jesus for John the Baptist Back from the Dead	14:1-2	6:14-16		
84. Herod Executes John the Baptist	14:3-12	6:14-29	9:7-9	
85. Jesus Miraculously Feeds 5,000	14:13-21	6:30-44	9:10-17	6:1-15
86. Jesus Walks on Water	14:22-33	6:45-52		6:16-21
87. All Who Touch Jesus Are Healed	14:34-36	6:53-56		
88. Jesus Is the True Bread of Heaven				6:22-59
89. Many Disciples Desert Jesus				6:60-71
90. Jesus Argues with the Pharisees	15:1-20	7:1-23		
91. A Woman from Phoenicia Believes in Jesus	15:21-28	7:24-30		
92. Jesus Heals Many People	15:29-31	7:31-37		
93. Jesus Miraculously Feeds 4,000	15:32-39	8:1-10		
94. Religious Leaders Demand a Sign	16:1-4	8:11-13		
95. Jesus Warns the Disciples about Corrupt Teachings	16:5-12	8:14-21		
96. Jesus Heals a Blind Man		8:22-26		
97. Peter Declares Jesus Is the Christ	16:13-20	8:27-30	9:18-21	
98. Jesus Predicts His Death and Resurrection the First Time	16:21-28	8:31-9:1	9:22-27	
99. The Transfiguration of Jesus	17:1-13	9:2-13	9:28-36	
100. Jesus Heals a Demon-Possessed Boy	17:14-21	9:14-29	9:37-43a	
101. Jesus Predicts His Death and Resurrection the Second Time	17:22-23	9:30-32	9:43b-45	
102. Jesus Is Questioned about the Temple Tax	17:24-27			
103. Argument about Who Is the Greatest	18:1-5	9:33-37	9:46-48	
104. The Disciples Forbid Another Man from Using Jesus' Name		9:38-41	9:49-50	
105. Jesus Warns against Temptation	18:6-10	9:42-50		
106. Correcting Another Believer	18:15-20			
107. The Parable of the Unforgiving Debtor	18:21-35			
108. Jesus' Brothers Ridicule Him				7:1-9
109. The Mistaken Zeal of James and John			9:51-56	
110. The Cost of Following Jesus	8:18-22		9:57-62	
111. Jesus Teaches Openly at the Temple				7:10-39
112. Division and Unbelief				7:40-52
113. Jesus Forgives an Adulterous Woman				7:53-8:11
114. Jesus Is the Light of the World				8:12-20
115. Jesus Warns the Unbelieving				8:21-30
116. Jesus Identifies God's True Children and Claims Deity				8:31-59
117. Jesus Heals a Man Born Blind				9:1-34
118. Spiritual Blindness				9:35-41
119. Jesus Is the Good Shepherd				10:1-21
120. Jesus Sends Out Seventy-Two Disciples			10:1-24	
121. The Parable of the Good Samaritan			10:25-37	
122. Jesus Visits Mary and Martha			10:38-42	
123. Jesus Teaches about Prayer			11:1-13	
124. Jesus Is Accused of Being in League with Satan			11:14-28	
125. The Sign of Jonah			11:29-32	

	Matthew	Mark	Luke	John
126. The Light Within			11:33-36	
127. Jesus Criticizes the Religious Leaders			11:37–12:12	
128. Jesus Speaks about Worldliness and Spiritual Alertness			12:13-59	
129. Jesus Calls the People to Repent			13:1-9	
130. Jesus Heals a Crippled Woman			13:10-21	
131. Jesus Claims to Be God's Son				10:22-39
132. Jesus Departs Jerusalem				10:40-42
133. The Narrow Door into the Kingdom			13:22-30	
134. Jesus Grieves over Jerusalem	23:37-39		13:31-35	
135. Jesus Heals on the Sabbath			14:1-6	
136. Jesus Teaches about Humility			14:7-14	
137. The Parable of the Great Feast (cp. #169)			14:15-24	
138. The Cost of Being a Disciple			14:25-35	
139. The Parable of the Lost Sheep	18:12-14		15:1-7	
140. The Parable of the Lost Coin			15:8-10	
141. The Parable of the Lost Son			15:11-32	
142. The Parable of the Shrewd Manager			16:1-13	
143. Jesus Confronts Scoffing Pharisees			16:14-18	
144. The Parable of the Rich Man and Lazarus			16:19-31	
145. Jesus Teaches about Forgiveness and Faith			17:1-10	
146. Jesus Raises Lazarus from the Dead				11:1-44
147. The Religious Leaders Plot to Murder Jesus				11:45-57
148. Jesus Heals Ten Men with Leprosy			17:11-19	
149. The Coming of the Kingdom			17:20-37	
150. The Parable of the Persistent Widow			18:1-8	
151. The Parable of the Pharisee and Tax Collector			18:9-14	
152. Jesus Teaches about Marriage and Divorce	19:1-12	10:1-12		
153. Jesus Blesses the Children	19:13-15	10:13-16	18:15-17	
154. The Rich Young Ruler	19:16-30	10:17-31	18:18-30	
155. The Parable of the Vineyard Workers	20:1-16			
156. Jesus Predicts His Death and Resurrection the Third Time	20:17-19	10:32-34	18:31-34	
157. Jesus Teaches about Service	20:20-28	10:35-45		
158. Jesus Heals the Blind	20:29-34	10:46-52	18:35-43	
159. Jesus Brings Salvation to Zacchaeus			19:1-10	
160. The Parable of the Ten Servants			19:11-27	
161. A Woman Anoints Jesus	26:6-13	14:3-9		cp. 12:1-11
162. Jesus Rides Triumphantly into Jerusalem [Sunday]	21:1-11	11:1-11	19:28-44	12:12-19
163. Jesus Clears the Temple (cp. #29) [Tuesday]	21:12-17	11:15-19	19:45-48	
164. The Significance of Jesus' Approaching Death				12:20-50
165. A Lesson from the Fig Tree [Wednesday]	21:18-22	11:12-14, 20-25		
166. Religious Leaders Challenge Jesus' Authority	21:23-27	11:27-33	20:1-8	
167. The Parable of the Two Sons	21:28-32			
168. The Parable of the Evil Farmers	21:33-46	12:1-12	20:9-19	
169. The Parable of the Wedding Feast (cp. #137)	22:1-14			
170. Taxes for Caesar	22:15-22	12:13-17	20:20-26	
171. Discussion about the Resurrection	22:23-33	12:18-27	20:27-40	
172. Discussion about the Greatest Commandment	22:34-40	12:28-34		
173. A Question about the Messiah	22:41-46	12:35-37	20:41-44	
174. Jesus Denounces the Religious Leaders	23:1-36	12:38-40	20:45-47	
175. The Widow's Offering		12:41-44	21:1-4	
176. Jesus Foretells the Future	24:1-51	13:1-37	21:5-38	
177. The Parable of the Ten Bridesmaids	25:1-13			

	Matthew	Mark	Luke	John
178. The Parable of the Three Servants	25:14-30			
179. The Final Judgment	25:31-46			
180. The Religious Leaders Continue Their Plot to Murder Jesus	26:1-5	14:1-2	22:1-2	
181. Judas Agrees to Betray Jesus	26:14-16	14:10-11	22:3-6	
182. Preparation for the Passover [Thursday]	26:17-19	14:12-16	22:7-13	
183. Jesus Washes the Disciples' Feet				13:1-20
184. The Last Supper	26:20-30	14:17-26	22:14-30	13:21-30
185. Jesus Predicts Peter's Denial	26:31-35	14:27-31	22:31-38	13:31-38
186. Jesus' Farewell Discourse				14:1-16:33
187. Jesus' Intercessory Prayer				17:1-26
188. Jesus Agonizes in the Garden	26:36-46	14:32-42	22:39-46	
189. Jesus Is Betrayed and Arrested [Friday]	26:47-56	14:43-52	22:47-53	18:1-11
190. Annas Questions Jesus				18:12-23
191. Jesus Is Brought before Caiaphas	26:57-68	14:53-65	22:54a, 63-65	18:24
192. Peter Denies Knowing Jesus	26:69-75	14:66-72	22:54b-62	18:25-27
193. Religious Leaders Condemn Jesus	27:1-2	15:1	22:66-71	
194. Judas Hangs Himself	27:3-10			
195. Jesus' Trial before Pilate	27:11-14	15:2-5	23:1-7	18:28-37
196. Jesus' Trial before Herod			23:8-12	
197. Pilate Hands Jesus over to Be Crucified	27:15-26	15:6-15	23:13-25	18:38- 19:16a
198. Roman Soldiers Mock Jesus	27:27-31	15:16-19		
199. Jesus Is Led Away to Be Crucified	27:32-34	15:20-23	23:26-32	19:16b-17
200. Jesus Is Crucified	27:35-56	15:24-41	23:33-49	19:18-37
201. Jesus Is Laid in the Tomb	27:57-61	15:42-47	23:50-56	19:38-42
202. Guards Are Posted Outside the Tomb [Saturday]	27:62-66			
203. Women Come to the Empty Tomb and Report This to the Disciples [Sunday]	28:1-8	16:1-8	24:1-11	20:1-2
204. Peter and John See the Empty Tomb and John Believes			24:12	20:3-10
205. Jesus Appears to Mary Magdalene and Another Mary	28:9-10	16:9		20:11-17
206. Mary Magdalene Tells the Disciples She Has Seen Jesus		16:10-11		20:18
207. The Guards Report to the Sanhedrin	28:11-15			
208. Jesus Appears to Cleopas and His Companion		16:12-13	24:13-35	
209. Jesus Appears to the Disciples in Jerusalem		16:14	24:36-49	20:19-23
210. Jesus Appears to the Disciples with Thomas				20:24-29
211. Jesus Appears to Seven Disciples				21:1-23
212. Jesus Gives the Great Commission	28:16-20	16:15-18		
213. Jesus Ascends into Heaven		16:19-20	24:50-53	
214. The Reason John Wrote His Gospel				20:30-31
215. The Epilogue of John's Gospel				21:24-25

THE GOSPEL ACCORDING TO Matthew

Matthew demonstrates that Jesus of Nazareth is the long-awaited Messiah, the king of Israel, who fulfills the Old Testament promises yet turns the expectation of his contemporaries on its head. The Gospel of Matthew shows how both Jewish and non-Jewish people fit together in God's unfolding Kingdom. It challenges the reader to live with total commitment to Jesus Christ as king.

SETTING

Matthew wrote his Gospel when the early Christian community was at a crossroads. Would it remain a sect of Judaism or separate itself from Judaism and become a separate faith? Matthew's Gospel derives from a Christian community near Jerusalem, surrounded by Jews who had not left their Jewish faith. This community, unlike the Christians of Paul's churches, had to answer socially to the stipulations of Jewish law on a daily basis.

The Christians reading Matthew's Gospel were challenged to live as Jewish Christians among Jews who were fully committed to the Torah.

The letter from James similarly evokes a Christianity that is still firmly attached to the synagogue (Jas 2:1-13). It uses categories so typical of Judaism that one is unsure if it is Christianity or Judaism (Jas 1:26-27; 2:14-26) as it presents its own vision of Christianity in terms of wisdom and obedience (Jas 3:13-18; 4:1-12). Here is a Jewish Christianity that remains as firm in its commitment to the Jewish community as to its glorious Lord (cp. Acts 15).

Matthew's Gospel tells how the life of Jesus affected Jewish Christians who were struggling with ritual, legal, social, and political concerns. For those early Chris-



◀ **Key Places in the Gospel of Matthew.** Jesus was born in BETHLEHEM (1:18-25), grew up in NAZARETH (2:19-23), began his ministry in GALILEE (4:12-17), and died in JERUSALEM (26:36–27:66). At the time of Jesus' birth, Herod the Great ruled as king of GALILEE, SAMARIA, JUDEA, IDUMEA, Perea, the part of DECAPOLIS encompassing HIPPIUS and GADARA, and the regions NE of the SEA OF GALILEE (borders shown). Upon Herod's death in 4 BC, his kingdom was divided among his sons: Antipas became tetrarch of GALILEE and Perea; Archelaus became ethnarch of Judea (see 2:22); and Philip became tetrarch of the regions NE of the Sea of Galilee. When Archelaus died in AD 6, Judea began to be ruled by Roman governors (*prefects*), including Pontius Pilate (AD 26–36), until the kingship of Herod Agrippa I (AD 37–44), who acquired all the territory that his grandfather Herod the Great had held.

tians, Matthew answered the pressing question, “How are we to follow Jesus in our day, surrounded as we are by Judaism, while seeking to declare the Good News of the Kingdom to all?”

SUMMARY

Matthew’s story follows Jesus from before his birth until after his death and resurrection. Jesus experiences a series of potential dangers as a child (2:1-23). As an adult, he embarks on a very short career, proclaiming God’s righteousness (5:1-7:29) and performing astounding miracles (8:1-9:34); he broadens his reach by sending out twelve apostles (9:35-

OUTLINE

1:1-2:23

Prologue—The Birth of Jesus

3:1-4:11

Introduction—Preparation for Jesus’ Ministry

4:12-11:1

The Messiah Confronts Israel

11:2-20:34

The Responses to the Messiah

21:1-28:20

The Messiah Accomplishes Salvation

11:1). Most of Jesus’ experience, however, is utter rejection at the hands of Galilean and Judean Jews (chs 11-17). He confronts the Jewish leaders in the Temple during his last week (chs 21-22), announces a final series of woes against authority figures who lead people astray (ch 23), and predicts that God will judge and destroy Jerusalem (chs 24-25). Jesus is arrested, tried, and executed by crucifixion (chs 26-27) for opposing the Jewish leaders and challenging the status quo. Then he is vindicated by his resurrection and gives the great commission to his disciples, to make disciples of all the nations (ch 28).

Matthew shapes his Gospel according to two structural principles. First, following an introduction (chs 1-4), Matthew alternates teaching material with narrative material. Thus, we have

discourse and teaching in chs 5-7, 10, 13, 18, 23-25; and we have narrative in chs 8-9, 11-12, 14-17, 19-22, 26-28. Second, Matthew records Jesus’ confrontation of Israel with God’s message about the arrival of his Kingdom in the last days (4:12-11:1; see 4:17), followed by the responses this message evoked from various people (11:2-20:34). Matthew then tells of Jesus Christ’s death and resurrection (21:1-28:20) for the salvation of humankind.

AUTHORSHIP

Matthew therefore composed the oracles in the Hebrew language [or, “in a Hebrew style”] and each interpreted them as he was able.

PAPIAS OF HIERAPOLIS, *Eusebius, Church History* 3.39.15-16

Matthew was a tax collector whom Jesus befriended and called to a life of justice and obedience (9:9). Matthew invited many friends to spend an evening with Jesus (9:10-13), and Matthew is named among the twelve apostles (10:2-4; see also Mark 3:16-19; Luke 6:14-16; Acts 1:13). Early church tradition reports that after he composed the first Gospel, Matthew

TIMELINE

about 6~4 BC
Birth of Jesus

about AD 28
Jesus’ baptism by John

Passover, AD 30 or 33
Jesus’ crucifixion and resurrection

AD 49~50
The council in Jerusalem

AD 65~80
▶ **Matthew writes the Gospel of Matthew**

AD 66~70
War between Romans and Jews at Jerusalem

AD 70
Jerusalem and the Temple are destroyed

moved from Palestine in the AD 60s to evangelize India (Eusebius, *Church History* 3.24.6).

An important statement was made in the early AD 100s by Papias, Bishop of Hierapolis (see above). Papias's statement is traditionally understood to mean that the apostle Matthew wrote a Gospel in Hebrew or Aramaic, and that this Gospel was later translated into Greek, perhaps by someone who also knew the Gospel of Mark. Recent studies suggest that Papias was referring to Matthew's Jewish style, not to his language (Hebrew or Aramaic), because Matthew's Gospel does not appear to be "translation Greek" (i.e., the type of Greek that is often found in materials translated from other languages).

In the 1800s, scholars became convinced that Matthew had used Mark's Gospel as a source. These scholars argued that since an apostle would not have used another Gospel (and one written by a non-apostle at that!) to record Jesus' life, Matthew was not the author of the Gospel bearing his name. Early tradition connects the Gospel of Mark with the apostle Peter, a fact that makes Matthew's dependence on Mark more understandable. There is no conflict with one apostle (Matthew) using the accounts of another apostle (Peter) as a convenient source from which to shape his own report.

The Gospel according to Matthew is among the most influential books ever written. . . . It is wonderfully complete, linking Jesus with his Jewish origins and Old Testament background, pointing forward to the growth of the Gentile Christian mission, and embodying . . . the teaching, actions, parables, miracles, death, and resurrection of the central figure.

Michael Green,
The Message of Matthew,
p. 11

OCCASION OF WRITING

Unlike the letters of Paul or the Revelation of John, the settings of the Gospels must be inferred from comments and emphases within the books themselves (see 24:15; 27:46; 28:15), since direct evidence is unavailable. Matthew appears to have been written at a time when Christians and Jews were fiercely debating such issues as how to obey the law (5:17-48; 15:1-20), who the Messiah is (1:1-2:23), who the true people of God are (Israel or the church; 21:33-46), who the rightful leaders of God's people are (4:18-22; 10:2-4; 21:43; 23:1-36; 28:16-20), and how Gentiles are related to the church and to Israel (2:1-12; 3:7-10; 4:12-16; 8:5-13; 15:21-28; 28:16-20).

There is serious debate as to whether Matthew's Gospel sprang from a community that was still within Judaism or one that was already outside Judaism. In other words, had Matthew's Christian community separated from Judaism, or was it still within Judaism's umbrella? Or, was Matthew written for a general audience rather than a specific community? Early Christianity was diverse; some Christian leaders, such as James, maintained a long-term relationship with the Jewish communities. In discussing this question, scholars examine the following passages: 2:1-12; 4:12-16; 8:5-13; 10:5-6; 15:21-28; 17:24-27; 19:28; 21:43; 22:7; 23:1-39.

DATE AND LOCATION

Matthew was probably written sometime between AD 65 and 80. Those who argue that Matthew used Mark's Gospel as a source usually date Matthew after AD 70; those who claim it is independent tend to date it earlier. Some have suggested that Matthew's Gospel was written in the AD 50s. Many today think that Matthew was first written at Antioch in Syria, which is more probable than any other proposed setting.

MEANING AND MESSAGE

Matthew argues the case that Jesus fulfills the ancient faith of Israel and the OT hope: In him the Messiah and the day of the Lord have come.

A few do follow Jesus. In following the instruction of Jesus, these disciples would evangelize the whole world and build a community (the church) that would include both Jews and Gentiles. In general, however, Israel refuses to follow its Messiah, and Jesus utters disastrous warnings that they will experience the judgment of God (chs 23–25) unless they repent.

Matthew's Gospel is distinctive in its presentation of Jesus as Messiah and Teacher, its emphasis on the Kingdom of Heaven, its strong call to discipleship, its constant pattern of OT fulfillment, its incisive criticism of the Jewish religious leaders, and its universal outlook that includes Gentiles in the Kingdom.

The Messiah (Christ). Matthew emphasizes Jesus as the Messiah (Christ) (1:1, 16-18; 11:2-3; 16:16, 20; 23:10). He focuses on Jesus as the fulfillment of OT expectations, though not in the manner his Jewish contemporaries expected. For Matthew, Jesus is clearly the Son of God, born of the Virgin Mary in order to bring salvation to his people (1:21). In short, Jesus is "Immanuel, God with us" (1:23; 28:20).

The Kingdom of Heaven. The expression "Kingdom of Heaven," used thirty times by Matthew, is a roundabout way for Jews to say "Kingdom of God." Matthew uses this term to evoke (1) the invisible but present rule of God on earth through the saving work of Jesus the Messiah; (2) the fulfillment of OT promises (4:17; 11:11-15); (3) the saving activity of God, often through quiet and humble means (11:25; 13:24-30, 36-43); (4) the power and strength of God's activity (11:2-6, 12-13; 12:28); (5) the coming of the Kingdom within a "generation" (10:23; 16:28; 24:34); (6) the final, climactic judgment of God (25:31-46); and (7) the final, perfect fellowship of all God's holy people with the Father (8:11-12; 13:43; 22:1-14; 26:29). The Kingdom of Heaven shows God's perfect reign through Jesus the Messiah among his people, beginning with the church and consummated in the eternal Kingdom of glory and fellowship.

Discipleship. Matthew's Gospel stresses Jesus' call to men and women to be baptized, to follow him as disciples, to obey his teachings (28:20), and to enjoy fellowship with him. Jesus summarizes the requirements of discipleship in his Sermon on the Mount (5:1–7:29), and this theme recurs throughout Matthew (e.g., 10:1-42; 16:24-26). Matthew shows the disciples overcoming their failures through Christ's help (see 14:28-33; 16:5-12).

Fulfillment of the OT. More than any other Gospel, Matthew stresses the deep correspondence between OT expectations and promises and their fulfillment in Jesus. In the style of a Jewish commentary, Matthew links OT texts to events in the life of Jesus that fulfill those texts and frequently draws out analogies between the OT and the NT. Matthew's procedure is anchored in the belief that what God has done once in Israel, he is doing again, finally and fully, in Jesus the Messiah.

Universal Outlook. In a book so strongly Jewish in orientation, it is surprising to find such an emphasis on the inclusion of Gentiles in the Messiah's saving work. More than any other, this Gospel emphasizes that the Good News is for all, including Gentiles. This stance put Matthew at odds with the Jewish community of his time on two

Matthew's story of Jesus . . . is a masterpiece. . . . More often than not we know the teaching of Jesus in . . . Matthew's formulations.

Donald A. Hagner,
Matthew 1–13, p. xi

FURTHER READING

CRAIG L. BLOMBERG
Matthew (1992)

D. A. CARSON
Matthew in Expositor's Bible Commentary, vol. 8 (1984)

R. T. FRANCE
Matthew: Evangelist and Teacher (1989)

MICHAEL GREEN
The Message of Matthew: The Kingdom of Heaven (2000)

CRAIG S. KEENER
A Commentary on the Gospel of Matthew (1999)

DAVID TURNER
Matthew in Cornerstone Biblical Commentary, vol. 11 (2005)

fundamental questions: Who are the people of God? What future is there for the nation of Israel? The birth narratives show that God saves Gentiles, and throughout the book Gentiles are portrayed positively. Since God is sovereign, his Messiah is King of all creation. Though God has worked especially in and through the nation of Israel (see 10:5-6; 15:24), the inauguration of the Kingdom of Heaven shares God's good favor with the nations as well (see 28:18-20).

1. PROLOGUE—THE BIRTH OF JESUS (1:1–2:23)

The Ancestors of Jesus the Messiah (1:1-17)
 Matt 1:1-17; cp. Luke 3:23-38

1 This is a record of the ancestors of Jesus the Messiah, a descendant of David and of Abraham:

- ² Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and his brothers.
- ³ Judah was the father of Perez and Zerah (whose mother was Tamar). Perez was the father of Hezron. Hezron was the father of Ram.
- ⁴ Ram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon.
- ⁵ Salmon was the father of Boaz (whose mother was Rahab). Boaz was the father of Obed (whose mother was Ruth). Obed was the father of Jesse.
- ⁶ Jesse was the father of King David. David was the father of Solomon (whose mother was Bathsheba, the widow of Uriah).
- ⁷ Solomon was the father of Rehoboam. Rehoboam was the father of Abijah.

- Abijah was the father of Asa.
- ⁸ Asa was the father of Jehoshaphat. Jehoshaphat was the father of Jehoram. Jehoram was the father of Uzziah.
- ⁹ Uzziah was the father of Jotham. Jotham was the father of Ahaz. Ahaz was the father of Hezekiah.
- ¹⁰ Hezekiah was the father of Manasseh. Manasseh was the father of Amon. Amon was the father of Josiah.
- ¹¹ Josiah was the father of Jehoiachin and his brothers (born at the time of the exile to Babylon).
- ¹² After the Babylonian exile: Jehoiachin was the father of Shealtiel. Shealtiel was the father of Zerubbabel.
- ¹³ Zerubbabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor.
- ¹⁴ Azor was the father of Zadok. Zadok was the father of Akim. Akim was the father of Eliud.
- ¹⁵ Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob.
- ¹⁶ Jacob was the father of Joseph, the husband of Mary. Mary gave birth to Jesus, who is called the Messiah.

1:1-17
 //Luke 3:23-38
1:1
 Gen 22:18
 2 Sam 7:12-14
 1 Chr 17:11
 Ps 89:3-4; 132:11
 Isa 9:6; 11:1
 Matt 22:42
 John 7:42
 Rom 1:3
 Gal 3:16
 Rev 22:16
1:2
 Gen 21:3, 12; 25:26; 29:35
 1 Chr 1:34
1:3
 Gen 38:29-30
 Ruth 4:12, 18-19
 1 Chr 2:4-5, 9
1:4-5
 Ruth 4:13, 17-22
 1 Chr 2:10-12, 15
 Heb 11:31
1:6
 Ruth 4:17, 22
 2 Sam 12:24
 1 Chr 2:13-15
1:7-10
 1 Chr 3:10-14
1:11
 2 Kgs 24:14-16
 1 Chr 3:15-16
 Jer 27:20
 Dan 1:1-2
1:12
 1 Chr 3:17, 19
 Ezra 3:2
1:16
 Matt 27:17, 22
 Luke 2:11

1:1–2:23 This account demonstrates that Jesus' lineage and birth (ch 1), as well as the geography of his early years (ch 2), fulfilled OT expectations, and that attempts to thwart God's will do not succeed (2:1-15; see also 27:62-66).

1:1 The phrase *a record of the ancestors* introduces 1:1-17. A similar phrase is used in Genesis to introduce each section of that book (see Genesis Introduction, "Summary," p. 15). • *Jesus the Messiah, a descendant of David and of Abraham* (literally *Jesus the Messiah, Son of David and son of Abraham*): These names are repeated in reverse order in the genealogy, an example of a literary form known as *chiasm* (arrangement of elements in mirror-image). Being identified as a *descendant of David* introduces Jesus as Messiah (see 12:23; 22:42-45), while the connection to *Abraham* emphasizes God's covenant with Israel and the extension of that

covenant to include all nations (see Gen 12:3; Matt 28:16-20).

1:3 Ram: Greek *Aram*, a variant spelling of Ram; also in 1:4. See 1 Chr 2:9-10.

1:5 Rahab was the Gentile prostitute who risked her life to harbor Joshua's two spies in Jericho (Josh 2:1-21). Her inclusion in the ancestry of the Messiah emphasizes the grace of God. Elsewhere she is commended for her faith in the God of Israel and for righteous deeds (Heb 11:31; Jas 2:25).

1:7 Asa (Greek *Asaph*, a variant spelling of Asa; also in 1:8. See 1 Chr 3:10): Probably the OT king (1 Kgs 15:9-24; 1 Chr 3:10) and not the psalmist (*Asaph*; 1 Chr 6:39; 25:1-2; Pss 50, 73-83). Matthew's focus is on the ancestral line from David to the Messiah.

1:8 Jehoram: Greek *Joram*, a variant spelling of Jehoram. See 1 Kgs 22:50 and note on 1 Chr 3:11. • *father of* (or *ancestor of*; also in 1:11): The term

includes several generations here (2 Chr 21:1-26:1), as it does in the case of Josiah (1:11) and Shealtiel (1:12). The genealogy omits Ahaziah, Joash, and Amaziah (2 Kgs 8:24; 1 Chr 3:11; 2 Chr 22:1, 11; 24:27), perhaps because of their association with Ahab and Jezebel.

1:10 Amon: Greek *Amos*, a variant spelling of Amon. See 1 Chr 3:14.

1:11-12 father: Josiah was the grandfather of *Jehoiachin* (Greek *Jeconiah*, a variant spelling of Jehoiachin); see 2 Kgs 23:34; 24:6; note on 1 Chr 3:16.

1:12-16 Although the OT is clearly the source for 1:1-11, Matthew is probably also dependent upon royal archives and oral traditions for 1:12-16.

1:12 Shealtiel: See 1 Chr 3:17-19; Ezra 3:2.

1:16 This genealogy is traced through *Joseph*, who stands in David's line (see also notes on Luke 3:23-38).

1:18-25
//Luke 2:1-7

1:18
Luke 1:27, 35
Gal 4:4

1:19
Deut 24:1

1:20
Luke 1:35

1:21
Luke 1:31; 2:11, 21
Acts 5:31; 13:23
Heb 7:25

¹⁷All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.

OT Patterns Fulfilled (1:18–2:23) *The Birth of Jesus the Messiah*

Matt 1:18-25; cp. Luke 2:1-7

¹⁸This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she

became pregnant through the power of the Holy Spirit. ¹⁹Joseph, to whom she was engaged, was a righteous man and did not want to disgrace her publicly, so he decided to break the engagement quietly.

²⁰As he considered this, an angel of the Lord appeared to him in a dream. “Joseph, son of David,” the angel said, “do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit. ²¹And she will have a son, and you are to name him Jesus, for he will save his people from their sins.”

Genealogy of Jesus (1:1-17)

Gen 12:1-3
2 Sam 7:16
Luke 3:23-38

Both Matthew and Luke provide genealogies of Jesus (1:1-17; Luke 3:23-38). The two genealogies differ from David to Joseph, Jesus’ legal father. Matthew follows the line of David’s son Solomon, while Luke follows the line of Nathan, another of David’s sons. One possible explanation is that Matthew records Joseph’s genealogy while Luke records Mary’s (see note on Luke 3:23).

Genealogies were kept quite accurately in Judaism, as Josephus confirms (Josephus, *Life* 1). Genealogies were important in the OT and in Judaism because land rights were apportioned to families in Israel and because certain offices, such as priest and king, were inherited from father to son. Genealogies sometimes ran a record from the past to the present to illustrate religious themes, family descent, or political ties, as well as simple chronology (1 Chr 1–9). Most such lists were representative rather than a complete list of every individual.

The purpose of Matthew’s genealogy, unlike Luke’s (Luke 3:23-38), is to show Jesus’ heritage as running from Abraham through David. Jesus’ genealogy confirms him as a legitimate heir to the throne of David. While Jesus’ genealogy in Matthew goes back to Abraham, the father of the Jewish race, the genealogy in Luke goes all the way back to Adam. This is consistent with Luke’s emphasis on Jesus as the Savior for all people everywhere.

The unusual mention of women with stained reputations (Tamar, Rahab, Ruth, and Bathsheba), several of them Gentiles, is noteworthy in Matthew’s genealogy. Their mention here emphasizes God’s gracious acts of redeeming even those deemed unworthy by others.

Jesus’ genealogy does not prove that Jesus is the Messiah, but it does make him a possible candidate. His identity as the Messiah becomes evident in other ways (11:2-6). God had providentially guided the course of history to its climax in Jesus Christ. Jesus is presented as the anticipated Messiah of the OT, the Savior of his people, and the King descended from David assuming his throne (see 2 Sam 7:16). He is heir to Abraham and ultimately fulfills God’s promises to Abraham (Gen 12:1-3).

1:17 Matthew states that each period has *fourteen generations*, but the first and third periods list only thirteen. A legitimate Jewish and OT approach would count David in both the first and second groupings and include Jesus in the third grouping. This further reinforces that Matthew is probably stressing the *gematria* (letters representing numbers): The letters in the Hebrew word *dawid* (“David”) also add up to fourteen. Matthew is highlighting Jesus’ credentials as the Messiah (1:1).

1:18 *Jesus the Messiah* (literally *Jesus the Christ*): Using *Messiah* in the translation accurately communicates that it is a title rather than a personal name (“Jesus Christ”). • *engaged to be married*: In Judaism, engagement (or betrothal) meant

a permanent relationship (Mal 2:14) that could be broken only by legal process; thus, Mary was considered Joseph’s wife and he her husband (see 1:20; Deut 22:23-24), even though they had not had sexual relations. Mary’s status as a *virgin* at the time of Jesus’ conception *through the power of the Holy Spirit* helps authenticate Jesus’ divinity.

1:19 As a *righteous man*—that is, as one who obeyed the law (see Luke 1:6)—Joseph could not take Mary as his wife since she was a suspected adulteress. He could exonerate himself by publicly exposing Mary to trial and having her put to death (Deut 22:23-27; Num 5:11-31), or pay a fine and *break the engagement* (literally *divorce her*; see also *Mishnah Sotah*

1:1-5). Joseph mercifully decided to do the latter *quietly*.

1:20 The *angel of the Lord* declared to Joseph *in a dream* (see 2:12-13, 19, 22) that Mary had been neither seduced nor violated; instead, the baby *was conceived by the Holy Spirit* (Luke 1:34-35), who often has a creative and life-generating role (Gen 1:2; Ezek 37:1-14; John 3:5-8).

1:21 *Jesus* is the Greek form of the Hebrew name *Yeshua*, which means “The LORD saves.” The name appropriately describes his role: *he will save his people from their sins*. • *His people* may refer either to Israel as a nation (2:6) or to the Messiah’s people, the church, which is comprised of both Jews and Gentiles (4:15-16; 16:18; 28:18-20).

²²All of this occurred to fulfill the Lord's message through his prophet:

²³“Look! The virgin will conceive a child! She will give birth to a son, and they will call him Immanuel, which means ‘God is with us.’”

²⁴When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife. ²⁵But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

Visitors from the East

2 Jesus was born in Bethlehem in Judea, during the reign of King Herod. About

that time some wise men from eastern lands arrived in Jerusalem, asking, ²“Where is the newborn king of the Jews? We saw his star as it rose, and we have come to worship him.”

³King Herod was deeply disturbed when he heard this, as was everyone in Jerusalem. ⁴He called a meeting of the leading priests and teachers of religious law and asked, “Where is the ^aMessiah supposed to be born?”

⁵“In Bethlehem in Judea,” they said, “for this is what the prophet wrote:

⁶‘And you, O Bethlehem in the land of Judah,

1:23
^aIsa 7:14; 8:8, 10
 John 1:14
 1 Tim 3:16
 Rev 21:3
1:25
 Luke 1:31
2:1
 Luke 1:5; 2:4-7
2:2
 Num 24:17
 Jer 23:5
 Matt 2:9
 Rev 22:16
2:4
^achristos (5547)
 ▶ Luke 2:11
2:5
 John 7:42
2:6
^aMic 5:2

Herod the Great (2:1-20)

Luke 1:5

Herod the Great was the Roman-appointed king of Judea (37–4 BC) at the time of Jesus' birth (2:1; Luke 1:5). He was a strong military leader, a brilliant politician, and a cruel tyrant. Born into an Idumean (Edomite) family with links to the Romans, he rose to power by gaining Roman favor and retained it by cruelly suppressing his opponents. Herod was known for his large building projects, especially his magnificent reconstruction of the Jewish Temple in Jerusalem, begun ~20 BC (Josephus, *Antiquities* 15.8.1). Herod earned the title “the Great” because of his reputation as a great builder. He was the one who built Caesarea and made it the Roman headquarters in Palestine.

Herod the Great was also known for his family troubles and his brutal treatment of those who opposed him or whom he considered threats. He murdered two of his wives and three of his own sons when he suspected them of plotting against him. Caesar Augustus once said that he would rather be Herod's *swine* than his *son* (a play on words in Greek since the two words sound alike—*hus*, *huios*). When Jesus was born toward the end of Herod's reign and Herod heard him referred to as a future “king,” Herod attempted to have him killed also. Unable to locate the boy, Herod then ordered the massacre of all the boys less than two years old in the Bethlehem area (see 2:1-20)—an act typical of his ruthlessness and paranoia.

Though Herod gained the title “king of the Jews,” the Jewish people never accepted him as a legitimate king because he was not from the line of David and because he was an Edomite (a descendant of Esau) rather than a Jew. His greatest accomplishment was the rebuilding and beautification of the Jerusalem Temple, making it one of the most magnificent buildings in the ancient world.

1:22-23 *Look! . . . Immanuel:* Isa 7:14; 8:8, 10 (Greek version). Jesus' birth from a *virgin* fulfills Isa 7:14. The Hebrew term *'almah* (*virgin* or *young maiden*) was translated *parthenos* (“virgin”) in the Greek OT that Matthew quotes. Matthew understands the *'almah* of Isaiah as foreshadowing the Virgin Mary.

1:25 *Until* probably implies that Joseph had *sexual relations* with Mary after the birth of Jesus. • *And Joseph named him Jesus*, thus showing his acceptance of the child as his own.

2:1-2 *Attentiveness to the star* indicates that the *wise men* were astrologers; their awareness of the OT (perhaps Num 24:17) suggests that they were from Babylonia, where Jews were numerous. The men were Gentiles, which anticipates Gentile acceptance

into the Kingdom of God (8:11-12; 15:21-28; 28:16-20). Throughout the entire Gospel, unlikely Gentiles worship the Jewish Messiah, while the Jewish leaders (Herod, high priests, teachers of religious law, Pharisees) oppose him.

2:1 *Bethlehem* (see note on 2:6) was David's hometown (1 Sam 16:1-13; John 7:42). • *King Herod*, or Herod the Great, had a meteoric career; he rose from being governor of Galilee to being king of Galilee, Judea, and Samaria (37–4 BC). His career was marked by unflinching loyalty to Rome, magnificent building enterprises (including a substantial renovation of the Temple in Jerusalem), family hostility, suspicion, and ruthless murder of his own family members (Josephus, *Antiquities* 15.7.1-5) and of innocent children (2:16-18). • *wise men:*

Or *royal astrologers*; Greek reads *magi*; also in 2:7, 16.

2:2 *star as it rose:* Or *star in the east*. • Matthew regularly describes Jesus as receiving *worship* (2:2, 8, 11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17), thus identifying Jesus as God.

2:3 *Herod was deeply disturbed* because he feared this child would rival him as king of the Jews.

2:4 *The leading priests* had political and religious clout and ministered predominantly in the Temple (see 21:23). Herod gathered the *teachers of religious law* because they were trained to know OT prophecies and were often influential Pharisees.

2:6 The quotation is from Mic 5:2-4; 2 Sam 5:2. • *Bethlehem*, a small village,

^bpōimainō (4165)
 † Matt 9:36

2:9
 Matt 2:2

2:11
 Ps 72:10
 Isa 60:6

2:12
 Matt 2:22

2:13
 Matt 1:20; 2:19

2:15
 *Hos 11:1

2:18
 *Jer 31:15

2:19
 Matt 1:20; 2:12

are not least among the ruling cities
 of Judah,
 for a ruler will come from you
 who will be the ^bshepherd for my
 people Israel.’ ”

⁷Then Herod called for a private meeting
 with the wise men, and he learned from
 them the time when the star first appeared.
⁸Then he told them, “Go to Bethlehem and
 search carefully for the child. And when
 you find him, come back and tell me so that
 I can go and worship him, too!”

⁹After this interview the wise men went
 their way. And the star they had seen in
 the east guided them to Bethlehem. It went
 ahead of them and stopped over the place
 where the child was. ¹⁰When they saw the
 star, they were filled with joy! ¹¹They entered
 the house and saw the child with his
 mother, Mary, and they bowed down and
 worshiped him. Then they opened their
 treasure chests and gave him gifts of gold,
 frankincense, and myrrh.

¹²When it was time to leave, they returned
 to their own country by another route, for
 God had warned them in a dream not to re-
 turn to Herod.

The Escape to Egypt

¹³After the wise men were gone, an angel
 of the Lord appeared to Joseph in a dream.
 “Get up! Flee to Egypt with the child and his
 mother,” the angel said. “Stay there until I
 tell you to return, because Herod is going to
 search for the child to kill him.”

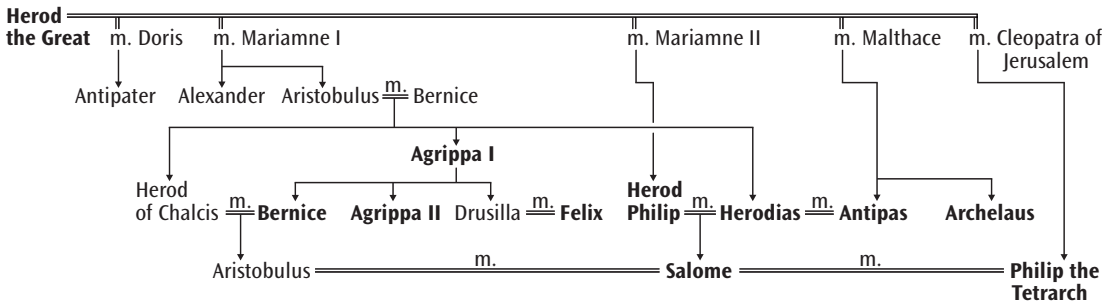
¹⁴That night Joseph left for Egypt with
 the child and Mary, his mother, ¹⁵and they
 stayed there until Herod’s death. This ful-
 filled what the Lord had spoken through
 the prophet: “I called my Son out of Egypt.”

¹⁶Herod was furious when he realized
 that the wise men had outwitted him. He
 sent soldiers to kill all the boys in and
 around Bethlehem who were two years old
 and under, based on the wise men’s report
 of the star’s first appearance. ¹⁷Herod’s bru-
 tal action fulfilled what God had spoken
 through the prophet Jeremiah:

¹⁸“A cry was heard in Ramah—
 weeping and great mourning.
 Rachel weeps for her children,
 refusing to be comforted,
 for they are dead.”

The Return to Nazareth

¹⁹When Herod died, an angel of the Lord
 appeared in a dream to Joseph in Egypt.



▲ **The Herod Family (2:1-20).** Those whose names are in bold type appear in the NT. • **HEROD THE GREAT:** See profile, facing page. • **HEROD PHILIP:** See Mark 6:17. • **ARCHELAUS:** See 2:22. • **HEROD ANTIPAS:** See profile, p. 1659. • **PHILIP THE TETRARCH:** See Luke 3:1; notes on Mark 8:22-26, 27-28. • **HEROD AGRIPPA I:** See profile, p. 1851. • **HERODIAS:** See 14:3-11; Mark 6:17-29. • **SALOME:** See 14:6-8; Mark 6:22-28. • **HEROD AGRIPPA II:** See profile, p. 1879. • **BERNICE:** See Acts 25:13, 23; 26:30. • **FELIX:** See Acts 23:24-24:27. • For more about the Herod family, see Josephus, *Antiquities* 17-18.

had a privileged status as the birthplace of King David. The religious leaders knew from the prophets (1:22) that the Messiah would be born there. • **the ruling cities:** Literally *the rulers*. • King David had been a *shepherd* in his youth, and as king he became the shepherd of Israel (2 Sam 5:2). Micah 5:2-4 foresees the Messiah as a shepherd (cp. Ps 23:1).

2:8-10 The *star* was placed by God to guide the *wise men* to the Messiah (see Num 24:17); the details are unknown.

2:11 The wise men offered extravagant gifts of gold, frankincense, and myrrh to the King (see Ps 72:10-17; Isa 60:1-22).

The tradition that there were three wise men originated from the number of gifts, but the text does not specify how many wise men there were.

2:13-15 *Flee to Egypt . . . until I tell you to return:* This fulfills Hos 11:1 (see note on 4:1-11; see also Gen 15:13-16; 46:1-5; Exod 15:1-21).

2:15 *I called my Son out of Egypt:* See Hos 11:1, which refers to the Exodus.

2:16 *kill all the boys:* Herod was notorious for his viciousness—he killed his own son to protect his throne, which led to the saying, “It is safer to be

Herod’s swine [Greek *hus*] than his son [Greek *huios*],” because Herod kept kosher. • **two years old and under:** Herod calculated the probable age of the child from the *wise men’s report*.

2:18 The quotation is from Jer 31:15.

• **Ramah,** a village near Bethlehem, is the place of *Rachel’s* burial (Gen 35:18-20; Jer 31:15-17).

2:19 After *Herod* the Great *died* in 4 BC, Caesar split up his kingdom. Herod’s son Archelaus (2:22) was appointed over Judea, Samaria, and Idumea, while Antipas (14:1-12; Luke 13:31-32) was appointed over Galilee and Perea.

20“Get up!” the angel said. “Take the child and his mother back to the land of Israel, because those who were trying to kill the child are dead.”

21So Joseph got up and returned to the land of Israel with Jesus and his mother. 22But when he learned that the new ruler of Judea was Herod’s son Archelaus, he was afraid to go there. Then, after being warned in a dream, he left for the region of Galilee. 23So the family went and lived in a town called Nazareth. This fulfilled what the prophets had said: “He will be called a Nazarene.”

2. INTRODUCTION—PREPARATION FOR JESUS’ MINISTRY (3:1–4:11)

John the Baptist Prepares the Way for the Messiah

Matt 3:1-3 // Mark 1:2-3 // Luke 3:2b-6 // John 1:23
 Matt 3:4-6 // Mark 1:4-6
 Matt 3:7-10 // Luke 3:7-9
 Matt 3:11-12 // Mark 1:7-8 // Luke 3:15-18 // John 1:24-28

3In those days John the Baptist came to the Judean wilderness and began preaching. His message was, 2“Repent of your sins and turn to God, for the Kingdom of Heaven is near.” 3The prophet Isaiah was speaking about John when he said,

“He is a voice shouting in the wilderness,

‘Prepare the way for the LORD’s coming! Clear the road for him!’ ”

4John’s clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey. 5People from Jerusalem and from all of Judea and all over the Jordan Valley went out to see and hear John. 6And when they confessed their sins, he baptized them in the Jordan River.

7But when he saw many Pharisees and Sadducees coming to watch him baptize, he denounced them. “You brood of snakes!” he exclaimed. “Who warned you to flee the coming wrath? 8Prove by the way you live that you have repented of your sins and turned to God. 9Don’t just say to each other, ‘We’re safe, for we are descendants of Abraham.’ That means nothing, for I tell you, God can create children of Abraham from these very stones. 10Even now the ax of God’s judgment is poised, ready to sever the roots of the trees. Yes, every tree that does not produce good fruit will be chopped down and thrown into the fire.

11“I baptize with water those who repent of their sins and turn to God. But someone is coming soon who is greater than I am—so much greater that I’m not worthy even to be his slave and carry his sandals. He will

2:20
Exod 4:19
2:22
Matt 2:12
2:23
Judg 13:5, 7
Luke 2:39
3:1-12
//Mark 1:1-8
//Luke 3:1-18
//John 1:19-28
3:2
Matt 4:17; 10:7
Mark 1:15
ouranos (3772)
▶ Matt 16:3
3:3
*Isa 40:3
Mal 3:1
Luke 1:76
kurios (2962)
▶ Matt 12:8
3:4
Lev 11:22
2 Kgs 1:8
3:6
Mark 1:4
3:7
Matt 12:34; 23:33
John 8:44
Rom 5:9
Eph 5:6
Col 3:6
3:8
Acts 26:20
3:9
John 8:33, 37, 39
Acts 13:26
Rom 2:28-29; 4:12
3:10
Matt 7:19
Luke 13:7
John 15:6

2:20-21 Jesus’ return to Israel fulfills Hos 11:1 (see 2:13-15).

2:22 Archelaus, like his father, governed brutally, immorally, and tyrannically. • Joseph fulfilled prophecy in moving to Galilee to avoid Archelaus’s jurisdiction (cp. 4:12-16).

2:23 “He will be called a Nazarene”: Matthew associates the name Nazareth with words in the prophets (see Isa 11:1, where the Messiah is called a “Branch,” [Hebrew *netser*]; and Judg 13:5, where Samson is called a “Nazirite”).

3:1 John the Baptist announced Jesus’ coming (see Mark 1:1-11; Luke 3:1-22; John 1:6-8, 19-34) and prepared people to receive him (3:3). John attracted large crowds (3:5) and a group of disciples (9:14). This group continued for a short time as a movement, even as the Christian church emerged (see Acts 18:24-28). • John’s locale in the Judean wilderness had symbolic significance: The wilderness was associated with the giving of the law (see Exod 19:1) and with God’s final redemption of Israel at the end of history (see Isa 40:3).

3:2 is near (or has come, or is coming soon): The prophetic call to return to God in repentance (cp. Isa 1:16-20) involves total reorientation from pride and sin to humble obedience to

God (see Jer 3:11-22). John’s message included specific practical application (Luke 3:11-14).

3:3 Isaiah had spoken of a messenger preparing a highway in the wilderness for Israel’s God to return to the land (Isa 40:1-11). John’s ministry prepared the way for Jesus’ arrival (see 11:10; cp. John 12:41). • The quotation is from Isa 40:3 (Greek version).

3:4 John’s clothes and food correspond to those of his prophetic predecessor, Elijah (2 Kgs 1:8; Mal 4:5; Sirach 48:10-11).

3:5-6 John’s ministry became so popular that many people from Jerusalem and Judea came to hear him. • they confessed their sins: Those who responded to John’s preaching and turned away from sin were prepared to receive Jesus’ ministry (Luke 7:27, 29). • he baptized them: John’s practice of baptism may have originated with the OT idea of purification (see Isa 1:16; 4:4; Ezek 36:25).

3:7 The Pharisees’ name derives from the Hebrew term *perushim*, meaning either separated ones or exact interpreters. • The Sadducees, a priestly class, probably derive their name from Zadok the priest (2 Sam 15:24-29; Ezek 44:10-16). • coming to watch him baptize: Or coming to be baptized.

3:8 Prove . . . that you have . . . turned to God (literally make fruit that accords with repentance): John calls for action and true ethical change; mere lip service will not do (see Luke 3:10-14; cp. Matt 5:19-20, 46; 7:21; 23:3).

3:9 We’re safe: Some had wrongly assumed that, since they were descendants of Abraham, they were exempt from judgment. • A prominent theme in Matthew is how God will create new children of Abraham by bringing the Gentiles into God’s people and removing from his people Jews who reject the Messiah (see 8:11-12; 21:43; 22:1-14; 28:16-20; Rom 4:9-25; Gal 3:6-14, 29).

3:11 with water: Or in water. • who is greater than I am: Despite his popularity and growing following, John had a clear sense of his role as subordinate to the Messiah. • I’m not worthy even to be his slave: In Jewish culture, to remove and carry someone’s sandals, even those of a rabbi, was too lowly a task even for the rabbi’s disciple. It was a job reserved for slaves. • with the Holy Spirit and with fire (or in the Holy Spirit and in fire): This happened at Pentecost (see Joel 2:28-29; Acts 2); the ministry of Jesus, empowered by the Holy Spirit (see 12:28; Luke 4:14), may also be included. Fire may refer to purification (Zech 13:9) or judgment (Mal 4:1; see Isa 1:25; 4:4;

3:11
John 1:26-27, 31, 33
Acts 1:5; 2:3-4; 19:4
^ebaptizō (0907)
† Matt 28:19

3:12
Matt 13:30

3:13-17
//Mark 1:9-11
//Luke 3:21-22

3:16
Isa 11:2
John 1:31-34

3:17
Gen 22:2
Ps 2:7
Matt 17:5

^ebaptize you with the Holy Spirit and with fire. ¹²He is ready to separate the chaff from the wheat with his winnowing fork. Then he will clean up the threshing area, gathering the wheat into his barn but burning the chaff with never-ending fire.”

The Baptism of Jesus:

God Proclaims His Messiah

Matt 3:13-17 // Mark 1:9-11 // Luke 3:21-22 // John 1:29-34

¹³Then Jesus went from Galilee to the Jordan River to be baptized by John. ¹⁴But John

tried to talk him out of it. “I am the one who needs to be baptized by you,” he said, “so why are you coming to me?”

¹⁵But Jesus said, “**It should be done, for we must carry out all that God requires.**” So John agreed to baptize him.

¹⁶After his baptism, as Jesus came up out of the water, the heavens were opened and he saw the Spirit of God descending like a dove and settling on him. ¹⁷And a voice from heaven said, “This is my dearly loved Son, who brings me great joy.”

The Pharisees (3:7)

Matt 5:20; 9:10-14, 34; 12:1-14, 22-24, 38-40; 15:1-14; 16:1-12; 19:3; 21:45; 22:15, 34; 23:1-7, 13-31; 27:62-64
Mark 2:23-25; 3:1-6; 7:1-13; 8:11-12; 12:13-17
Luke 5:17-21, 29-32; 6:6-11; 7:28-30, 36-49; 11:37-54; 12:1-3; 13:31; 14:1-6; 15:1-2; 16:13-15; 17:20-21; 18:9-14; 19:38-40
John 1:24-25; 3:1; 7:31-32, 45-52; 8:3-10, 13; 9:13-34, 40; 11:46-57; 12:17-19, 42; 18:3
Acts 5:27-40; 15:5; 23:6-10; 26:4-5
Phil 3:5-7

The Pharisees were one of three major Jewish sects, along with the Sadducees and the Essenes. The Pharisees were a non-political lay movement within Judaism. They arose from the *hasidim* (pious ones), who opposed the syncretizing (combining together) of Greek culture and religion with Judaism in the 100s BC. They attempted, by rigorous examination of the details of the OT law, to make the law accessible and practical to people seeking to be obedient Jews. They taught strict adherence to the law, not only the written law of Moses (*torah*), but also the oral traditions which they claimed Moses had passed down to them. Their goal was to defend the written law against any possible infringement. They were God-fearing and law-abiding people. They were famous for passing their interpretations from generation to generation by word of mouth, establishing an oral tradition concerning legal matters. They made the law applicable by extracting from it specific guidelines for many possible situations. They argued that if the law were obeyed by all, the nation would be purged of sin and God would establish his Kingdom over all the nations. This gave their concern for obedience a goal in the future. Although the Pharisees were small in number, their influence on Israel was widespread (e.g., 15:12-14; see Josephus, *War* 2.8.14; *Antiquities* 13.10.5). The primary influence of the Pharisees was in the local synagogue communities, while the Sadducees were more influential in the Temple worship in Jerusalem and in the Sanhedrin, the Jewish high council. The traditions of the Pharisees developed into the rabbinic writings known as the *Mishnah* and the *Talmud*.

Unlike the Sadducees (see “The Sadducees” at 16:1-12, p. 1610), the Pharisees had a strong belief in the resurrection of the dead (see Acts 23:8). After the destruction of Jerusalem in AD 70, the Pharisees provided leadership and direction for the people of Israel.

Jesus often came into conflict with the Pharisees, accusing them of hypocrisy and of elevating human rules over God’s righteous standards. Jesus opposed the Pharisees because they were leading people away from God’s plan for redemption. In Matthew, the Pharisees oppose the work of God from the outset (3:7), mostly because of their meticulous observance of the law (23:23-26) and Jesus’ shocking disregard of their traditions (15:1-20). They were the theological shepherds of Israel, but Jesus castigated them as hypocrites for their perversions of doctrine and practice (see ch 23).

Mal 3:2-3). It is a “Spirit-and-fire baptism”; the Messiah puts into effect what John could only prepare—thoroughgoing judgment and purification.

3:12 Farmers would use a *winnowing fork* to toss harvested grain into the air, allowing the useless husks (*chaff*) to blow away. The Messiah’s ministry divides all humanity into two groups: (1) *the wheat*, that is, those who respond, forming the new people of God; and (2) *the chaff*, the unrepentant (see 3:8).

3:14 As John had already confessed (3:11-12), he was lesser than the Messiah, so he felt unfit to baptize him.

3:15 *for we must carry out all that God requires:* Or *for we must fulfill all righteousness.* This statement refers to accomplishing what the OT demanded or foreshadowed (e.g., Jer 31:31-34). “Righteousness” in Matthew refers to behavior that conforms to God’s will (see 5:20; 6:1, 33; 21:32).

3:16 *opened:* Some manuscripts read *opened to him.* • *The Spirit of God descending like a dove* was anointing Jesus, through whom salvation would come. This event was like a king’s being anointed with oil at his coronation. The Holy Spirit empowered Jesus to accomplish God’s salvation and defeat Satan

(see 12:18, 28). This same Spirit empowers Jesus’ followers (10:20; Acts 1:8).

3:17 *my dearly loved Son* (see Ps 2:7): The title “Son of God” reveals and clarifies Jesus’ nature and role (see 4:3, 6; 14:33; 16:16; 17:5; 26:63; 27:54; 28:19). In his unique relationship to the Father, Jesus accomplishes salvation as the trusting and obedient Son. • *who brings me great joy:* God the Father confirmed his Son’s ministry with language from Isaiah (Isa 42:1) and so prepared Israel for his ministry.

The Temptation of Jesus: Satan Tests the Messiah

Matt 4:1-11 // Mark 1:12-13 // Luke 4:1-13

4 Then Jesus was led by the Spirit into the wilderness to be tempted there by the ^fdevil. ²For forty days and forty nights he fasted and became very hungry.

³During that time the devil came and said to him, "If you are the Son of God, tell these stones to become loaves of bread."

⁴But Jesus told him, "No! The Scriptures say,

'People do not live by bread alone, but by every word that comes from the mouth of God.' "

⁵Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple, ⁶and said, "If you are the Son of God, jump off! For the Scriptures say,

'He will order his angels to protect you. And they will hold you up with their hands so you won't even hurt your foot on a stone.' "

⁷Jesus responded, "The Scriptures also say, 'You must not test the LORD your God.'"

⁸Next the devil took him to the peak of a very high mountain and showed him all the kingdoms of the world and their glory. ⁹"I will give it all to you," he said, "if you will kneel down and worship me."

¹⁰"Get out of here, ⁸Satan," Jesus told him. "For the Scriptures say,

'You must worship the LORD your God and serve only him.' "

¹¹Then the devil went away, and ^hangels came and took care of Jesus.

3. THE MESSIAH CONFRONTS ISRAEL (4:12–11:1)

Narrative: Introduction to Jesus' Ministry (4:12-25)

The Ministry of Jesus Begins

Matt 4:12-17; cp. Mark 1:14-15; Luke 4:14-15

¹²When Jesus heard that John had been arrested, he left Judea and returned to Galilee.

¹³He went first to Nazareth, then left there and moved to Capernaum, beside the Sea of Galilee, in the region of Zebulun and Naphtali. ¹⁴This fulfilled what God said through the prophet Isaiah:

4:1-11
//Mark 1:12-13
//Luke 4:1-13

4:1
Gen 3:1-7
1 Thes 3:5
^fdiabolos (1228)
▶ Matt 25:41

4:2
Exod 34:28
1 Kgs 19:8

4:4
*Deut 8:3

4:6
*Ps 91:11-12

4:7
*Deut 6:16

4:10
*Deut 6:13
⁸satanas (4567)
▶ Matt 16:23

4:11
1 Kgs 19:4-8
Luke 22:43
Heb 1:14
Jas 4:7
^hangelos (0032)
▶ Matt 22:30

4:12-17
//Mark 1:14-15
//Luke 4:14-15

4:1-11 Parallels between Adam and Jesus are obvious in this account of Jesus' temptation. Jesus is the second Adam (see Rom 5:12-19) and the second Israel (2:15). In contrast to the ancient Israelites, he fulfilled Israel's history by successfully wandering through the desert without sinning. He proved himself the obedient Son of God by defeating Satan in spiritual combat. And because he underwent temptation himself as a human, Jesus is able to sympathize with the temptations we face (see Heb 2:14-18; 4:15) and help us overcome them as he did (1 Cor 10:13).

4:1 *Jesus was led by the Spirit:* The temptation was providentially arranged by God as a test of the Messiah's character (see Deut 8:2). • *to be tempted there by the devil:* This test of character, initiated by God (who tempts no one; see Jas 1:13-14), was accomplished through the devil's own desire to lure Jesus into sin.

4:2 *forty days and forty nights* (see Exod 24:18; 34:28; 1 Kgs 19:8): Israel was tested in the wilderness for forty years (Exod 16:35; Deut 1:3).

4:3-4 Jesus refused to use his supernatural power to obtain the food that he trusted God to provide. Unlike the people of Israel, who sorely tested God through complaint and unbelief (see

Exod 16), Jesus refused to question God's faithfulness. Instead, he trusted God to provide for his true need, the sustenance of *every word that comes from the mouth of God.*

4:3 *the devil:* Literally *the tempter.*

4:4 Jesus was quoting Deut 8:3.

4:5-7 Jesus refused to test God by presuming upon God's protection.

4:6 Now the devil quotes Ps 91:11-12.

4:7 *The Scriptures also say:* Countering the devil's appeal to Scripture, Jesus invoked a deeper scriptural principle of honoring God, which the devil ignored. See Deut 6:16.

4:8-10 Satan, called the ruler of this world (John 12:31), offered to hand over *all the kingdoms of the world and their glory* to Jesus to keep him from accomplishing the will of his Father. • *Glory* refers to political power and dominion (e.g., 6:29). Satan's strategy was to get Jesus to abuse his sonship, thus diverting him from the path of suffering and obedience that climaxed at the cross. • *You must . . . only him:* Deut 6:13.

4:11 *Then the devil went away:* Jesus' rebuff of Satan here foreshadows his victory over demons (12:28), Satan's defeat through the Cross (Col 2:14-15), and the final victory at the end of history (Rom 16:20; Rev 12:7-17; 20:2-3, 10). • *Angels,* who had already been involved in the Messiah's arrival and

protection (1:20, 24; 2:13, 19), now *came and took care of Jesus* after his temptation, in fulfillment of the OT (4:6; see Ps 91:11-12).

4:12–11:1 Having been announced by John and the Father (3:13-17), and having obediently endured the testing in the wilderness (4:1-11), the Messiah was prepared for his ministry. He first confronted the Galilean Israelites with the message of the Kingdom.

4:12 *John had been arrested* by Herod Antipas (see 14:1-12). Antipas was tetrarch of Galilee and Perea, where John was probably working at the time. • *When Jesus heard . . . he left Judea and returned to Galilee:* As in Joseph's flight to Nazareth (2:22-23), an escape from danger can also be God's providential direction (4:14-16). Jesus withdrew to avoid martyrdom before finishing his work of revealing the Kingdom.

4:13 *Capernaum* was in Galilee, a district viewed negatively by the religious establishment in Judea and Jerusalem (see John 1:46; 7:41-42, 52). Many Judeans considered Galileans to be uncultured, with a lazy command of the language (cp. 26:73), a factor sometimes thought to affect the accuracy of their teachings. Galilee also had a proportionately larger Gentile population than Judea did.

4:14-16 *through the prophet Isaiah:* See Isa 9:1-2 (Greek version).

4:15-16
*Isa 9:1-2; 42:6-7
Luke 2:32
John 1:5

4:17
Matt 3:2; 10:7

4:18-22
//Mark 1:16-20
//Luke 5:1-11

4:19
Matt 16:17-18
John 1:43

4:20
Mark 10:28
Luke 18:28

4:23-25
Luke 6:17-19

4:23
Matt 9:35
Mark 1:39
Luke 4:15

15 "In the land of Zebulun and of Naphtali,
beside the sea, beyond the Jordan
River,
in Galilee where so many Gentiles
live,
16 the people who sat in darkness
have seen a great light.
And for those who lived in the land
where death casts its shadow,
a light has shined."

17 From then on Jesus began to preach,
"Repent of your sins and turn to God, for the
Kingdom of Heaven is near."

The First Disciples

Matt 4:18-22 // Mark 1:16-20

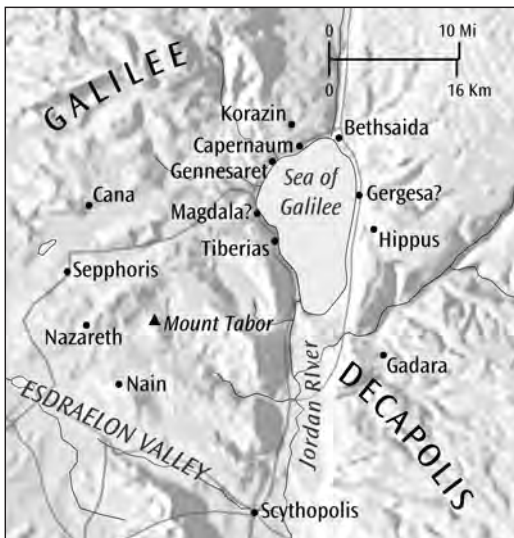
18 One day as Jesus was walking along the
shore of the Sea of Galilee, he saw two
brothers—Simon, also called Peter, and An-
drew—throwing a net into the water, for
they fished for a living. 19 Jesus called out to
them, "Come, follow me, and I will show you

how to fish for people!" 20 And they left their
nets at once and followed him.

21 A little farther up the shore he saw two
other brothers, James and John, sitting in a
boat with their father, Zebedee, repairing
their nets. And he called them to come, too.
22 They immediately followed him, leaving
the boat and their father behind.

Crowds Follow Jesus

23 Jesus traveled throughout the region of
Galilee, teaching in the synagogues and
announcing the Good News about the King-
dom. And he healed every kind of disease
and illness. 24 News about him spread as far
as Syria, and people soon began bringing to
him all who were sick. And whatever their
sickness or disease, or if they were demon
possessed or epileptic or paralyzed—he
healed them all. 25 Large crowds followed
him wherever he went—people from Gali-
lee, the Ten Towns, Jerusalem, from all over
Judea, and from east of the Jordan River.



◀ Jesus' Ministry in Galilee (Matt 4:12-15:20; see also 15:29-16:12; 17:22-18:1; Mark 1:14-21; Luke 4:14-31; John 4:43-54). After Jesus learned that John the Baptist had been put in prison (4:12), he moved to the Galilean seaside town of CAPERNAUM and made it his base of operations for much of his ministry. CAPERNAUM 4:13; 8:5; 11:23; 17:24 SEA OF GALILEE 4:13, 18; 15:29 NAZARETH 2:23; 4:13

main features: *teaching, announcing . . . the Kingdom*, and healing. • *The synagogues* were centers for prayer, study, and exposition of Scripture and tradition. They were the social centers of many Jewish villages. The hypocrisy and hostility of the Jewish leaders was evident at the synagogues (6:2, 5; 10:17; 12:9-14; 13:54; 23:6, 34). • *Announcing the Good News* means presenting the message *about the Kingdom* of Heaven (9:35; 24:14; 26:13; also Mark 1:1; Rom 1:16). Most often, the message evokes hostility (see 9:32-34; 10:27-28; 13:1-9, 18-23).

4:24-25 During Jesus' day, much of Palestine was in the Roman jurisdiction of Syria (a term that could refer to the entire eastern shore of the Mediterranean). Matthew mentions *Syria* to show how widespread the news of Jesus was. • The word translated *epileptic* refers to epilepsy or demonic oppression. In 17:15, one so described "falls into fire and water," that is, the boy was unable to control himself. • The *Ten Towns* (Greek *Decapolis*) was a federation of ten cities, most of which were east of the Jordan and southeast of the Sea of Galilee (Damascus, Raphana, Hippos, Abila [or Canatha], Gadara, Scythopolis, Pella, Dion, Gerasa, and Philadelphia [Amman]). These cities were predominantly Gentile and Hellenistic in culture.

4:17 Jesus' message centered on the imminent arrival of the *Kingdom of Heaven* and the repentance that it necessitates (see 3:2; 10:7). • *is near*: Or *has come, or is coming soon*.

4:18-22 The call of the first disciples illustrates one of the purposes of Jesus' ministry: to call people to follow him in self-denying obedience (cp. 4:17, 23-25).

4:18 *Simon, also called Peter*, became the leader of the apostles (see 14:28; 15:15; 16:16) and the representative disciple (14:29-30; 16:15-19, 22-23).

4:19 *Come, follow me*: This involved accepting the beliefs and lifestyle of a master as one's own (16:24; Deut 5:33; 1 Kgs 19:19-21). • *fish for people*: The

disciples would participate in the saving and judging work of the Kingdom (see 10:5-15; 13:47-51; Ezek 29:4-5; Amos 4:2).

4:20-22 *leaving the boat and their father*: Following Jesus as his disciples involved both commitment and cost on the part of the brothers (see 8:18-22; 10:38; 16:24; 19:21).

4:23-25 This summary marks the central theme of the section (4:23-9:38): the ministry and message of the Messiah. In ancient writings, chapter divisions were unknown; authors would instead begin and end a section with the same expression (called an *inclusio*; see 9:35).

4:23 The Messiah's ministry has three

The Sermon on the Mount: Jesus' Call to Righteousness (5:1–7:29)

Introduction

5 One day as he saw the crowds gathering, Jesus went up on the mountainside and sat down. His disciples gathered around him,² and he began to teach them.

The Beatitudes

Matt 5:3-12 // Luke 6:20-23

- ³ **God blesses those who are poor and realize their need for him, for the Kingdom of Heaven is theirs.**
- ⁴ **God blesses those who mourn, for they will be comforted.**
- ⁵ **God blesses those who are humble, for they will inherit the whole earth.**
- ⁶ **God blesses those who hunger and thirst for justice, for they will be satisfied.**
- ⁷ **God blesses those who are merciful, for they will be shown mercy.**

- ⁸ **God blesses those whose hearts are pure, for they will see God.**
- ⁹ **God blesses those who work for peace, for they will be called the children of God.**
- ¹⁰ **God blesses those who are persecuted for doing right, for the Kingdom of Heaven is theirs.**

¹¹ **“God blesses you when people mock you and persecute you and lie about you because you are my followers. ¹²Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted in the same way.**

Teaching about Salt and Light

Matt 5:13; cp. Mark 9:49-50; Luke 14:34-35
 Matt 5:15 // Mark 4:21 // Luke 8:16; 11:33

¹³ **“You are the salt of the earth. But what**

5:1
 Luke 6:12
 John 6:3
5:3-12
 // Luke 6:20-23
5:3
 Isa 57:15
 Matt 25:34
makarios (3:107)
 ▶ Luke 6:20
5:4
 Isa 61:2-3
5:5
 Ps 37:11
 Rom 4:13
5:7
 Jas 2:13
5:8
 Ps 24:3-5
kardia (2588)
 ▶ Matt 15:18
5:9
 Heb 12:14
 Jas 3:18
5:10
 2 Tim 2:12
5:11
 1 Pet 4:14

5:1–7:29 This is the first of five lengthy discourses in Matthew (see also 9:35–11:1; 13:1-53; 18:1–19:2; 23:1–26:1). The theme of the Sermon on the Mount is the Messiah’s call to righteousness. Paul understood righteousness in terms of God’s saving acts and of a person’s standing before God. Jesus uses the term for moral behavior that conforms to God’s will, as James does. Specifically, righteousness is doing the will of God as Jesus reveals it. This “revelation of righteousness” unifies the entire Sermon.

5:3 *poor and realize their need for him* (literally *poor in spirit*; cp. Luke 6:20, 24): In the OT, the poor are often depicted as especially pious because oppression by the wealthy leads them to trust in the Lord for salvation and deliverance rather than relying on the power of wealth (11:5; Ps 37:14-15; 40:17; 69:28-33; Isa 61:1; 66:2). In both Matthew’s and Luke’s accounts, the “poor” are indeed physically poor, but their trust in God, not their poverty, is what makes them blessed (Isa 57:15; 66:2).

5:4 *Those who mourn* were those who lamented the spiritual and national condition of Israel (see 23:37-39; Isa 61:2-3; Joel 1:8-13; 2:12-13, 18-19; Rom 9:1-5; 1 Cor 5:2; Jas 4:9). Personal grief, whether caused by sin or tragedy, may also be in view (Mark 16:10; Rev 18:11, 19). • *will be comforted*: The passive voice is used out of reverence for the holy name of God; the phrase could also be rendered *God will comfort them* (see also 5:6-7, 9). Comfort will accompany the fulfillment of all that God has promised (Isa 40:1-2; 61:2-3).

5:5 *those who are humble*: See Ps 37:11, which Jesus practically quotes

here. Elsewhere, Jesus describes himself in similar terms—in contrast to other teachers (11:29) and as one who shuns pride (12:17-21; 21:5). This trait of Jesus is exemplified in his death on the cross (1 Pet 2:23; 3:9). • *The whole earth* could also be rendered *the land*, thus referring to God’s promise of land to Abraham and his descendants (Gen 12:7; 17:8; see Isa 60:21). A wider sense may also be intended, such as God’s reign over the entire earth (19:28; 28:18-20; Ps 115:16).

5:6 *those who hunger and thirst for justice* (or *for righteousness*): This refers either to the follower of Jesus whose driving purpose in life is to obey the Lord (cp. 3:15; 5:10, 20) or to the disciple’s desire to see justice for all people (Ps 11:7; 85:10-12; Isa 11:1-4; Jer 23:5-6; 33:16). One with such a longing often prays, “May your will be done on earth” (6:10). • Christ has brought *justice* and righteousness (Rom 3:21-22; 5:1); the disciples *will be satisfied* with it (cp. Ps 42:1-2; 63:1-2).

5:7 Jesus made a cardinal virtue of being *merciful*, that is, showing kindness to those in distress (see 6:12, 14-15; 9:13; 12:7; 18:23-35; 23:23; 25:31-46). Those who are merciful now will find God’s mercy in the final judgment.

5:8 *Those whose hearts are pure* (see Ps 24:3-5; 51:7; Isa 6:5) are contrasted with those who thought that they had satisfied God’s will through ceremonial conformity to tradition (23:25-26). Jesus insisted on simple, true heart-righteousness (see 6:1-24; 15:1-20; 23:23-28; Deut 6:5). • *They will see God* and thereby attain even more than Moses did (see Exod 33:18-23; 34:5-7; see also Ps 73:1).

5:9 This beatitude probably targeted zealots—Jewish revolutionaries who advocated the overthrow of Roman domination through violent resistance. The Messiah’s Kingdom would be established by other means. • *those who work for peace*: Jesus is not calling for pacifism per se, but rather a different kind of activism. • *Peace* is the absence of enmity and the presence of God’s salvation (Lev 26:6; 1 Sam 16:4-5; Isa 9:5-6; Zech 8:16; Eph 2:14; Col 1:20). Jesus’ disciples are to work for justice, righteousness, reconciliation, and mercy as the *effects* of God’s salvation through Christ (5:43-47; Luke 10:5-6).

5:10-11 Jesus’ first disciples were *persecuted* by hostile Jewish leaders who were offended by Jesus’ new and authoritative revelation (see 10:17-23; 11:2-6; 12:1-8; 15:1-20; 23:34-36). Since then, *doing right* by associating with Jesus and obeying his teachings has often been a source of persecution (10:24-25; 2 Tim 3:12).

5:12 The *great reward* Jesus mentions is not something earned by suffering for doing right; it is God’s blessing to those who have expressed his grace to others (see 10:41-42; 20:1-16). • The *ancient prophets* are closely connected with the NT apostles (see also 13:16-17; 23:29-36; Eph 2:20).

5:13-16 The disciples’ good deeds will have profoundly positive effects on the world around them, to the glory of God. With this comes a warning from Jesus: Do nothing that might jeopardize that positive impact.

5:13 *Salt* was used for cleansing and preservation from decay (Ezek 16:4), in forming covenants (Lev 2:13;

5:12
2 Chr 36:16
Acts 7:52
Jas 5:10

5:14
Phil 2:15

5:16
1 Pet 2:12
^kπατήρ (3962)
▶ Matt 6:9

5:17
Rom 3:31

5:18
Luke 16:17; 21:33

5:19
Jas 2:10

5:21
*Exod 20:13
*Deut 5:17
Rom 13:9
Jas 2:11

5:22
Eph 4:26
Jas 1:19-20

good is salt if it has lost its flavor? Can you make it salty again? It will be thrown out and trampled underfoot as worthless.

¹⁴“You are the light of the world—like a city on a hilltop that cannot be hidden. ¹⁵No one lights a lamp and then puts it under a basket. Instead, a lamp is placed on a stand, where it gives light to everyone in the house. ¹⁶In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly ^kFather.

Teaching about the Law

Matt 5:17-20; cp. Luke 16:17

¹⁷“Don’t misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to accomplish their purpose. ¹⁸I tell you the truth, until heaven and earth disappear, not

even the smallest detail of God’s law will disappear until its purpose is achieved. ¹⁹So if you ignore the least commandment and teach others to do the same, you will be called the least in the Kingdom of Heaven. But anyone who obeys God’s laws and teaches them will be called great in the Kingdom of Heaven.

²⁰“But I warn you—unless your righteousness is better than the righteousness of the teachers of religious law and the Pharisees, you will never enter the Kingdom of Heaven!

Teaching about Anger

Matt 5:25 // Luke 12:57-59

²¹“You have heard that our ancestors were told, ‘You must not murder. If you commit murder, you are subject to judgment.’ ²²But I

The Blessings of Jesus (5:3-12)

Matt 11:6; 13:16;
16:17; 24:46; 25:34
Ps 1:1-3; 106:3;
112:1; 119:1-2
Isa 56:1-2
Luke 6:20-26

The blessings of Jesus are called Beatitudes because the Latin Vulgate translates the Greek word for *blessed* as *beati*. No single word can capture all that Jesus is communicating with this term here. He is describing the special favor of God toward his people, both physically and spiritually, and the consequences of living within that favor. Jesus calls men and women to follow him as he proclaims the message of the Kingdom to Israel (see also 11:6; 13:16; 16:17; 24:46). The Beatitudes describe the lifestyle and character of a follower of Jesus. Those who are blessed have repented in response to the proclamation of the Kingdom (4:17-22). The Beatitudes (5:3-12) are connected with Isa 61:1-3. The Spirit endows, leads to proclamation, and blesses the poor, the humble, and the righteous.

The NLT’s use of “God blesses” conveys the ideas of divine origin and approval (see 25:34), fulfillment (see 11:6; 13:16; 16:17), reversal (see Luke 1–2; 6:20-26), and the condition of obedience required in order to enjoy the blessings (see Ps 1:1, 3-6; 106:3; 112:1; 119:1-2; Prov 8:32; Isa 56:2). The blessings are inaugurated with the Messiah’s coming, with a confident hope that they will be enjoyed eternally and completely.

Num 18:19; see note on 2 Chr 13:5), and as flavor (Job 6:6; Mark 9:50).

• Salt that *lost its flavor* became useless, insipid, or dull (see Mark 9:50; Luke 14:34).

5:14 light of the world . . . city on a hilltop: The attractive quality of the disciples’ lives will draw other people to live similarly and to glorify God (see Isa 2:2-5; 42:6; 49:6; 51:4; 56:6-8; 60:1-3; Phil 2:15).

5:16 praise your heavenly Father: Religious hypocrites seek praise for themselves; Jesus’ disciples should seek praise for God (see 1 Pet 2:12).

5:17 Abolish would mean to eliminate and replace *the law of Moses and the writings of the prophets* (i.e., the whole OT) as the revelation of God’s will. • *Accomplish their purpose* might mean to obey perfectly, to complete the teaching of, or to bring about OT prophecies (see 1:22; 2:15, 17, 23). Jesus himself is the realization of all that both the Prophets and the Law taught and ex-

pected. Now that Christ, the fulfillment, has come, the OT must be understood in light of him (Luke 24:26, 44).

5:19 The realization of the law in Christ means that obedience to all of his commands (see 28:20) is the only acceptable response for his disciples.

• *Commandment* refers to the OT commands (5:18) as now fulfilled in Christ’s teaching (see 5:21-48). • *the least in the Kingdom of Heaven:* Jesus may mean that such an individual will enter the Kingdom, but only barely and with low status; alternatively, some Jewish evidence suggests that he is referring to damnation (cp. 8:12, where “those for whom the Kingdom was prepared” are eternally excluded).

5:20 unless your righteousness is better: Jesus’ disciples must have the substantially new kind of righteousness that Jesus teaches and makes possible (illustrated in 5:21-47 and summed up in 5:48); it is both quantitatively and qualitatively distinct. Just as Jesus

is greater than the Temple (12:6) and Jonah (12:41), so the righteousness of his followers far outstrips that of *the teachers of religious law and the Pharisees* (see 3:7-9).

5:21-47 You have heard. . . . But I say: Jesus contrasts his own teaching to six misinterpretations of the law. Each antithesis provides an example of the surpassing righteousness of Jesus. Jesus reveals the will of God as it contrasts with traditions.

5:21 our ancestors were told: The expression refers to the traditional interpretation of the teachers of religious law and Pharisees. Though their traditions prohibited *murder*, they did not prohibit hatred. The surpassing righteousness of Jesus demands reconciliation (5:23-24); merely refraining from committing murder is not sufficient (5:22). • *‘You must not murder . . .’*: Exod 20:13; Deut 5:17.

5:22 angry with someone: Some manuscripts add *without cause*.

say, if you are even angry with someone, you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the court. And if you curse someone, you are in danger of the fires of ^ahell.

²³“So if you are presenting a sacrifice at the altar in the Temple and you suddenly remember that someone has something against you, ²⁴leave your sacrifice there at the altar. Go and be reconciled to that person. Then come and offer your sacrifice to God.

²⁵“When you are on the way to court with your adversary, settle your differences quickly. Otherwise, your accuser may hand you over to the judge, who will hand you over to an officer, and you will be thrown into prison. ²⁶And if that happens, you surely won’t be free again until you have paid the last penny.

Teaching about Adultery

²⁷“You have heard the commandment that says, ‘You must not commit adultery.’ ²⁸But I say, anyone who even looks at a woman with lust has already committed adultery with her in his heart. ²⁹So if your eye—even your

good eye—^bcauses you to lust, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into ^chell. ³⁰And if your hand—even your stronger hand—^bcauses you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into ^chell.

Teaching about Divorce

Matt 5:31-32; cp. Matt 19:9; Mark 10:11-12; Luke 16:18
³¹“You have heard the law that says, ‘A man can divorce his wife by merely giving her a written notice of divorce.’ ³²But I say that a man who divorces his wife, unless she has been unfaithful, causes her to commit adultery. And anyone who marries a divorced woman also commits adultery.

Teaching about Vows

³³“You have also heard that our ancestors were told, ‘You must not break your vows; you must carry out the vows you make to the LORD.’ ³⁴But I say, do not make any vows! Do not say, ‘By heaven!’ because heaven is God’s throne. ³⁵And do not say, ‘By the earth!’ because the earth is his footstool. And do not

^agehenna (1067)
 ▶ Matt 5:29

5:25-26
 Matt 18:34-35
 Luke 12:58-59

5:27
^aExod 20:14
^bDeut 5:18
 Matt 19:18
 Mark 10:19
 Luke 18:20
 Rom 13:9
 Jas 2:11

5:29-30
 Matt 18:8-9
 Mark 9:43-47
^bkandalizō (4624)
 ▶ Matt 16:23
^cgehenna (1067)
 ▶ Matt 11:23

5:31
^aDeut 24:1
 Matt 19:7
 Mark 10:4

5:32
 1 Cor 7:10-11

5:33
 Lev 19:12
 Num 30:2
 Deut 23:21

5:34
 Isa 66:1
 Matt 23:22
 Jas 5:12

5:35
 Ps 48:2
 Isa 66:1
5:37
 Jas 5:12

• *judgment . . . the court . . . hell*: The second and third punishments are more severe than would have been typical in Jesus’ day, emphasizing the surpassing righteousness of Jesus and his followers (see 5:20). They did not tolerate unreconciled relationships or any devaluation of others. • *If you call someone an idiot*: The Greek uses an Aramaic term of contempt: *If you say to your brother, ‘Reqa’*. The Aramaic term *reqa’* means something like “empty head,” and the clause probably means the same as *if you curse someone* (literally *if you say, ‘You fool’*; see Jas 2:20). Devaluation of people is a sin that manifests itself in various ways. • *hell*: Greek *Gehenna*; see note on 5:29.

5:23-26 Jesus gives two illustrations of reconciliation in community and society.

5:23 *sacrifice*: Literally *gift*; also in 5:24.

5:26 *the last penny*: Greek *the last kodrantes* (i.e., quadrans), the smallest Roman coin (cp. Luke 12:59).

5:27-30 Jesus’ righteousness uncovers sin at a deeper level than the external; he reveals the true intent of the law.

5:27 *You must not commit adultery*: Exod 20:14; Deut 5:18.

5:29-30 *good eye . . . gouge it out . . . stronger hand . . . cut it off*: These graphic images call for radical separation from sin. But even self-mutilation, radical as it would be, cannot stop a lustful mind. Jesus is calling for the surpassing righteousness that only he can bring.

5:29 *your eye—even your good eye*: Literally *your right eye*. • *hell* (Greek *Gehenna*): *Gehenna* originally referred to a valley outside Jerusalem where some of the kings of Judah worshiped idols and performed human sacrifice by fire (2 Chr 28:3; 33:6; Jer 7:31; 32:35). The site was eventually destroyed by Josiah (2 Kgs 23:10). In the NT, *Gehenna* describes the place of punishment by God. Unless disciples have surpassing righteousness, they will not enter the Kingdom (5:20) but will be punished eternally (5:22; 23:33).

5:30 *your hand—even your stronger hand*: Literally *your right hand*.

5:31-32 Jesus challenges the misapplication of the OT provision for *divorce* (see Deut 24:1-4; cp. Matt 19:3-9): Following the rules does not make divorce acceptable. Jesus allows only one legitimate reason for divorce, sexual infidelity, and forbids casual divorce (see also 1 Cor 7:10-11).

5:31 *A man can divorce his wife . . . notice of divorce*: Deut 24:1. A notice of divorce is a document stating the legality of a divorce. Evidence suggests that such a document permitted remarriage. “The essential formula in the notice of divorce is, ‘Lo, you are free to marry any man.’ . . . The essential formula in a writ of emancipation is, ‘Lo, you are a freedwoman: lo, you belong to yourself’” (*Mishnah Gittin* 9:3).

5:32 The exception clause permits but

does not demand divorce when one partner has *been unfaithful* (see also 19:9). Notably, Jesus does not demand death for the guilty party (see Deut 22:21-22). • The implication seems to be that by divorcing his wife for illegitimate reasons, the man *causes her to commit adultery* by wrongly putting her in a situation where she remarries and so breaks the law. • *anyone who marries a divorced woman*: It is not clear whether Jesus is referring to any woman who is divorced, regardless of the reason, or only to a woman who is divorced without an acceptable reason (unfaithfulness). The underlying assumption in Jewish divorce law was simple: Legitimate divorces permitted remarriage.

5:33-37 Jesus here summarizes the OT teaching on oaths (Lev 19:12; Num 30:2-4; Deut 23:21-23; Ps 50:14; Zech 8:17). The Pharisees had degrees of commitment for oaths—for example, ones that did not mention God were not as binding. Jesus shows that because God is related to all things (*heaven, earth, Jerusalem, my head*; see also 23:16-22), breaking any oath breaks God’s command (see Exod 20:7). The point is that one must be altogether truthful. Jesus’ righteousness elevates the disciple’s everyday yes and no to the level of binding oath. Oaths become superfluous to the honest person (Jas 5:12).

5:33 *You must not break your vows . . . to the Lord*: Num 30:2.

5:38
*Exod 21:24
*Lev 24:20
*Deut 19:21

5:39
Rom 12:17
1 Cor 6:7
1 Pet 3:9

5:40
1 Cor 6:7

5:42
Deut 15:7-11

5:43
*Lev 19:18
Rom 13:9
Gal 5:14
Jas 2:8

5:44
Exod 23:4-5
Prov 25:21
Luke 23:34
Acts 7:60
Rom 12:14, 20
1 Cor 4:12

5:45
Eph 5:1

5:48
Lev 19:2
Deut 18:13
1 Pet 1:16
^dteleios (5046)
† 1 Cor 13:10

6:1-2
Matt 23:5

6:2
^ehypokritēs (5273)
† Matt 6:5

6:5
Luke 18:10-14
^fhypokritēs (5273)
† Matt 15:7

6:6
2 Kgs 4:33

say, 'By Jerusalem!' for Jerusalem is the city of the great King. ³⁶Do not even say, 'By my head!' for you can't turn one hair white or black. ³⁷Just say a simple, 'Yes, I will,' or 'No, I won't.' Anything beyond this is from the evil one.

Teaching about Revenge

Matt 5:38-42; cp. Luke 6:27-31

³⁸"You have heard the law that says the punishment must match the injury: 'An eye for an eye, and a tooth for a tooth.' ³⁹But I say, do not resist an evil person! If someone slaps you on the right cheek, offer the other cheek also. ⁴⁰If you are sued in court and your shirt is taken from you, give your coat, too. ⁴¹If a soldier demands that you carry his gear for a mile, carry it two miles. ⁴²Give to those who ask, and don't turn away from those who want to borrow.

Teaching about Love for Enemies

Matt 5:43-48; cp. Luke 6:32-36

⁴³"You have heard the law that says, 'Love your neighbor' and hate your enemy. ⁴⁴But I say, love your enemies! Pray for those who persecute you! ⁴⁵In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. ⁴⁶If you love

only those who love you, what reward is there for that? Even corrupt tax collectors do that much. ⁴⁷If you are kind only to your friends, how are you different from anyone else? Even pagans do that. ⁴⁸But you are to be ^dperfect, even as your Father in heaven is ^dperfect.

Teaching about Giving to the Needy

6 "Watch out! Don't do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven. ²When you give to someone in need, don't do as the ^ehypocrites do—blowing trumpets in the synagogues and streets to call attention to their acts of charity! I tell you the truth, they have received all the reward they will ever get. ³But when you give to someone in need, don't let your left hand know what your right hand is doing. ⁴Give your gifts in private, and your Father, who sees everything, will reward you.

Teaching about Prayer

Matt 6:9-13 // Luke 11:1-4

⁵"When you pray, don't be like the ^fhypocrites who love to pray publicly on street corners and in the synagogues where everyone can see them. I tell you the truth, that is all the reward they will ever get. ⁶But when you pray, go away by yourself, shut the

5:38-42 The OT permitted proportionate retribution (Exod 21:24-25; Deut 19:16-21), which was to prevent punishments from far exceeding the severity of the offense. Jesus, however, does not permit personal retaliation at all among his followers. Jesus' way is not to insist on justice but to find victory through suffering and the cross (1 Pet 2:23). Some have taken this passage as a guide for all of life (including politics). Others understand it merely as the willingness to forgo one's personal rights and to forgive as God has forgiven (see 5:48; 18:23-35). Like the servant in Isa 50:4-9 and 53:7 (see also Matt 12:15-21), Jesus' followers are to apply the same virtue to honor, possessions, time, or property. Righteousness does not insist on its own way.

5:38 *the law that says the punishment must match the injury: 'An eye for an eye, and a tooth for a tooth':* Literally *the law that says: 'An eye for an eye and a tooth for a tooth.'* Exod 21:24; Lev 24:20; Deut 19:21.

5:41 Forced labor was a humiliating fact of Roman occupation (see 27:32); Jesus turned it into an occasion for exuberant service to God. This saying shows Jesus' opposition to Jewish revolutionaries, who advocated violent resistance (see 5:9). • *mile:* Greek

milion (4,854 feet or 1,478 meters).

5:42 See Deut 15:7-11.

5:43-47 *Love your neighbor:* Lev 19:18. • *hate your enemy:* Jesus is opposing not the OT, but a traditional, though mistaken (cp. Exod 23:4-5), interpretation of the OT. The "hate" clause is not in the OT (but see Ps 139:21-22).

5:44 *love your enemies:* Some manuscripts add *Bless those who curse you. Do good to those who hate you.* Cp. Luke 6:27-28.

5:45 By loving all people, Jesus' followers would not *become* children of God; they would show by their actions that they are indeed God's *true children*, according to his nature and will (see Deut 10:18-19).

5:47 *If you are kind only to your friends* (literally, *If you greet only your brothers*): Jews were instructed to greet Gentiles for the sake of maintaining peaceful relations, but such greetings were not the same as those for "brothers"—i.e., fellow Jews.

5:48 This verse ties 5:20-48 together as a unit (see note on 4:23-25). • *you are to be perfect:* The term means maturity and wholeness in response to Jesus' proclamation of the Kingdom, and complete consecration to God (19:21;

Eph 4:13; Phil 3:15; Col 1:28; 4:12; 1 Jn 4:18). Perfection has love at its core (see Luke 6:36).

6:1 This verse introduces the theme of 6:2-18, that righteousness should not be done for public recognition but as a service to God. • *Good deeds* are acts that conform to God's pattern for proper behavior: e.g., gift giving (6:2-4), prayer (6:5-15), and fasting (6:16-18). Jesus urges secrecy to counteract the human propensity to seek praise for oneself rather than for God (cp. 5:16).

6:2 *the hypocrites:* See note on 23:13.

• *The blowing of trumpets* accompanied major rituals, including public fasts.

6:4 *your Father . . . will reward you:* Both now and at the final judgment at the end of history (25:31-46).

6:5 *When you pray:* Jews prayed regularly at 9 AM and 3 PM (see Acts 3:1) and had frequent times of public prayer. Hypocrites deliberately sought to be in public places at such times, to be seen by all. • *the hypocrites:* See note on 23:13.

6:6 *go away by yourself:* Jesus is not prohibiting corporate prayer (see 18:19-20; Luke 11:2-4), but is instructing his followers to avoid using prayer as a means of drawing attention to themselves.

INTRODUCTION TO THE TIME AFTER THE APOSTLES

The most pertinent issue that Christians faced at the end of the first century and into the second was that of self-identity. Ever since the council of apostles met in Jerusalem (Acts 15), Christians had wrestled with distinguishing their faith from contemporary Judaism and Greco-Roman religious culture. With the death of the apostles and their disciples, the eyewitnesses of Jesus were gone. With greater urgency many believers asked, "Who are we?" The process of answering this question pushed believers for the following centuries to clarify and define their own unique identity.

By the end of the first century AD, scores of documents were circulating that claimed to be written by one or more of the original disciples.¹ All Christian groups drew on the Hebrew Scriptures, but the writings of the apostles were still in process of being compiled into a collection that most churches would accept as equal in authority to the OT. Every Christian group appealed to apostolic authority: Jewish Christians honored the Gospel of Matthew and *The Gospel of the Nazarenes* (now lost); Gnostics heralded the Gospel of John and a variety of esoteric documents; followers of Marcion promoted the apostle Paul as the preferred interpreter of Jesus; and so on. How could believers recognize which documents were to be considered Scripture? What parts of Christian doctrine and practice should function as authoritative standards for Christians? What documents should be considered "canonical"—that is, which documents authoritatively reflected the church's faith and canon of belief? These were the questions at stake for determining genuine apostolic teaching.

THE FIRST "CANON"

The language and concept of *canon* preceded Christianity's use of it. The word meant a plumb line or a stick for making measurements. It came to be used figuratively in the Greco-Roman world to mean a standard or norm by which other things are judged, whether it be artwork, an idea, or a moral principle.

It is with this usage in mind that the first appearance of a "canon" in

a Christian context occurs. In Gal 6:15-16, Paul reminds the Galatians that in relationship to Christ, it doesn't matter whether or not a man has been circumcised. Rather than measuring oneself by the law of circumcision, "what counts is whether we have been transformed into a new creation" through faith in Christ's redemption. Paul then says, "May God's peace and mercy be upon all who live by this principle" (Greek *kanōn*). The mention of canon here has nothing to do with a list of authoritative texts; instead, it refers to a standard of belief and behavior based on Christ. Earlier, Paul probably referred to this same canon when he complained about those Jewish Christians at Antioch who separated themselves from the Gentiles and thus "were not following the truth of the gospel message" (Gal 2:14). Elsewhere Paul similarly speaks of an existing standard of faith that correlates with his message of Good News (see 1 Cor 15:1-8; 2 Tim 1:13-14; 2:2). This "pattern of wholesome teaching" was by no means something Paul dreamed up—he had received it from the Lord (1 Cor 11:23; 15:3; Gal 1:15-17), and he passed it on with the intent that Christians would follow that pattern and pass it on to others (1 Thes 4:1-2; 1 Tim 6:20; 2 Tim 1:13-14; 2:2).

Paul was describing the process by which the faith was being transmitted well before the NT canon was codified. There was indeed a canon of teaching, as the above passages show. The first canon was a standard body of teaching handed down through the

apostles' preaching. This teaching described the revelation of God in Christ, as seen through his incarnate life, crucifixion, death, burial, resurrection, and ascension to heaven. There was also some initial arrangement for devotion and worship in the life of the church (see, e.g., Acts 2:42) and for the appointing of leaders in the church (see, e.g., 1 Tim 3:1-13).

THE POSTAPOSTOLIC CHURCH

After the death of the apostles, the concern to preserve apostolic truth was no less active than it had been earlier. Every postapostolic Christian writer acknowledged the supreme and unique authority of the Scriptures, and postapostolic writers submitted themselves to the authority of the apostolic documents. For them, the apostles were the teachers *par excellence*, having unique authority.

The early postapostolic (i.e., the patristic) church, however, was not a different entity from the apostolic church, as if somehow detached from the Christian community of the first century. For the Christians who lived the apostolic faith in the years after the death of the apostles, there was not a radical break in how the churches were preaching, teaching, and defending the Christian faith. The points of continuity from one century into the next were far greater than the differences. The ancient church had an integrity and coherence that ran from the earliest days after Pentecost, through the NT, and into the postapostolic period.

¹ Such as the *Gospel of James* and the *Apocalypse of Peter*, accepted as Scripture by some churches but eventually rejected for their questionable teaching.

The leaders of the patristic church were aware of the need for clarifying the connection of the present churches with the apostolic legacy. *Apostolicity*, or that which is apostolic, pertained to the continuation of what the apostles taught and to the ability to trace a historical lineage back to those churches actually founded by the apostles. It was therefore important that Polycarp, the bishop of Smyrna, was called "an apostolic and prophetic teacher" (*Martyrdom of Polycarp* 16.2; about AD 156). He had been a disciple of the apostle John and was said to have faithfully preserved and transmitted the teaching given to him by the apostles. Twenty years later, Irenaeus of Lyons argued against Gnostic groups that the true churches are only those churches that stand in the succession of the "tradition which originates from the apostles, and which is preserved by means of the succession of elders" (Irenaeus, *Against Heresies* 3.2-4). The reality of the church's faith required an identifiable connection with the apostles.

THE CANON OF APOSTOLIC DOCTRINE

The way of faithfulness to the gospel was further defined and lived out by those we call the "fathers" of the church. The church fathers of the earliest centuries can be considered authors and exponents of a founding tradition. Protestants might insist that tradition is not

revelation, yet they will agree that the early tradition was an element of the Holy Spirit's providential working to define and preserve the Christian faith and the church in its integrity. Even as the Spirit continues to incorporate new expressions of the church's faith, hope, and love into the body of Christ, it does so always under the guidance of Scripture and in "conversation" with the patristic tradition. We may not be familiar with the terminology used by the postapostolic fathers of the church, or we might object to their use of Platonic or Stoic categories. Nevertheless, the patristic tradition became an indelible part of the Christian faith upon which all theology, spirituality, and exegesis has been built. Practically speaking, this tradition has functioned as a canon of Christian belief, especially through the doctrinal and confessional achievements of the church during the fourth and fifth centuries. This "canon of belief" has operated ever since as the historical and theological precedent for all subsequent Christian doctrinal formulations.

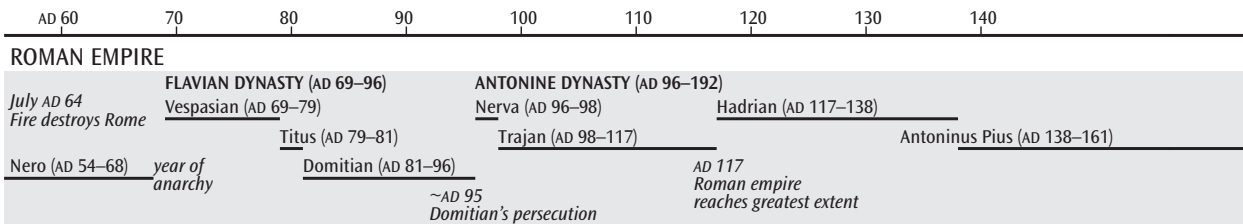
This description of the patristic tradition as "canon" is not meant to equate the authority of the church fathers with that of the Bible. Any of the ancient church fathers would have been horrified to find their written legacy being placed on par with Holy Scripture. The patristic tradition is not revelatory in the way that Scripture is revelatory.

Still, the Christian tradition that was birthed in the apostolic era and formulated throughout the following 400 years has been regarded as the foundation upon which the church's history has been built. Each period of church history has made its unique contributions and will continue to do so, but the early church was unique for giving Christianity the tradition, the canons of Scripture and doctrine.

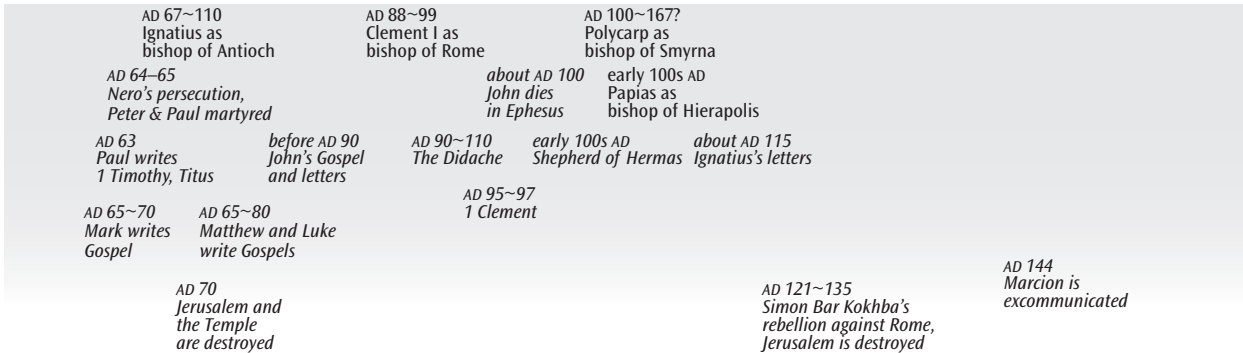
Historically, it is through the ancient church fathers that the NT canon was set, the basic professions of faith were composed, and Christian doctrine and theology were defined in response to contemporary culture and heresy. It was also they who formulated the first reflective responses to Scripture within daily pastoral experience and teaching.

SCRIPTURE AND TRADITION

For most of church history, Scripture and tradition were perceived as compatible. Tradition was the distillation of biblical truth and always existed alongside Scripture. For example, in response to a religious leader whose group vaunted themselves as true Christians but rejected the truly human birth of Christ, Augustine replied, "The catholic [i.e., universally held] doctrine, which is also the apostolic doctrine, is that our Lord and Savior Jesus Christ is both the Son of God in his divine nature and the Son of David after the flesh. . . . This teaching rep-



THE CHURCH



REFERENCE HELPS

Table of Ancient Weights, Measures, and Coins

WEIGHTS	talent (60 minas)	75 pounds	34 kilograms	
	mina (50 shekels)	1.25 pounds	600 grams	
	shekel	0.4 ounces	11.4 grams	
	pim (2/3 shekel)	0.25 ounces	8 grams	
	beka (1/2 shekel)	0.2 ounces	5.7 grams	
	gerah (1/20 shekel)	0.02 ounces	0.6 grams	
	litra	12 ounces	327 grams	
LENGTHS	long cubit	21 inches	53 centimeters	
	cubit	18 inches	45 centimeters	
	span	9 inches	23 centimeters	
	handbreadth	3 inches	8 centimeters	
	fathom	6 feet	1.8 meters	
	rod	10.5 feet	3.2 meters	
	stadion	205 yards	187 meters	
CAPACITIES	<i>Dry Measures</i>			
	cor/homer (10 ephahs)	5 bushels	220 liters	
	lethek (5 ephahs)	2.5 bushels	110 liters	
	ephah	0.5 bushels (20 quarts)	22 liters	
	seah (1/3 ephah)	6.6 quarts	7.3 liters	
	omer (1/10 ephah)	2 quarts	2.2 liters	
	cab (1/2 omer)	1 quart	1.1 liters	
	<i>Liquid Measures</i>			
	bath	5.5 gallons	21 liters	
	hin (1/6 bath)	0.9 gallons	3.5 liters	
	log (1/72 bath)	0.3 quarts	0.3 liters	
	COINS	<i>Roman</i>		
		denarius	1 day's wages (for a laborer)	
as		1/16 denarius		
quadrans		1/64 denarius		
<i>Greek</i>				
drachma		~1 denarius		
didrachma		2 drachmas		
stater		4 drachmas		
<i>Jewish</i>				
lepton		1/2 quadrans		

Hebrew and Greek Word Studies

The *NLT Study Bible* includes over 200 Hebrew and Greek word studies throughout the Bible text. These word studies open a window to the original languages of the Bible.

At various places throughout the Bible text, a superscript letter appears at the front of an English word. This letter indicates that there is a word study on that word or phrase. The cross-reference column includes a transliteration of the underlying Hebrew or Greek word or phrase, along with the Strong's number(s) in parentheses. Following the transliteration and Strong's number, the location is given for the next reference in that word chain. If you follow the reference chain, eventually you will read through all of the marked instances of that word or group of words in the entire study Bible. As you follow the entire word chain, note each context in which the word occurs and how it has been translated. You will get a good feel for the range of uses that each word can have.

Here, we have listed and briefly defined all of the words that are included in the Hebrew and Greek word-study chains.

HEBREW AND GREEK WORD STUDIES

Because the Bible was originally written in ancient languages that are quite different from our own, the Hebrew and Greek words of the original text are often seen as strange and wonderful. Sometimes, Greek and Hebrew words are portrayed as though they are somehow a special or "divine" language containing more significant meaning than normal languages like English. In truth, biblical Greek and Hebrew are normal human languages, with words that are similar to the words of any language.

Words are complex animals. Consider, for example, the word *animals* in the previous sentence. In most contexts, that word conjures up images of wildlife. In this particular instance, however, it means something quite different. Words have a dynamic relationship to meaning, neither confined to a dictionary entry nor free to mean anything at all. Few readers whose mother tongue is English would have misunderstood the meaning of the sentence, "Words are complex animals," but it could certainly cause confusion for a reader whose knowledge of English is minimal.

When confronted with a word from any foreign language, especially an ancient one like the Hebrew or Greek of the Bible, misunderstandings are common. Here is how to avoid some of the common mistakes that are made in studying words in the biblical languages:

- **Don't assume a word means more than it does.** When faced with the range of meanings a given word can have, sometimes interpreters are tempted to think that *every* instance of that word contains *all* of the possible meanings. While it is true that sometimes a writer will purposefully use a word to mean more than one thing, it is not common. Normally, a word has *one* meaning in a given context. For instance, not every instance of the Greek *sarx* (4561) has to do with the sin nature. An important part of original-language Bible study is to discern which meaning a term probably has in a given context.
- **Words cannot be understood by their roots.** Many words share common roots, but this does not necessarily mean their meanings are related. The meaning of a word is related to how it is used in the language, not where it came from. The Greek *ekklēsia* (1577) comes from two words that mean "to call" (*kaleō*) and "out of" (*ek*). This does not mean that *ekklēsia* means "called out of," any more than the English word *goodbye* means "it's good that you're leaving" or "good riddance!" It is important to understand the meaning of the word from its usage rather than its roots.
- **Synonyms are sometimes interchangeable, sometimes not.** Many words are synonyms, having very similar meanings in certain contexts. An example in English is

“choose” and “select.” In many cases, the difference is negligible, and a writer could choose between them without changing the meaning at all. But in some contexts the selection is meaningful. In this tool, we sometimes string synonyms together in a single chain, but that does not mean they are completely interchangeable. Each word must be considered on its own terms in each context.

- **Appreciate the difference between words and concepts.** Words are only tools to communicate meaning, so any one word will never be sufficient to get a complete picture of an important concept. If you want to understand the concept of “truth” in the Bible, Hebrew *'emeth* (0571) is a good place to start; but to limit study to words alone will miss important components of the biblical picture of truth. Each concept must be studied as whole, going beyond the study of words.

HEBREW WORD STUDIES

'abal (0056): *mourn*. This verb expresses an attitude of deep sorrow. Often mourning is accompanied by weeping and other physical manifestations of grief or more formal mourning rites.

SEE *Gen 37:34; Exod 33:4; 1 Sam 6:19; 2 Sam 13:37; 1 Chr 7:22; Ezra 10:6; Neh 1:4; Isa 3:26; 66:10; Dan 10:2; Amos 9:5*

'adonay Yahweh (0136, 3068): *Sovereign Lord*. A compound name and title of God that combines his covenant name, *Yahweh*, with the title *'adonay* (“my lord, my master”). This title occurs over 280 times in the OT and emphasizes God’s power and authority as well as his gracious relationship with his people.

SEE *Gen 15:2; Deut 3:24; Josh 7:7; Judg 6:22; 2 Sam 7:18; Ps 73:28; Isa 61:1; Ezek 2:4; Amos 3:7; Hab 3:19; Zeph 1:7*

'iwweleth (0200): *foolishness*. This noun is often presented as the opposite of wisdom. It indicates a lack of wisdom and understanding, with overtones of moral deficiency rather than simply intellectual failure.

SEE *Ps 69:5; Prov 12:23; 14:17, 24; 15:14, 21; 17:12; 22:15; 26:4-5*

'el (0410), **'elohim** (0430): *God*. These two related words are both used to refer to God. Similar to the English word *god*, these words are also used to refer to deity generally (i.e., a god) or other supernatural beings. They can be used to address God directly (“O God, hear my prayer”), as part of a description of God (“the living God,” “my God”), or in describing false gods (“the gods of the Egyptians”).

SEE *Exod 3:6; Num 23:21; Josh 24:2; Pss 16:1; 17:6; 36:7; 40:17; 85:4, 8; Isa 42:5*

'aman (0539): *believe*. This verb denotes trust. It often involves the active decision to believe in the veracity or trustworthiness of an idea or person but can also signify an ongoing state of belief and the action associated with that faith. The word is often used to refer to faith in God and his promises, though not exclusively.

SEE *Gen 15:6; 45:26; Exod 14:31; Num 14:11; Pss 106:12; 119:66; Prov 14:15; Isa 28:16; 53:1; Jon 3:5*

'amen (0543): *amen, let it be so*. This word is an affirmation of the truth of what has been said. It can express either the firm belief that something is true (“Yes!”) or the desire that something will happen (“let it be so”). It is also used as a formulaic response in praising God, sometimes doubled for emphasis.

SEE *Num 5:22; Deut 27:15; 1 Kgs 1:36; 1 Chr 16:36; Neh 5:13; 8:6; Ps 41:13; Isa 65:16; Jer 11:5*

'emeth (0571): *truth, faithfulness*. This word has many nuances around the central idea of truth. It can represent the concept of truth as opposed to falsehood; it can refer to the faithfulness or reliability of a person or standard. It is also used in phrases such as “the true God.”

SEE *Exod 34:6; Pss 25:5; 26:3; 86:11; 119:142, 151, 160; Prov 16:6; Isa 38:3; Dan 10:21*

'ap (0639): *anger*. This word denotes anger or extreme displeasure toward a person, group, or state of affairs. It is morally neutral, as it is used both for foolish, selfish anger and for righteous anger at injustice. It also means “nose, nostrils”; the flaring of nostrils and reddening of the nose when a person is angry led to the usage of this word to denote anger.

SEE *Num 32:13; Deut 7:4; Judg 6:39; 2 Sam 12:5; 2 Kgs 23:26; Ps 6:1; Prov 27:4; 29:8, 22; Isa 12:1; Hab 3:8*

'arbeh (0697): *locust*. This word refers to a desert migratory locust in the mature wing stage. These insects can swarm in vast, inordinate numbers, covering scores of square miles and even blotting out broad daylight.

SEE *Exod 10:4, 12; Lev 11:22; Deut 28:38; Judg 6:5; 1 Kgs 8:37; Ps 78:46; Prov 30:27; Joel 1:4; 2:25; Nah 3:15*

'aron (0727): *ark, chest*. This noun refers to a container for objects. It is generally a rectangular box. Its most common usage is for the Ark of the Covenant, but it can also refer to a coffin or a contribution chest. It is not the same word used for Noah’s large boat, even though it is traditionally called an “ark” in English.

SEE *Gen 50:26; Exod 25:22; 40:20; Num 10:33; 1 Sam 3:3; 2 Sam 6:6; 1 Kgs 8:1; 2 Kgs 12:9; 1 Chr 28:2; Ps 132:8; Jer 3:16*

'arek 'appayim (0750, 0639): *slow to anger*. Rendered literally, this idiom would be “long of nose,” but it means the attitude or emotion of patience. It pertains to not being easily or quickly angered in a potentially hostile situation. It is often used to describe a person of high moral quality and is a repeated component of God’s character. Cp. **'ap** (0639).

SEE *Exod 34:6; Num 14:18; Neh 9:17; Pss 86:15; 103:8; 145:8; Prov 14:29; 15:18; 16:32; Joel 2:13; Jon 4:2; Nah 1:3*

'erets (0776): *earth, land*. This noun refers to any solid geographic area as contrasted to the sky or bodies of water. It is used in several idiomatic ways as well, such as in the phrase “the heavens and earth,” meaning “the entire created order.” Sometimes the word can refer specifically to a region or territory of the world, as in “the land” promised to Abraham and his descendants.

SEE *Gen 1:1; 9:11; 12:1; 13:17; 15:18; 28:13; Num 13:27; Deut 4:39; Josh 1:15; 23:14, 16; Pss 24:1; 47:2; 97:5; Isa 65:17; 66:22*

'ashrey (0835): *happy, blessed*. This word points to a heightened state or condition of joy and rejoicing, implying very favorable circumstances and enjoyment. It may be implied that it is a state to be envied or highly desired. This “blessed” is somewhat different from divine favor (a blessing).

SEE *Job 5:17; Pss 1:1; 32:1; 34:8; 41:1; 84:5, 12; 94:12; 106:3; Prov 3:13; 14:21; 28:14; Isa 30:18*

bakhar (0977): *choose*. This verb denotes making a distinguishing selection, often between items of similar features or qualities. It can refer to human or divine choices. Some contexts have the same general meaning but a different focus; such “choice” is based on a relationship or special loving concern.

SEE *Exod 18:25; Deut 7:6; 14:2; 21:5; 1 Sam 2:28; 10:24; 17:40; 1 Chr 28:5; Pss 78:68; 135:4; Isa 40:20; 43:10*

beliya'al (1100): *worthlessness, wickedness*. This noun can mean “worthless,” referring to an object that is ruined or devastated. Another meaning is a person who is actively evil, “worthless” in relation to the standard of right living. It is often used in phrases

ing prayer. It is a humble request, often of a servant to a master, with no particular claim that the request must be fulfilled. SEE 1 Kgs 8:28, 38, 45, 54; 9:3; Pss 6:9; 55:1; 119:170; Jer 36:7; Dan 9:20

tamim (8549): *complete, blameless*. This word pertains to something that is completely intact, free from blemishes or defects. Often the focus is on moral goodness, being guiltless and thus not liable for

sin. It also often describes an animal that is suitable for sacrifice. SEE Gen 6:9; 17:1; Exod 12:5; Deut 32:4; 2 Sam 22:24; Job 12:4; Pss 15:2; 18:25; 19:7; 119:1, 80; Prov 11:20; 28:10

GREEK WORD STUDIES

abba patēr (0005, 3962): *Abba, father*. This phrase combines two words that both mean “father.” *Abba* is a transliteration of an Aramaic term of endearment used by children to address their father (“Daddy”). *Patēr* is the standard Greek word to refer to a father. This phrase is used in the NT only as a title for God, with a focus on God’s role as our caregiver and authority. SEE Mark 14:36; Rom 8:15; Gal 4:6

agathōsunē (0019): *goodness, generosity*. This noun refers to a general positive moral quality. There is an implication of good actions, such as generosity, springing from this moral quality. See also **aretē** (0703). SEE Rom 15:14; Gal 5:22; Eph 5:9; 2 Thes 1:11

agapē (0026): *love*. This noun means the attitude or emotion of deep affection for another person, with a focus on loving action and not feelings alone. This love is extolled as a cardinal virtue. The word *agapē* can also refer to a common meal connected to worship for early Christians. SEE John 5:42; 15:9, 13; Rom 5:5; 8:39; 13:10; 14:15; 1 Cor 8:1; 13:1; Gal 5:22; Eph 4:2, 15; Phil 1:9; Col 3:14; 1 Thes 3:12; Phlm 1:5; 1 Pet 4:8; 1 Jn 4:7; Jude 1:12; Rev 2:4

angelos (0032): *messenger, angel*. This noun refers to someone who serves as an envoy, often with a message to deliver. While it can refer to a human messenger, in the NT it usually refers to angels, heavenly beings created by God to serve him and his creation. Some angels are fallen and are also known as “demons.” SEE Matt 4:11; 22:30; 25:41; 26:53; 28:2; Mark 8:38; Luke 16:22; 24:23; Acts 5:19; 8:26; 10:3; 12:7; 27:23; 1 Cor 4:9; 6:3; 11:10; Col 2:18; Heb 1:4; 1 Pet 3:22; Rev 1:20

hagiasmos (0038): *sanctification*. This noun means dedication to God, both in faithfulness to him and in active service. There is a sense of process toward godliness, with *hagiasmos* being the goal and the result, which is possible through the work of Jesus and his Spirit. SEE Rom 6:19, 22; 1 Cor 1:30; 1 Thes 4:3, 4, 7; 2 Thes 2:13; 1 Tim 2:15; Heb 12:14; 1 Pet 1:2

hadēs (0086), **geenna** (1067): *grave, place of the dead, hell*. Similar to the Hebrew **she’ol** (7585), *hadēs* is a place below the surface of the earth, the habitation of the dead for both the righteous and unrighteous. *Geenna* is a more specific Aramaic

term that pictures this place as one of judgment and punishment, i.e., hell. SEE Matt 5:22, 29; 11:23; 16:18; 18:9; 23:33; Mark 9:43; Luke 12:5; 16:23; Acts 2:27, 31; Jas 3:6; Rev 1:18; 20:13, 14

aleiphō (0218): *anoint*. This verb means applying oil or something similar onto someone, usually to mark dedication of the person to a purpose or as an act of devotion. Additionally, it is a welcoming act of hospitality for a guest and a folk remedy for illness. SEE Matt 6:17; Mark 6:13; Luke 7:38, 46; John 12:3; Jas 5:14

hamartia (0266): *sin*. This noun is a general term for sin, any action or attitude that is contrary to the will of God and the revealed standards of God. SEE Matt 26:28; Luke 1:77; 3:3; Rom 3:9; 4:7; 5:12; 6:1; 7:8; 8:2; 14:23; 1 Cor 15:56; Eph 2:1; 1 Tim 5:22; Heb 9:26; 12:1; Jas 1:15; 5:15; 1 Jn 1:9

amnos (0286): *lamb*. This noun refers to a lamb, a small sheep. In the NT this word figuratively refers to Jesus as the Lamb of God, an acceptable sacrifice without blemish or defect. SEE John 1:29, 36; Acts 8:32; 1 Pet 1:19

ampelos (0288): *vine*. This noun refers to a fruit-bearing vine, particularly a grapevine, with the associated meanings of life and new growth. Jesus refers to himself as the true vine. SEE Matt 26:29; Mark 14:25; Luke 22:18; John 15:1, 5; Jas 3:12

anagennāō (0313), **anōthen gennaō** (0509, 1080): *born again, born from above*. These two related concepts mean to be “born again,” signifying a change from one state of being into another. Rather than a physical change, a person’s spirit is renewed or comes alive by the work of the Holy Spirit. The phrase *anōthen gennaō* is ambiguous and could mean either “born again” or “born from above.” SEE John 3:3, 7, 31; 1 Pet 1:3, 23

anastasis (0386): *resurrection*. This noun means bodily resurrection to life after having been dead. It usually refers to the resurrection of Jesus Christ and the future resurrection of which Jesus is the firstfruits. SEE Matt 22:28; Mark 12:18; John 5:29; 11:24; Acts 1:22; 2:31; 17:32; 1 Cor 15:12; Phil 3:10; Heb 11:35; 1 Pet 1:3; Rev 20:5

antilutron (0487): See **lutron** (3083)

antichristos (0500): See **pseudochristos** (5580)

anōthen gennaō (0509, 1080): See **anagennāō** (0313)

haplotēs (0572): *generosity, sincerity*. This noun means the positive moral quality of being genuine and authentic as an expression of singularity in purpose and motivation. It can also mean giving to another in a free-handed manner, with the implication that the giving is sincere and not with duplicitous purposes. SEE Rom 12:8; 2 Cor 8:2; 9:11, 13; 11:3; Eph 6:5; Col 3:22

apokalupsis (0602): *revelation*. This noun means a state or action of making something known, usually with the implication that it had been hidden or unknown. It is also the Greek title of the book of Revelation. SEE Luke 2:32; Rom 16:25; 1 Cor 1:7; 14:6, 26; 2 Cor 12:1, 7; Gal 1:12; Eph 1:17; 3:3; 1 Pet 1:13; 4:13; Rev 1:1

apologeomai (0626), **apologia** (0627): *defense*. This verb (*apologeomai*) and its cognate noun (*apologia*) mean to respond to accusation or blame by giving a rational, logical defense. To defend with an *apologia* is not to give excuses; it is to give reasons. SEE Acts 19:33; 22:1; 24:10; 25:8, 16; 26:1; Phil 1:7, 16; 1 Pet 3:15

apolutrōsis (0629): *redemption*. This noun refers to buying the freedom of a slave or captive by paying a ransom. In the NT, it is used figuratively of the results of Christ’s work, releasing people from the power of sin and death. SEE Luke 21:28; Rom 3:24; 8:23; 1 Cor 1:30; Eph 1:7, 14; 4:30; Col 1:14; Heb 9:15; 11:35

apostolos (0652), **apostolē** (0651): *apostle*. This noun means a person who functions as a special messenger. In the NT it usually refers to those personally commissioned by Jesus, sent out for disciple-making in all nations. It is also used of those who are commissioned by the church as its messengers or representatives. The office of being an apostle is called “an apostleship” (*apostolē*). SEE Matt 10:2; Acts 1:25; 2:42; 15:2; 1 Cor 9:1; 12:28; 15:7; 2 Cor 12:11; Eph 4:11; 1 Tim 2:7; 2 Pet 3:2; Rev 2:2

aretē (0703): *exceptional virtue, miracle*. This noun means the moral and ethical quality of goodness, with an emphasis on moral excellence. It is conceptually related to **agathōsunē** (0019), only more specific. This word can also mean a manifestation of the power of God. SEE Phil 4:8; 1 Pet 2:9; 2 Pet 1:3, 5

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- Abaddon** . . . *Job 26:5-6; 31:12; Prov 15:11*
- abandonment by God** . . . *Jer 33:23-26; Rom 1:24*
- Abba** . . . *Mark 14:35-36; Rom 8:15; Gal 4:6*
- Abednego (Azariah)**. See Azariah (Abednego)
- Abel** . . . *Gen 4:2, 10; Heb 11:4*
- Abel-beth-maacah** . . . *2 Sam 20:14; 2 Chr 16:4*
- Abel-meholah** . . . *1 Kgs 19:15-17*
- Abiathar** . . . *1 Sam 22:20; 2 Sam 20:25; 1 Kgs 1:7; 2:26-27*
- Abigail** . . . *1 Sam 25:3, 26; 2 Sam 17:25*
- Abihu** . . . *Lev 10:1-20*
- Abijah, the priest** . . . *1 Chr 24:7-18*
- Abijam (Abijah), king of Judah** . . . *2 Chr 11:18-22*
- abilities as gifts from God** . . . *Exod 4:11; 7:1-7; Rom 12:3*
- Abimelech and Abraham** . . . *Gen 20:2-10, 14-16; 21:22-23; 26:1, 6-11*
- Abimelech and Isaac** . . . *Gen 26:1, 6-11*
- Abimelech, Philistine king** . . . *1 Sam 21:12-13*
- Abimelech, son of Gideon** . . . *Judg 9:1-57*
- Abiram** . . . *Deut 11:6*
- Abishai** . . . *1 Sam 26:6; 2 Sam 2:18; 16:9; 19:21-22; 21:17; 23:18-23*
- Abner** . . . *1 Sam 20:25; 2 Sam 2:20-3:1; 3:7-12, 15, 19-34; 4:1*
- Abraham**
 call of . . . *Gen 11:28; 12:1-9*
 character of . . . *Gen 12:4-5; 18:22-33*
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- faith of . . . *Gen 12:1, 4-9; 13:14-17; Heb 11:8-12, 17-19*
- family faith . . . *Heb 11:13-16*
- Isaac and . . . *Gen 22:1-5, 9-19; 24:1-9*
- Keturah and . . . *Gen 25:1, 3-6*
- Lot and . . . *Gen 13:8-13; 18:16-33*
- Melchizedek and . . . *Heb 7:2-8*
- name change of . . . *Gen 17:4-5*
- Promised Land, purchase in . . . *Gen 23:1-20*
- promises of God to . . . *Gal 3:16-18; Rev 7:9*
- as prophet of the nation . . . *Ps 105:15*
- worship of true God by . . . *Gen 13:1-7*
- Abshalom** . . . *2 Sam 11:3; 13:1; 13:20-14:16; 14:21-15:1; 15:5-8, 19; 16:8, 16, 19; 16:21-17:14; 18:5-18, 28-33*
- abundance, source of** . . . *Ps 78:23-25*
- Acacia Grove** . . . *Num 25:1; Josh 2:1; 3:1; Mic 6:4-5*
- acceptance and faith** . . . *Job 2:10*
- acceptance by God, assurance of** . . . *1 Jn 4:17*
- Achaia** . . . *Rom 15:26*
- Achaicus** . . . *1 Cor 16:17*
- Achan** . . . *Josh 7; 22:20; 1 Chr 2:7*
- achievements**
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 as gifts from God . . . *Ps 147:10-11*
 importance of . . . *Eccl 1:11-2:8; 2:11*
 pride and . . . *Gal 6:1*
 relationships more important than . . . *Ps 88:8-12*
- Achish, Philistine king** . . . *1 Sam 21:12-13; 27:2, 10; 29:3, 6; Ps 56:TITLE*
- Achor, Valley of** . . . *Isa 65:10*
- acrostics** . . . *Pss 9-10; 25; 34; 37; 38; 103; 111; 112; 119; 145; Prov 31:10-31; Lam 1:1-22; 2:1-22; 3:1-66; 4:1-22*
- activism vs. pacifism** . . . *Matt 5:9*
- Acts, book of**
 messages and themes of . . . *Acts 2:32-36; 6:7; 28:31*
- Aczib** . . . *Mic 1:14*
- Adad-nirari III, king of Assyria** . . . *2 Kgs 12:17; 13:4-5, 24-25*
- Adam**
 creation and . . . *Gen 2:7, 18-23*
 the Fall and . . . *Gen 3:6*
 as representative of humanity . . . *Rom 5:12-17*
 as son of God . . . *Luke 3:38*
- Admah** . . . *Hos 11:8*
- administrative districts of Israel under Solomon** . . . *1 Kgs 4:7-19*
- Adonai ('adonay/'adoni)**. See God, names of
- Adoni-zedek** . . . *Josh 10:1*
- Adonijah** . . . *1 Kgs 1:5-6, 11-14, 42-53; 2:13-15, 22-25*
- Adoniram** . . . *1 Kgs 4:6; 12:18*
- adoption**
 custom of heirs through . . . *Gen 16:1-3*
 of David's dynasty by God . . . *Pss 2:7-9; 110:1*
 as God's child . . . *Zech 8:8; Rom 8:15, 23; Eph 1:5; Rev 21:7*
- Adramyttium** . . . *Acts 27:2*
- Adriel** . . . *2 Sam 21:8*
- Adullam** . . . *1 Sam 22:1; 2 Sam 23:13*
- adultery**
 believers and . . . *1 Cor 6:9; Heb 13:4*
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- advice and wisdom** . . . *Prov 15:22; 23:9; 25:11-12; 28:26*
- Aeneas** . . . *Acts 9:32-43*
- affection** . . . *Rom 12:10*
- afterlife**. See life after death
- Agabus** . . . *Acts 11:29-30; 21:10-14; Gal 2:2*
- Agag** . . . *Num 24:7b-9; 1 Sam 15:8*
- age and adult responsibility** . . . *Isa 7:15-16*
- age and wisdom** . . . *Job 15:9-10; Prov 16:31; Eccl 12:1-7; Jer 26:17-19; Luke 2:37*
- agents of God, David's dynasty as** . . . *1 Kgs 11:36*
- agriculture in biblical times** . . . *Isa 37:30; Matt 3:12; Luke 8:5-8; 20:9*
- Agur** . . . *Prov 30:1-9*

- Ahab, king of Israel**
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- Ahasuerus.** *See* Xerxes (Ahasuerus), father of Darius the Mede
- Ahava Canal** . . . *Ezra 8:15*
- Ahaz, king of Judah** . . . *2 Kgs 16:1-19; 2 Chr 28:1-4, 22-25; Isa 7:1-25; 36:2; 38:21-22*
- Ahaziah (Jehoahaz), king of Judah** . . . *2 Kgs 8:22, 25; 9:16, 27-28; 2 Chr 22:7-9*
- Ahaziah, king of Israel** . . . *1 Kgs 22:48-53; 2 Kgs 1:1-13; 10:12-14; 2 Chr 22:2*
- Ahijah, father of Baasha** . . . *1 Kgs 15:27-29*
- Ahijah, the priest** . . . *1 Sam 14:3*
- Ahijah, the prophet** . . . *1 Kgs 11:29-36, 38-39; 2 Chr 9:29*
- Ahikam** . . . *2 Kgs 25:22; Jer 26:24; 40:7-12*
- Ahimelech, the priest** . . . *2 Sam 8:15-18; 1 Chr 24:3-6*
- Ahinoam** . . . *Josh 15:56; 1 Sam 14:50; 25:43; 2 Sam 12:7-8*
- Ahio** . . . *2 Sam 6:3-4*
- Ahishar** . . . *1 Kgs 4:6*
- Ahithophel** . . . *2 Sam 11:3; 15:12; 17:1-14, 23*
- Ahmoese, pharaoh of Egypt** . . . *Exod 2:10*
- Ai, battle for** . . . *Josh 7:2-9; 8:1-29*
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- Akkadian language** . . . *Deut 28:49*
- alabaster** . . . *Luke 7:37*
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- Alexander of Ephesus** . . . *1 Tim 1:20; 2 Tim 2:17; 4:14*
- Alexander the Great** . . . *Dan 8:21-22; 11:3-45; Mark 7:24*
- allegories** . . . *Gal 4:21-31*
- Almon-diblathaim** . . . *Num 33:47*
- almond tree** . . . *Jer 1:11-12*
- aloes** . . . *John 19:39*
- Alpha and Omega** . . . *Rev 1:8*
- alphabet** . . . *Judg 8:13-17*
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- Amalek** . . . *Exod 17:8*
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- Amasa** . . . *2 Sam 19:13; 20:4-10*
- Amaziah, king of Judah** . . . *2 Kgs 14:1-21, 23; 2 Chr 25:1-6, 14-20; 26:3; Amos 7:11-17*
- ambition** . . . *Jas 3:14*
- amen** . . . *Deut 27:12-26; Neh 8:6; Ps 106:48; Jer 11:5; John 1:51; 2 Cor 1:20; Rev 1:5b-6; 7:11-12*
- Amen, the** . . . *Rev 3:14*
- Amittai** . . . *Jon 1:1*
- Ammon** . . . *Gen 19:36-38; 1 Sam 11:1; Jer 25:21-22; 40:14; Ezek 25:3-14; Amos 1:13-14*
- Ammonites** . . . *Deut 2:19, 37; 23:3; Judg 3:12-13; 10:7-8, 17-18; 11:12-28; 2 Sam 10:1-5; 12:31; 1 Chr 19:1-7, 9-13; Neh 13:1-14; Ps 83:6-7; Jer 49:1-6; Ezek 21:28-29; 25:3-7; Zeph 2:8*
- Amnon** . . . *2 Sam 13:1-15, 21, 31*
- Amon, deity** . . . *Jer 46:25-26; Ezek 30:14*
- Amon, king of Judah** . . . *2 Kgs 21:19-22, 26; 2 Chr 33:21-24*
- Amorites** . . . *Num 21:13, 26-29; Deut 1:4; 7:1; Josh 3:10; 10:5; 1 Sam 7:14; 2 Sam 21:2; 2 Kgs 21:11; Isa 17:9; Ezek 16:44-45*
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- Amos, the prophet**
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- judgment on Israel . . . *Amos 2:6-16; 3:1-5:17*
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 on restoration of David's kingdom . . . *Amos 9:11-15*
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- Amoz** . . . *Isa 1:1*
- Amphipolis** . . . *Acts 17:1-3*
- Amram, father of Moses** . . . *Exod 6:16-25*
- amulets** . . . *Isa 3:17-25*
- Anak** . . . *Deut 1:28; Josh 14:12*
- Anakites** . . . *Judg 1:10*
- "analogy of faith"** . . . *Rom 12:6*
- Ananias and Sapphira** . . . *Acts 5:1-11*
- Ananias, a believer** . . . *Acts 9:10, 17*
- Ananias, high priest** . . . *Acts 23:2-5*
- anathema** . . . *Gal 1:8-9*
- Anathoth** . . . *Jer 10:20; 11:21-23*
- anchor, symbolism of** . . . *Heb 6:19-20*
- ancient highways, symbolism of** . . . *Jer 18:14-15*
- Ancient One (Ancient of Days)** . . . *Dan 7:9-10, 22; 10:13*
- Andrew, the apostle** . . . *Mark 1:16-20; 3:16-18*
- angels**
 as agents of judgment and salvation . . . *Ps 35:6*
 announcing Jesus Christ's birth . . . *Luke 2:9-14*
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 archangels . . . *Dan 10:13*
 David and . . . *1 Chr 21:16-17*
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 of destruction . . . *Ezek 9:1-2, 4-6*
 Elijah and . . . *1 Kgs 19:5-7*
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 Gabriel . . . *Dan 8:15-16; 9:20-27*
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 heavenly court of . . . *Gen 1:26; 11:7; Job 1:6-7*
 in human form . . . *Zech 5:9*
 humans as . . . *Luke 20:36*
 Jesus Christ and . . . *Matt 4:11; Heb 1:4-14; 2:7*
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 natural phenomena associated with . . . *Heb 1:7*
 protection under God's . . . *2 Kgs 6:16-17; Ps 34:8-14; Matt 24:31*
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 as sons of God . . . *2 Pet 2:4; Jude 1:6*
 theophanies and . . . *Gen 16:7; Exod 3:2; Josh 5:14; Judg 13:15-16; Ps 34:7*

Dictionary & Concordance

A

AARON First high priest of Israel; elder brother and spokesman of Moses (Exod 4:14-31; 7:1-2); confronted Pharaoh with Moses (Exod 5-12); held up Moses' hands during battle (Exod 17:8-15); led Israel while Moses was absent (Exod 24:14); priestly clothing and accessories (Exod 28); his ordination (Exod 29; Lev 8); his failure with the gold calf (Exod 32; Acts 7:40); spoke against Moses, then interceded on behalf of sister, Miriam (Num 12:1-16); helped stop the plague (Num 16:45-48); priesthood confirmed (Num 17; Heb 5:1-4); failed at Meribah and was denied entry to Promised Land (Num 20:1-13); died (Num 20:22-29; 33:38-39).

ABANDON, ABANDONED, ABANDONS

(v) to desert or forsake

Josh 1:5 . . . will not fail you or **a** you.
Josh 24:16 . . . We would never **a** the LORD
Ezra 9:9 . . . God did not **a** us in our slavery.
Neh 9:31 . . . completely or **a** them forever.
Ps 22:1 . . . why have you **a-ed** me?
Ps 37:25 . . . never seen the godly **a-ed**
Ps 37:28 . . . he will never **a** the godly.
Prov 15:10 . . . Whoever **a-s** the right path
Matt 27:46 . . . why have you **a-ed** me?
John 16:1 . . . you won't **a** your faith.
Rom 1:24 . . . So God **a-ed** them to do
Rom 1:28 . . . **a-ed** them to their foolish
2 Cor 4:9 . . . down, but never **a-ed** by God.
Heb 13:5 . . . I will never **a** you.

ABASED (KJV)

Ezek 21:26 . . . mighty will be *brought down*.
Matt 23:12 . . . themselves will be *humbled*
Phil 4:12 . . . how to *live on almost nothing*

ABEL Son of Adam and Eve, brother of Cain (Gen 4:1-2); his offering accepted (Gen 4:4; Heb 11:4); murdered by Cain (Gen 4:8; Matt 23:35; Luke 11:51; Heb 12:24; 1 Jn 3:11-12; Jude 1:11); replaced by Seth (Gen 4:25).

ABIDE(TH), ABIDING (KJV)

Luke 2:8 . . . shepherds *staying* in the fields
John 12:46 . . . no longer *remain* in the dark
John 15:4 . . . be fruitful unless you *remain*

ABOUND(ED) (KJV)

Prov 28:20 . . . person will *get a rich reward*
Matt 24:12 . . . Sin will be *rampant everywhere*
Rom 5:15 . . . *even greater* is God's wonderful grace
Rom 5:20 . . . *grace became more abundant*
2 Cor 8:7 . . . *excel* also in this gracious act

ABRAHAM (ABRAM) Father of the nation of Israel (Isa 51:2; John 8:37-59); friend of God (Isa 41:8); father of all people of faith (Gen

12-25; Rom 4; Heb 11); made covenant with the LORD (Gen 12:1-3; 13:14-17; 15:12-21; 22:15-18; 50:24; Exod 2:24; 32:13; Lev 26:42; 2 Kgs 13:23; 1 Chr 16:16; Neh 9:8; Ps 105:9; Luke 1:73; Acts 3:25; Gal 3:17-20; Heb 6:13); descendant of Terah from Ur (Gen 11:27-31); husband of Sarah (Sarai) (Gen 11:29); called to leave home (Gen 12:1-9; Acts 7:2-4; Heb 11:8-10); went to Egypt and deceived the Pharaoh (Gen 12:10-20); chose Canaan over the Jordan Plain (Gen 13); rescued Lot from enemies (Gen 14:11-16); blessed by Melchizedek (Gen 14:18-24; Heb 7:1); covenant restated by God (Gen 15); faith counted as righteousness (Gen 15:6; Rom 4:3; Gal 3:6-9; Jas 2:21-23); given son (Ishmael) by Hagar (Gen 16); circumcision commanded (Gen 17; Rom 4:9-12); name changed to "Abraham" (Gen 17:5; Neh 9:7); son promised to Sarah (Gen 17:16; 18:10); welcomed heavenly visitor (Gen 18:1-15); bargained to save Sodom and Gomorrah (Gen 18:16-33); deceived Abimelech (Gen 20); named as a prophet (Gen 20:7); given son (Isaac) by Sarah (Gen 21:1-7; Heb 11:11-12); sent Hagar and Ishmael away (Gen 21:9-14; Gal 4:21-31); offered Isaac as test (Gen 22:1-19; Heb 11:17-19; Jas 2:21); secured burial ground for Sarah (Gen 23); found a wife for Isaac (Gen 24); descendants through wife Keturah (Gen 25:1-6); died (Gen 25:7-11).

ABUNDANCE (n) great quantity, affluence; more than ample

Job 36:31 . . . giving them food in **a**.
Ps 66:12 . . . a place of great **a**.
Jer 31:14 . . . The priests will enjoy **a**,
Matt 13:12 . . . have an **a** of knowledge.
Matt 25:29 . . . they will have an **a**.
John 1:16 . . . From his **a** we have all

ABUNDANT (adj) marked by great plenty, abounding
Deut 28:11 . . . livestock, and **a** crops.
Ps 68:9 . . . You sent **a** rain, O God
Jer 31:12 . . . good gifts—the **a** crops
John 16:24 . . . you will have **a** joy.
2 Cor 8:2 . . . are also filled with **a** joy,

ABUSIVE (adj) using harsh, insulting language; characterized by wrong or improper use or action
1 Cor 5:11 . . . worship idols, or is **a**,
1 Cor 6:10 . . . drunkards, or are **a**, or
Eph 4:29 . . . use foul or **a** language.

ABYSS (KJV)

Luke 8:31 . . . send them into the *bottomless pit*
Rev 9:1 . . . the shaft of the *bottomless pit*
Rev 9:11 . . . the angel from the *bottomless pit*

ACCEPT, ACCEPTED, ACCEPTS (v) to receive willingly
Gen 4:4 . . . The LORD **a-ed** Abel

Gen 4:7 . . . be **a-ed** if you do what is right.
Deut 16:19 . . . Never **a** a bribe, for bribes
Job 42:8 . . . I will **a** his prayer
Job 42:9 . . . the LORD **a-ed** Job's prayer.
Ecdl 5:18 . . . to **a** their lot in life.
Luke 4:24 . . . no prophet is **a-ed** in his
Luke 10:16 . . . who **a-s** your message
John 1:12 . . . believed him and **a-ed** him,
John 17:8 . . . They **a-ed** it and know that
Rom 11:12 . . . when they finally **a** it.
Gal 2:9 . . . they **a-ed** Barnabas and me
Col 2:6 . . . just as you **a-ed** Christ Jesus
1 Tim 1:15 . . . everyone should **a** it:
1 Tim 4:9 . . . everyone should **a** it.
Jas 1:21 . . . **a** the word God has planted

ACCEPTABLE (adj) capable or worthy of being accepted; welcome, pleasing, favorable
Mark 7:19 . . . every kind of food is **a**
Rom 4:2 . . . had made him **a** to God,
Rom 12:1 . . . the kind he will find **a**.
Rom 14:20 . . . all foods are **a**, but it is
2 Cor 8:12 . . . is **a** if you give it eagerly.
1 Tim 4:5 . . . made **a** by the word of God

ACCURSED (KJV)

Deut 21:23 . . . anyone who is hung is *curse*
Josh 6:18 . . . things *set apart for destruction*
1 Cor 12:3 . . . will *curse* Jesus, and no one
Gal 1:9 . . . let that person be *curse*

ACCUSE, ACCUSED, ACCUSES, ACCUSING

(v) to charge with fault or offense; to blame

Job 22:4 . . . **a-s** you and brings judgment
Ps 27:12 . . . For they **a** me of things
Dan 6:5 . . . grounds for **a-ing** Daniel
Luke 23:14 . . . **a-ing** him of leading a revolt.
John 5:45 . . . it isn't I who will **a**
John 7:7 . . . because I **a** it of doing evil.
John 8:46 . . . can truthfully **a** me of sin?
Acts 18:13 . . . **a-d** Paul of "persuading
Rom 2:15 . . . and thoughts either **a** them
Rom 8:33 . . . Who dares **a** us whom God
Rev 12:10 . . . who **a-s** them before our God

ACKNOWLEDGE, ACKNOWLEDGES (v) to express a gratitude of debt; to recognize as valid; to confess (wrongdoing)

Jer 3:13 . . . Only **a** your guilt. Admit
Matt 10:32 . . . Everyone who **a-s** me
Luke 12:8 . . . Son of Man will also **a**
Rom 1:28 . . . thought it foolish to **a** God,
1 Jn 2:23 . . . anyone who **a-s** the Son
1 Jn 4:3 . . . and does not **a** the truth

ADAM First man (Gen 1:26-2:25; Rom 5:14; 1 Tim 2:13-14); son of God (Luke 3:38); sinned (Gen 3:1-19; Hos 6:7; Rom 5:12-21); descendants of (Gen 5); died (Gen 5:5; 1 Cor 15:22-49).

ADD, ADDED (v) to make or serve as an addition
Deut 4:2 . . . Do not **a** to or subtract from

Deut 12:32 . . . You must not **a** anything to
 Prov 30:6 . . . Do not **a** to his words,
 Eccl 3:14 . . . Nothing can be **a-ed** to it
 Matt 6:27 . . . worries **a** a single moment
 Luke 12:25 . . . worries **a** a single moment
 Acts 2:47 . . . each day the Lord **a-ed** to
 their
 Rev 22:18 . . . God will **a** to that person

ADMONISH(ED) (KJV)

Eccl 12:12 . . . give you *some further advice*
 Jer 42:19 . . . Don't forget this *warning* I
 2 Thes 3:15 . . . *warn* them as you would
 Heb 8:5 . . . God gave him this *warning*

ADMONITION (KJV)

1 Cor 10:11 . . . written down to *warn* us
 Eph 6:4 . . . *instruction* that comes from the
 Lord
 Titus 3:10 . . . a first and second *warning*

ADOPT, ADOPTED (v)

to take another's child into one's own family
 Rom 8:15 . . . when he **a-ed** you as his own
 Rom 8:23 . . . rights as his **a-ed** children,
 Rom 9:4 . . . to be God's **a-ed** children.
 Gal 4:5 . . . so that he could **a** us as
 Eph 1:5 . . . decided in advance to **a** us

ADULTERY (n)

unlawful sexual relations between a married and an unmarried person; symbolic of idolatry
 Exod 20:14 . . . You must not commit **a**.
 Deut 5:18 . . . You must not commit **a**.
 Prov 6:32 . . . who commits **a** is an utter fool,

Matt 5:27 . . . You must not commit **a**.
 Matt 19:18 . . . You must not commit **a**.
 Mark 10:11 . . . someone else commits **a**
 Luke 18:20 . . . You must not commit **a**.
 John 8:4 . . . caught in the act of **a**.
 1 Cor 6:9 . . . **a**, or are male prostitutes,

ADVICE (n)

recommendation regarding a decision or course of conduct; counsel
 1 Kgs 12:8 . . . rejected the **a** of
 2 Chr 10:8 . . . rejected the **a** of
 Prov 12:5 . . . **a** of the wicked is
 Prov 12:26 . . . godly give good **a** to their
 Prov 15:22 . . . Plans go wrong for lack of **a**;
 Isa 44:25 . . . I cause the wise to give bad **a**,
 Rom 11:34 . . . enough to give him **a**?

ADVISE (v)

to give advice; to counsel
 Ps 32:8 . . . I will **a** you and watch over
 1 Tim 5:14 . . . I **a** these younger widows
 Rev 3:18 . . . I **a** you to buy gold from me—

ADVISERS (n)

one who gives advice; counselor
 1 Sam 28:23 . . . his **a** joined the woman in
 1 Kgs 12:14 . . . counsel of his younger **a**.
 Esth 1:13 . . . consulted with his wise **a**,
 Prov 11:14 . . . safety in having many **a**.
 Prov 29:12 . . . all his **a** will be wicked.

ADVOCATE (n)

one who pleads the cause of another; defender
see also HOLY SPIRIT, COUNSELOR
 Job 16:19 . . . My **a** is there on high.
 John 14:16 . . . he will give you another **A**,
 John 14:26 . . . the Father sends the **A**
 John 15:26 . . . I will send you the **A**—
 John 16:7 . . . if I don't, the **A** won't come.
 1 Jn 2:1 . . . an **a** who pleads our case

AFRAID (adj) fearful or apprehensive about an unwanted or uncertain situation
 Gen 3:10 . . . I was **a** because I was naked.
 Gen 26:24 . . . Do not be **a**, for I am
 Exod 3:6 . . . he was **a** to look at God.
 Deut 1:21 . . . Don't be **a**!

Deut 20:1 . . . your own, do not be **a**.
 Ps 23:4 . . . I will not be **a**, for you are
 Isa 10:24 . . . do not be **a** of the Assyrians
 Isa 41:10 . . . Don't be **a**, for I am
 Isa 43:1 . . . Do not be **a**, for I have
 Matt 8:26 . . . Why are you **a**?
 Matt 10:31 . . . So don't be **a**;
 Mark 5:36 . . . Don't be **a**.
 John 14:27 . . . don't be troubled or **a**.
 2 Tim 4:5 . . . Don't be **a** of suffering
 1 Pet 3:14 . . . don't worry or be **a**

AGREE, AGREED, AGREEING (v)

to admit, concede
 Matt 18:19 . . . If two of you **a** here on
 Luke 7:29 . . . **a-d** that God's way was right,
 Rom 7:16 . . . that I **a** that the law is good.
 Phil 2:2 . . . make me truly happy by **a-ing**

ALCOHOL (n)

drink (as wine or beer) containing ethanol
 Prov 20:1 . . . **a** leads to brawls.
 Isa 5:22 . . . boast about all the **a** they

ALCOHOLIC (adj)

containing alcohol
 Num 6:3 . . . give up wine and other **a**

ALIEN (KJV)

Exod 18:3 . . . a *foreigner* in a foreign
 Job 19:15 . . . I am like a *foreigner* to them
 Eph 2:12 . . . were *excluded from citizenship*

ALIENATED (KJV)

Ezek 48:14 . . . traded or *used by others*
 Eph 4:18 . . . *wander far from the life* God
 Col 1:21 . . . were *once far away from God*

ALIVE (adj)

animate, having life; active; aware
 Gen 45:7 . . . keep you and your families **a**
 Ps 41:2 . . . them and keeps them **a**.
 Luke 24:23 . . . Jesus is **a**!
 Acts 1:3 . . . ways that he was actually **a**.
 Rom 6:11 . . . the power of sin and **a** to
 God

Rev 2:8 . . . who was dead but is now **a**:

ALLELUIA (KJV)

Rev 19:1 . . . shouting, "*Praise the Lord!*"
 Rev 19:3 . . . rang out: "*Praise the Lord!*"
 Rev 19:4 . . . "*Amen! Praise the Lord!*"
 Rev 19:6 . . . "*Praise the Lord! For the Lord*

ALMIGHTY (n)

having absolute power over all; God
 Gen 17:1 . . . I am El-Shaddai—"God **A**."
 Exod 6:3 . . . as El-Shaddai—"God **A**—"
 Ruth 1:20 . . . **A** has made life very bitter
 Job 6:14 . . . without any fear of the **A**.
 Job 33:4 . . . breath of the **A** gives me life.
 Ps 91:1 . . . rest in the shadow of the **A**.
 Rev 4:8 . . . the **A**—the one who always
 was,
 Rev 15:3 . . . O Lord God, the **A**.
 Rev 19:6 . . . our God, the **A**, reigns.

ALTAR, ALTARS (n)

high places of worship on which sacrifices are offered or incense is burned
 Gen 8:20 . . . Noah built an **a** to the LORD,
 Gen 12:7 . . . Abram built an **a** there
 Gen 22:9 . . . Abraham built an **a** and
 Gen 26:25 . . . Isaac built an **a** there
 Exod 30:1 . . . make another **a** of acacia
 Exod 37:25 . . . incense **a** of acacia wood.
 Josh 8:30 . . . Joshua built an **a** to the LORD,
 Josh 22:10 . . . a large and imposing **a**.
 1 Sam 7:17 . . . Samuel built an **a** to the
 2 Chr 4:1 . . . made a bronze **a** 30 feet long,
 2 Chr 4:19 . . . Temple of God: the gold **a**;
 2 Chr 32:12 . . . only at the **a** at the Temple
 2 Chr 33:16 . . . restored the **a** of the LORD

Ezra 3:2 . . . rebuilding the **a** of the God
 Isa 6:6 . . . coal he had taken from the **a**
 Matt 5:23 . . . presenting a sacrifice at the **a**
 Acts 17:23 . . . your **a-s** had this inscription
 Heb 13:10 . . . an **a** from which the priests
 Rev 6:9 . . . I saw under the **a** the souls

ALWAYS (adv)

at all times; forever, perpetually
 1 Kgs 2:4 . . . will **a** sit on the throne
 Ps 16:8 . . . the LORD is **a** with me.
 Ps 52:8 . . . will **a** trust in God's unfailing
 Ps 102:27 . . . But you are **a** the same;
 Ps 106:3 . . . and **a** do what is right.
 Prov 23:7 . . . They are **a** thinking about
 Isa 16:5 . . . He will **a** do what is just
 Matt 28:20 . . . I am with you **a**, even to
 Mark 14:7 . . . You will **a** have the poor
 John 12:8 . . . you will not **a** have me.
 1 Pet 3:15 . . . **a** be ready to explain it.

AMAZED (v)

to fill with wonder, astound
 Matt 7:28 . . . were **a** at his teaching
 Mark 7:37 . . . They were completely **a** and
 Mark 10:24 . . . This **a** them. But Jesus
 Luke 2:33 . . . Jesus' parents were **a** at
 Acts 2:7 . . . They were completely **a**.

AMAZING (adj)

causing amazement, great wonder, or surprise
 1 Chr 16:24 . . . about the **a** things he does.
 Ps 96:3 . . . about the **a** things he does.
 Ps 126:2 . . . What **a** things the LORD has

AMBASSADOR, AMBASSADORS (n)

an authorized representative or messenger
 2 Cor 5:20 . . . So we are Christ's **a-s**;
 Eph 6:20 . . . this message as God's **a**.

AMBITION (n)

aspiration to achieve a particular goal, good or bad
 Gal 5:20 . . . anger, selfish **a**, dissension,
 Phil 1:17 . . . They preach with selfish **a**,
 Jas 3:14 . . . there is selfish **a** in your heart,

ANCESTOR, ANCESTORS (n)

one from whom a person is descended; forefather
 Exod 3:15 . . . God of your **a-s**—the God of
 Deut 19:14 . . . markers your **a-s** set up
 Isa 9:7 . . . throne of his **a** David for all
 Isa 43:27 . . . your first **a** sinned against me;
 Mark 11:10 . . . Kingdom of our **a** David!
 Luke 1:32 . . . the throne of his **a** David.
 Rom 9:5 . . . Abraham, Isaac, and Jacob are
 their **a-s**,
 Gal 1:14 . . . for the traditions of my **a-s**.
 Heb 1:1 . . . to our **a-s** through the prophets.

ANDREW One of the 12 disciples; listed second (Matt 10:2; Luke 6:14) and fourth (Mark 3:18; 13:3; Acts 1:13); came from Bethsaida (John 1:44); brother of Simon Peter (Matt 4:18); former fisherman (Mark 1:16); follower of John the Baptist who introduced Peter to Jesus (John 1:40-44).

ANGEL, ANGELS (n) human or super-human agent or messenger of God
 Exod 23:20 . . . I am sending an **a**
 2 Sam 24:16 . . . and said to the death **a**,
 Ps 91:11 . . . will order his **a-s** to protect
 Matt 4:6 . . . will order his **a-s** to protect
 Matt 28:2 . . . an **a** of the Lord came down
 Luke 1:26 . . . God sent the **a** Gabriel
 Luke 2:9 . . . an **a** of the Lord appeared
 Luke 20:36 . . . they will be like **a-s**.
 Acts 12:7 . . . The **a** struck him on the side
 1 Cor 6:3 . . . we will judge **a-s**?
 2 Cor 11:14 . . . disguises himself as an **a**
 Gal 1:8 . . . or even an **a** from heaven,
 Heb 1:6 . . . all of God's **a-s** worship him.

Heb 2:7 . . . a little lower than the **a-s**
 Heb 13:2 . . . entertained **a-s** without
 1 Pet 1:12 . . . the **a-s** are eagerly watching
 2 Pet 2:4 . . . even the **a-s** who sinned.
 Jude 1:6 . . . I remind you of the **a-s**

ANGER (n) a strong feeling of displeasure
 Exod 34:6 . . . slow to **a** and filled with
 Num 14:18 . . . slow to **a** and filled with
 Deut 9:19 . . . furious **a** of the LORD,
 Deut 29:28 . . . In great **a** and fury
 2 Kgs 22:13 . . . LORD's great **a** is burning
 Ps 30:5 . . . his **a** lasts only a moment,
 Ps 78:38 . . . Many times he held back
 his **a**
 Rom 1:18 . . . God shows his **a** from heaven
 Rom 2:5 . . . a day of **a** is coming,
 Eph 4:26 . . . by letting **a** control you.
 1 Thes 5:9 . . . pour out his **a** on us.
 Jas 1:20 . . . Human **a** does not produce
 Rev 14:10 . . . the wine of God's **a**.

ANGRY (adj) feeling or showing anger;
 wrathful
 Exod 32:11 . . . so **a** with your own people
 Neh 9:17 . . . merciful, slow to become **a**,
 Ps 103:8 . . . merciful, slow to get **a**
 Prov 22:24 . . . Don't befriend a people
 Jon 4:2 . . . slow to get **a** and filled
 Matt 5:22 . . . if you are even **a** with
 Mark 10:14 . . . he was **a** with his disciples.
 John 3:36 . . . under God's **a** judgment.
 Acts 4:25 . . . Why were the nations so **a**?
 Jas 1:19 . . . to speak, and slow to get **a**.

ANGUISH (n) extreme pain, distress,
 or anxiety
 Isa 53:11 . . . by his **a**, he will be satisfied.
 Zeph 1:15 . . . of terrible distress and **a**,
 Matt 24:21 . . . greater **a** than at any time
 Luke 16:24 . . . I am in **a** in these flames.
 Rev 16:10 . . . ground their teeth in **a**,

ANOINT, ANOINTED, ANOINTING (v) to
 smear or rub with oil; used for healing or
 consecration to sacred duty; used for
 grooming or burial; figurative for divine
 appointment
 see also ANOINTED ONE

Exod 30:26 . . . oil to **a** the Tabernacle,
 Exod 30:30 . . . **A** Aaron and his sons
 Lev 8:12 . . . **a-ing** him and making him
 holy
 1 Sam 15:1 . . . told me to **a** you as king
 2 Sam 2:4 . . . David and **a-ed** him king
 over
 2 Sam 23:1 . . . man **a-ed** by the God of
 Jacob,
 Ps 23:5 . . . honor me by **a-ing** my head
 Ps 92:10 . . . You have **a-ed** me with
 Isa 61:1 . . . the LORD has **a-ed** me
 Dan 9:24 . . . and to **a** the Most Holy Place.
 Acts 10:38 . . . you know that God **a-ed**
 Jesus
 Heb 1:9 . . . your God has **a-ed** you,
 Jas 5:14 . . . over you, **a-ing** you with oil

ANOINTED ONE (n) one chosen by divine
 election
 see also MESSIAH
 1 Sam 2:10 . . . the strength of his **a**.
 1 Sam 26:9 . . . attacking the LORD's **a**?
 Ps 132:17 . . . my **a** will be a light for
 Isa 45:1 . . . the LORD says to Cyrus, his **a**
 Dan 9:25 . . . a ruler—the **A**—comes.

ANTICHRIST, ANTICHRISTS (n) opponent
 of Christ; the personification of evil
 1 Jn 2:18 . . . heard that the **A** is coming,
 1 Jn 2:18 . . . many such **a-s** have appeared.

1 Jn 4:3 . . . has the spirit of the **A**,
 2 Jn 1:7 . . . deceiver and an **a**.
ANXIETY, CARE(S) (KJV)
 Ps 139:23 . . . know my *anxious thoughts*
 Phil 4:6 . . . Don't *worry* about anything
 1 Pet 5:7 . . . your *worries and cares* to God,

APPEAR, APPEARED, APPEARING, APPEARS (v) to come out of hiding and
 show up in public view; to make one's
 presence known
 Gen 1:9 . . . so dry ground may **a**.
 Num 14:10 . . . presence of the LORD **a-ed**
 Deut 33:16 . . . **a-ed** in the burning bush.
 Mal 3:2 . . . and face him when he **a-s**?
 Matt 1:20 . . . angel of the Lord **a-ed** to him
 Matt 24:30 . . . will **a** in the heavens,
 Luke 2:9 . . . angel of the Lord **a-ed** among
 Luke 16:15 . . . You like to **a** righteous
 Phil 2:7 . . . When he **a-ed** in human form,
 2 Thes 1:7 . . . the Lord Jesus **a-s** from
 2 Tim 1:10 . . . by the **a-ing** of Christ Jesus,
 Heb 9:24 . . . **a** now before God on our
 Heb 9:26 . . . **a-ed** at the end of the age
 1 Pet 5:4 . . . when the Great Shepherd **a-s**,
 1 Jn 3:2 . . . will be like when Christ **a-s**.

APPROVAL (n) an act or instance of
 approving
 Ps 90:17 . . . LORD our God show us his **a**
 John 6:27 . . . the seal of his **a**.
 Rom 14:4 . . . stand and receive his **a**.
 1 Cor 11:19 . . . you who have God's **a**
 2 Tim 2:15 . . . and receive his **a**.
 Heb 11:4 . . . God showed his **a** of his gifts.

APPROVE, APPROVED, APPROVES (v)
 to have or express a favorable opinion of;
 to attest
 Gen 7:2 . . . animal I have **a-ed** for eating
 Prov 12:2 . . . LORD **a-s** of those who
 Rom 14:18 . . . and others will **a** of you,
 Rom 16:10 . . . a good man whom Christ
a-s.
 1 Thes 2:4 . . . speak as messengers **a-ed**

ARARAT (n) a mountain on the far east
 border of modern Turkey; the mountain
 Noah's ark rested on after the Flood
 Gen 8:4 . . . to rest on the mountains of **A**.

ARCHANGEL, ARCHANGELS (n) a leader
 and chief angel; biblically designated as
 Michael
 Dan 10:13 . . . one of the **a-s**, came to help
 Dan 12:1 . . . At that time Michael, the **a**
 1 Thes 4:16 . . . with the voice of the **a**,

ARGUE, ARGUING (v) to contend or
 disagree in words; to dispute
 Job 13:8 . . . Will you **a** God's case
 Job 40:2 . . . to **a** with the Almighty?
 Prov 25:9 . . . **a-ing** with your neighbor,
 Isa 45:9 . . . those who **a** with their Creator.
 Rom 14:1 . . . and don't **a** with them
 1 Cor 11:16 . . . anyone wants to **a**

ARM, ARMS (n) upper limb of the body;
 extension or projection of; lineage; figura-
 tive of power or might
 Num 11:23 . . . Has my **a** lost its power?
 Deut 4:34 . . . a powerful **a**, and terrifying
 Deut 7:19 . . . strong hand and powerful **a**
 Deut 33:27 . . . everlasting **a-s** are under
 Ps 44:3 . . . it was not their own strong **a**
 Ps 98:1 . . . his holy **a** has shown
 Isa 40:11 . . . carry the lambs in his **a-s**,
 Isa 65:2 . . . opened my **a-s** to a rebellious
 Jer 27:5 . . . powerful **a** I made the earth
 Mark 10:16 . . . took the children in his **a-s**

ARMAGEDDON (n) the gathering place for
 the final battle between God's forces and
 Satan's forces associated with Christ's
 second coming
 Rev 16:16 . . . with the Hebrew name **A**.

ARMOR (n) weapons of war or self-
 defense; figurative of spiritual resources
 Ps 91:4 . . . are your **a** and protection.
 Isa 59:17 . . . righteousness as his body **a**
 Jer 46:4 . . . and prepare your **a**.
 Rom 13:12 . . . put on the shining **a**
 Eph 6:11 . . . Put on all of God's **a**
 Eph 6:13 . . . put on every piece of God's **a**
 1 Thes 5:8 . . . protected by the **a** of faith

ARMY, ARMIES (n) large band of men
 organized and armed for war; any large
 multitude devoted to a cause
 Ps 33:16 . . . best-equipped **a** cannot save
 Ps 84:12 . . . LORD of Heaven's **A-ies**,
 Isa 6:3 . . . LORD of Heaven's **A-ies**!
 Isa 45:13 . . . LORD of Heaven's **A-ies**,
 Isa 51:15 . . . the LORD of Heaven's **A-ies**.
 Joel 2:2 . . . great and mighty **a** appears.
 Joel 2:5 . . . like a mighty **a** moving into
 Joel 2:11 . . . This is his mighty **a**,
 Hagg 1:5 . . . LORD of Heaven's **A-ies** says:
 Zech 8:6 . . . LORD of Heaven's **A-ies** says:
 Rev 19:14 . . . The **a-ies** of heaven,
 Rev 19:19 . . . the horse and his **a**.

ARROGANCE (n) a feeling or an impres-
 sion of superiority manifested in an over-
 bearing manner or presumptuous claims
 1 Sam 2:3 . . . Don't speak with such **a**!
 Prov 8:13 . . . I hate pride and **a**,
 Isa 16:6 . . . its pride and **a** and rage.
 2 Cor 12:20 . . . slander, gossip, **a**,

ARROGANT (adj) exaggerating or disposed
 to exaggerate one's own worth or impor-
 tance in an overbearing manner
 Ps 31:23 . . . harshly punishes the **a**.
 Ps 119:78 . . . upon the **a** people who lied
 1 Tim 6:4 . . . is **a** and lacks understanding.
 Titus 1:7 . . . not be **a** or quick-tempered;

ASHAMED (adj) feeling shame, guilt, or
 disgrace
 Ps 69:6 . . . be **a** because of me,
 Jer 31:19 . . . I was thoroughly **a** of all I did
 Jer 48:13 . . . were **a** of their gold calf
 Mark 8:38 . . . If anyone is **a** of me
 Luke 9:26 . . . If anyone is **a** of me
 Rom 1:16 . . . I am not **a** of this Good News
 2 Tim 1:8 . . . So never be **a** to tell others
 2 Tim 2:15 . . . who does not need to be **a**

ASLEEP (adj) state of bodily rest; figurative
 for physical death or spiritual dullness
 see also DIE, SLEEP
 Judg 4:21 . . . Sisera fell **a** from exhaustion,
 1 Kgs 18:27 . . . away on a trip, or is **a** and
 Matt 9:24 . . . isn't dead; she's only **a**.
 Matt 26:40 . . . disciples and found them **a**.
 John 11:11 . . . Lazarus has fallen **a**, but
 1 Thes 5:6 . . . be on your guard, not **a** like

ASTRAY (adv) off the right path or route; in
 error, away from what is desirable or proper
 Prov 20:1 . . . Those led **a** by drink
 Isa 47:10 . . . 'knowledge' have led you **a**,
 Jer 50:6 . . . shepherds have led them **a**
 1 Jn 2:26 . . . who want to lead you **a**.

ASTROLOGERS (n) those who study the
 stars and planets to foresee or foretell
 future events by their positions and aspects
 Isa 47:13 . . . all your **a**, those stargazers
 Dan 2:2 . . . enchanters, sorcerers, and **a**,

ATE (v) to partake of food

see also EAT

Gen 3:6 . . . some of the fruit and a it.
Ezek 3:3 . . . And when I **a** it, it tasted as
Matt 15:37 . . . **a** as much as they wanted.
Rev 10:10 . . . I **a** it! It was sweet

ATHLETE, ATHLETES (n) a person who is trained or skilled in exercises, sports, or games requiring physical strength, agility, or stamina

Ps 19:5 . . . like a great **a** eager to run
1 Cor 9:25 . . . All **a-s** are disciplined
1 Cor 9:27 . . . body like an **a**, training it
2 Tim 2:5 . . . **a-s** cannot win the prize unless

ATONE, ATONES (v) to supply satisfaction for; to make amends; to reconcile

see also FORGIVE

Dan 9:24 . . . their sin, to **a** for their guilt,
1 Jn 2:2 . . . sacrifice that **a-s** for our sins—

ATONEMENT (n) reconciliation; reparation for an offense or injury; cleansing
see also FORGIVENESS

Exod 25:17 . . . cover—the place of **a**—
Lev 23:27 . . . Day of **A** on the tenth day
2 Chr 29:24 . . . to make **a** for the sins
Prov 16:6 . . . faithfulness make **a** for sin.

ATTITUDE, ATTITUDES (n) a mental position with regard to a fact or state; a feeling or emotion toward a fact or state

Eph 4:23 . . . your thoughts and **a-s**.
Phil 2:5 . . . have the same **a** that Christ
1 Pet 3:8 . . . keep a humble **a**.
1 Pet 4:1 . . . with the same **a** he had,

AUTHORITY, AUTHORITIES (n) the right to govern; the freedom or ability to act; one entrusted with the right to govern

Matt 28:18 . . . been given all **a** in heaven
Luke 10:19 . . . have given you **a** over
John 5:22 . . . absolute **a** to judge,
Acts 1:7 . . . **a** to set those dates and times,
Rom 13:1 . . . submit to governing **a-ies**.
Rom 13:1 . . . For all **a** comes from God,
Rom 13:2 . . . anyone who rebels against **a**
Rom 13:3 . . . without fear of the **a-ies**?
1 Cor 4:3 . . . by any human **a**.

1 Cor 15:24 . . . ruler and **a** and power.
Eph 1:22 . . . things under the **a** of Christ
Eph 3:10 . . . all the unseen rulers and **a-ies**
Eph 6:12 . . . against evil rulers and **a-ies**
Col 2:10 . . . every ruler and **a**.

Col 2:15 . . . the spiritual rulers and **a-ies**.
1 Tim 2:2 . . . all who are in **a** so that
Titus 2:15 . . . You have the **a** to correct
1 Pet 3:1 . . . accept the **a** of your husbands.

1 Pet 3:22 . . . the angels and **a-ies** and
1 Pet 5:5 . . . accept the **a** of the elders.
Jude 1:6 . . . the limits of **a** God gave them

AVOID, AVOIDING (v) to keep away from; to depart or withdraw from
Prov 4:24 . . . **A** all perverse talk;
Prov 14:16 . . . are cautious and **a** danger;
Prov 16:6 . . . By fearing the LORD, people **a**
Prov 20:3 . . . **A-ing** a fight is a mark
Eccl 7:18 . . . fears God will **a** both
Rom 2:3 . . . think you can **a** God's

AWE (n) an emotion variously combining dread, respect, and wonder that is inspired by authority or the sacred

see also FEAR, REVERENCE

1 Kgs 3:28 . . . people were in **a** of the king,
Ps 119:120 . . . I stand in **a** of your
Luke 5:26 . . . with great wonder and **a**,

Acts 2:43 . . . sense of **a** came over them
Heb 12:28 . . . holy fear and **a**.

AWESOME (adj) characterized by reverential fear; expressive of or inspiring awe
see also WONDERFUL

Exod 34:10 . . . the **a** power I will display
Deut 7:21 . . . a great and **a** God.
2 Sam 7:23 . . . You performed **a** miracles
Neh 1:5 . . . the great and **a** God
Job 10:16 . . . display your **a** power
Ps 47:2 . . . Most High is **a**.
Ps 65:5 . . . answer our prayers with **a**
Ps 99:3 . . . your great and **a** name.
Ps 106:22 . . . such **a** deeds at the Red Sea.
Ps 131:1 . . . too **a** for me to grasp.
Dan 9:4 . . . a great and **a** God!

B

BABY, BABIES (n) infant child; youngest of a group; figurative of new or immature Christians

Exod 2:7 . . . women to nurse the **b** for you?
Luke 1:44 . . . **b** in my womb jumped for
Luke 2:12 . . . find a **b** wrapped snugly
Luke 2:16 . . . the **b**, lying in the manger.
Acts 7:19 . . . abandon their newborn **b-ies**
1 Cor 14:20 . . . Be innocent as **b-ies** when
1 Pet 2:2 . . . Like newborn **b-ies**, you must

BABYLON (n) capital city of the Babylonian Empire; a city devoted to materialism and sensual pleasure; biblical writers used as model of paganism and idolatry
Ps 137:1 . . . Beside the rivers of **B**, we sat
Jer 29:10 . . . will be in **B** for seventy years.
Jer 51:37 . . . **B** will become a heap of ruins,
Rev 14:8 . . . shouting, "**B** is fallen—

BACKSLIDERS, BACKSLIDING (KJV)
Prov 14:14 . . . *Backsliders* get what they deserve

Jer 3:22 . . . I will heal your *wayward* hearts
Jer 31:22 . . . wander, my *wayward* daughter
Hos 14:4 . . . heal you of your *faithlessness*

BALAAH Pagan prophet, summoned to curse the Israelites but instead blessed them (Num 22–24; also Deut 23:3–5; 2 Pet 2:15–16; Jude 1:11; Rev 2:14); died (Num 31:8; Josh 13:22).

BAPTISM, BAPTISMS (n) a Christian ordinance; a washing with water to demonstrate cleansing from sin, linked with repentance and admission into the community of faith; figurative of an ordeal or initiation

Matt 3:16 . . . After his **b**, as Jesus came up
Luke 3:7 . . . crowds came to John for **b**,
Acts 19:3 . . . what **b** did you experience?
Rom 6:3 . . . joined with Christ Jesus in **b**,
Gal 3:27 . . . united with Christ in **b**
Eph 4:5 . . . one Lord, one faith, one **b**,
Heb 6:2 . . . further instruction about **b-s**,
1 Pet 3:21 . . . that water is a picture of **b**,

BAPTIZE, BAPTIZED, BAPTIZING (v)
to engage in the ordinance of baptism (see above)

see also WASH

Matt 3:13 . . . River to be **b-d** by John.
Matt 28:19 . . . of all the nations, **b-ing**
Mark 1:4 . . . that people should be **b-d**

Mark 1:8 . . . will **b** you with the Holy Spirit!
Mark 10:38 . . . suffering I must be **b-d** with?

Luke 3:3 . . . that people should be **b-d**
Luke 3:16 . . . I **b** you with water;
Luke 3:21 . . . Jesus himself was **b-d**.
John 1:28 . . . where John was **b-ing**.
John 1:31 . . . I have been **b-ing** with water
John 1:33 . . . is the one who will **b** with
John 3:22 . . . with them there, **b-ing** people.

John 3:26 . . . is also **b-ing** people.
John 4:1 . . . was **b-ing** and making more
John 4:2 . . . Jesus himself didn't **b** them—
John 10:40 . . . where John was first **b-ing**
Acts 1:5 . . . be **b-d** with the Holy Spirit.
Acts 1:22 . . . time he was **b-d** by John
Acts 2:41 . . . **b-d** and added to the church
Acts 8:12 . . . and women were **b-d**.
Acts 8:38 . . . water, and Philip **b-d** him.
Acts 11:16 . . . will be **b-d** with the Holy
Acts 16:15 . . . her household were **b-d** along

Acts 16:33 . . . were immediately **b-d**.
Acts 19:5 . . . **b-d** in the name of the Lord
1 Cor 1:13 . . . you **b-d** in the name of Paul?
1 Cor 1:14 . . . I did not **b** any of you
1 Cor 1:16 . . . **b-d** the household of
1 Cor 10:2 . . . were **b-d** as followers
1 Cor 15:29 . . . **b-d** for those who are dead?
Col 2:12 . . . when you were **b-d**.

BARNABAS Levite believer from, generous giver of property (Acts 4:36–37); encourager of Paul (Acts 9:26–29); missionary with Paul (Acts 11:22–30; 12:25; 13:1–3); at Jerusalem council (Acts 15:1–2, 12); disagreed with Paul over John Mark (Acts 15:36–40; see also 1 Cor 9:6; Col 4:10).

BATHSHEBA Committed adultery with King David, widow of Uriah the Hittite (2 Sam 11–12); mother of Solomon, her second son with David (1 Kgs 1–2; 1 Chr 3:5).

BEAST, BEASTS (n) devilish creature(s) ravishing the earth during the Tribulation; animals, as distinguished from plants or humans; a contemptible person

Dan 7:3 . . . Then four huge **b-s** came up
Dan 7:6 . . . authority was given to this **b**.
1 Cor 15:32 . . . fighting wild **b-s**—those
Rev 13:18 . . . number of the **b**, for it is
Rev 16:2 . . . had the mark of the **b**
Rev 19:20 . . . accepted the mark of the **b**

BEAUTIFUL (adj) lovely, handsome, or pleasing to the eye; excellent
Gen 2:9 . . . trees that were **b**
Gen 6:2 . . . sons of God saw the **b**
Prov 11:22 . . . A **b** woman who lacks
Eccl 3:11 . . . everything **b** for its own time.
Isa 53:2 . . . was nothing **b** or majestic
Lam 2:15 . . . the city called 'Most **B**
Acts 3:2 . . . the one called the **B** Gate,
Rom 10:15 . . . How **b** are the feet of

BEAUTY (n) a particularly graceful, ornamental, or excellent quality; the quality in a person or thing that gives pleasure to the senses
2 Sam 11:2 . . . a woman of unusual **b**
Ps 50:2 . . . the perfection of **b**, God shines
Prov 31:30 . . . and **b** does not last;
Isa 28:1 . . . but its glorious **b** will fade
Jas 1:11 . . . and its **b** fades away.
1 Pet 1:24 . . . their **b** is like a flower
1 Pet 3:4 . . . **b** of a gentle and quiet spirit,

BEGINNING (n) the point at which something starts; the first part; the origin, source
 Gen 1:1 . . . In the **b** God created
 John 1:1 . . . In the **b** the Word already
 Rom 16:25 . . . secret from the **b** of time.
 1 Jn 1:1 . . . one who existed from the **b**,
 Rev 21:6 . . . the **B** and the End.
 Rev 22:13 . . . the **B** and the End.

BELIEVE, BELIEVED, BELIEVES, BELIEVING (v) to trust in; to hold a firm conviction about; to accept as true, genuine, or real *see also* FAITH, TRUST
 Gen 15:6 . . . Abram **b-d** the LORD,
 Prov 14:15 . . . simpletons **b** everything
 Isa 53:1 . . . Who has **b-d** our message?
 Matt 27:42 . . . we will **b** in him!
 Mark 9:23 . . . is possible if a person **b-s**.
 Mark 9:24 . . . I do **b**, but help me
 Mark 15:32 . . . we can see it and **b** him!
 Luke 8:12 . . . prevent them from **b-ing**
 Luke 24:25 . . . You find it so hard to **b**
 John 1:7 . . . so that everyone might **b**
 John 1:12 . . . all who **b-d** him and
 accepted

John 3:16 . . . everyone who **b-s** in him
 John 4:41 . . . hear his message and **b**.
 John 5:38 . . . because you do not **b** me—
 John 6:69 . . . We **b**, and we know you are
 John 7:5 . . . his brothers didn't **b** in him.
 John 7:39 . . . to everyone **b-ing** in him.
 John 9:35 . . . asked, "Do you **b** in the Son
 John 9:38 . . . Yes, Lord, I **b**!
 John 10:37 . . . Don't **b** me unless
 John 11:25 . . . Anyone who **b-s** in me
 John 11:27 . . . **b-d** you are the Messiah,
 John 11:40 . . . see God's glory if you **b**?
 John 12:37 . . . did not **b** in him.
 John 12:38 . . . who has **b-d** our message?
 John 13:19 . . . you will **b** that I AM
 John 14:11 . . . Or at least **b** because of the
 John 14:12 . . . anyone who **b-s** in me
 John 16:30 . . . **b** that you came from God.
 John 17:21 . . . world will **b** you sent me.
 John 19:35 . . . you also may continue to **b**.
 John 20:8 . . . and he saw and **b-d**—
 John 20:29 . . . **b** because you have seen
 John 20:31 . . . and that by **b-ing** in him
 Acts 10:43 . . . that everyone who **b-s** in
 him

Acts 13:8 . . . keep the governor from **b-ing**.
 Acts 16:31 . . . **B** in the Lord Jesus and
 Acts 19:4 . . . **b** in the one who would come
 Acts 26:27 . . . do you **b** the prophets?
 Acts 27:25 . . . For I **b** God. I will be just
 Rom 1:16 . . . saving everyone who **b-s**—
 Rom 3:22 . . . for everyone who **b-s**, no
 Rom 3:25 . . . **b** that Jesus sacrificed his life,
 Rom 4:3 . . . tell us, "Abraham **b-d** God,
 Rom 4:20 . . . never wavered in **b-ing** God's
 Rom 10:9 . . . **b** in your heart that God
 Rom 10:10 . . . For it is by **b-ing** in your
 heart
 Rom 10:14 . . . unless they **b** in him?
 Rom 14:23 . . . anything you **b** is not right,
 Rom 16:26 . . . they too might **b** and obey
 1 Cor 1:21 . . . to save those who **b**.
 1 Cor 15:2 . . . **b-d** something that was
 never
 2 Cor 5:7 . . . by **b-ing** and not by seeing.
 2 Cor 5:14 . . . Since we **b** that Christ
 Gal 3:2 . . . because you **b-d** the message
 Gal 3:6 . . . same way, "Abraham **b-d** God,
 Eph 2:8 . . . his grace when you **b-d**.
 Col 1:23 . . . continue to **b** this truth
 1 Thes 4:14 . . . For since we **b** that Jesus
 2 Thes 2:11 . . . and they will **b** these lies.

2 Thes 2:12 . . . enjoying evil rather than
b-ing
 1 Tim 3:16 . . . He was **b-d** in through-
 out the
 Heb 3:14 . . . firmly as when we first **b-d**,
 Heb 11:6 . . . must **b** that God exists
 Heb 11:13 . . . still **b-ing** what God had
 Jas 2:19 . . . you **b** that there is one God.
 1 Jn 3:23 . . . We must **b** in the name
 1 Jn 4:1 . . . friends, do not **b** everyone
 1 Jn 5:1 . . . Everyone who **b-s** that Jesus is
 1 Jn 5:10 . . . All who **b** in the Son

BELONG, BELONGED, BELONGS (v) to be the property of a person or thing
 Lev 25:55 . . . people of Israel **b** to me.
 Lev 27:30 . . . **b-s** to the LORD and
 Ps 22:28 . . . royal power **b-s** to the LORD.
 John 8:47 . . . Anyone who **b-s** to God
 John 15:19 . . . if you **b-ed** to it, but you
 Rom 1:6 . . . called to **b** to Jesus
 Rom 12:5 . . . we all **b** to each other.
 2 Cor 10:7 . . . who say they **b** to Christ
 Gal 5:24 . . . Those who **b** to Christ
 1 Thes 5:5 . . . we don't **b** to darkness
 2 Tim 2:19 . . . All who **b** to the LORD
 1 Pet 3:16 . . . because you **b** to Christ.
 1 Jn 4:6 . . . If they do not **b** to God,

BENEFIT, BENEFITS (n) advantages or blessings; something that promotes well-being
 Prov 12:14 . . . Wise words bring many **b-s**,
 Acts 18:27 . . . he proved to be of great **b** to
 2 Cor 4:15 . . . this is for your **b**.

BENEFIT, BENEFITS (v) to be useful or profitable to; to favor (another) or gain (for oneself)
 Job 36:28 . . . and everyone **b-s**.
 Prov 9:12 . . . you will be the one to **b**.
 Luke 9:25 . . . what do you **b** if you gain
 1 Cor 9:14 . . . by those who **b** from it.

BENJAMIN Second son of Jacob and Rachel, the youngest of Jacob's 12 sons; never knew his mother (Gen 35:16-20); taken to Egypt against Jacob's wishes (Gen 43:3-17); gave his name to a tribe of Israel; his tribe was blessed (Gen 49:27; Deut 33:12), numbered (Num 1:36-37), allotted land and cities (Josh 18:11-28); civil war nearly wiped them out (Judg 20-21); 12,000 will be marked by God (Rev 7:8).

BESEECH(ING), BESOUGHT (KJV)
 Deut 3:23 . . . I *pleaded with* the LORD
 Ps 118:25 . . . LORD, *please* give us success
 Jon 1:14 . . . *pleaded*, "don't make us die
 Matt 8:5 . . . came and *pleaded with* him
 2 Cor 12:8 . . . *begged* the Lord to take it
 away

BESTOWED (KJV)
 Isa 63:7 . . . he has *granted* according

BETHLEHEM (n) a city about five miles south of Jerusalem in the hill country of Judah; the ancestral home of King David and the birthplace of Jesus Christ
 Ruth 1:19 . . . When they came to **B**,
 1 Sam 16:1 . . . go to **B**. Find a man named
 2 Sam 23:15 . . . the well by the gate in **B**.
 Mic 5:2 . . . Ephrathah, are only a small
 Matt 2:1 . . . Jesus was born in **B** in Judea,
 Matt 2:6 . . . you, O **B** in the land of Judah,

BETRAY, BETRAYED (v) to turn your back on a friend; to deliver to an enemy by treachery; to lead astray, seduce
 Num 5:6 . . . men or women—**b** the LORD

Deut 32:51 . . . both of you **b-ed** me
 Jer 38:22 . . . They have **b-ed** and misled
 Mal 2:10 . . . Then why do we **b** each other,
 Matt 10:21 . . . A brother will **b** his brother
 Matt 24:10 . . . and **b** and hate each other.
 Matt 26:21 . . . one of you will **b** me.
 Matt 27:4 . . . I have **b-ed** an innocent man.
 Luke 6:16 . . . (who later **b-ed** him).
 John 18:5 . . . Judas, who **b-ed** him,

BIRTH (n) the emergence of a new individual from the body of its parent; beginning, start
 Gen 25:24 . . . the time came to give **b**,
 Ps 58:3 . . . even from **b** they have lied
 Matt 24:8 . . . only the first of the **b** pains,
 John 3:6 . . . Spirit gives **b** to spiritual life.
 Titus 3:5 . . . giving us a new **b** and new life
 Jas 1:15 . . . it gives **b** to death.

BIRTHRIGHT (KJV)
 Gen 25:31 . . . your *rights as the firstborn son*
 1 Chr 5:1 . . . *birthright* was given to the
 Heb 12:16 . . . *birthright as the firstborn son*

BITTERNESS (n) an intense or severe expression or feeling of pain, grief, or regret; exhibiting intense animosity
 Prov 14:10 . . . Each heart knows its own **b**,
 Prov 17:25 . . . **b** to the one who gave them
 Rom 3:14 . . . full of cursing and **b**.
 Eph 4:31 . . . Get rid of all **b**, rage,

BLAME (n) an expression of disapproval or reproach; responsibility for something believed to deserve censure
 1 Cor 1:8 . . . free from all **b** on the day
 Rev 14:5 . . . they are without **b**.

BLAMELESS (adj) characterized by being free from sin and fault
see also INTEGRITY, RIGHTEOUS
 Gen 6:9 . . . only **b** person living on earth
 Job 1:8 . . . **b**—a man of complete integrity.
 Ps 18:23 . . . I am **b** before God;
 Prov 13:6 . . . guards the path of the **b**,
 Prov 29:10 . . . The bloodthirsty hate **b**
 Phil 1:10 . . . live pure and **b** lives
 Col 1:22 . . . and you are holy and **b**
 1 Thes 5:23 . . . keep **b** until our Lord
 Titus 1:6 . . . must live a **b** life.
 2 Pet 3:14 . . . pure and **b** in his sight.

BLASPHEME, BLASPHEMED, BLASPHEMES, BLASPHEMING (v) to dishonor or revile God; to speak of or address with irreverence
 Lev 24:11 . . . son of an Israelite woman
b-ed

Lev 24:16 . . . Anyone who **b-s** the Name
 Num 15:30 . . . have **b-ed** the LORD,
 Isa 52:5 . . . My name is **b-ed** all day long.
 Dan 11:36 . . . even **b-ing** the God of gods.
 Mark 3:29 . . . who **b-s** the Holy Spirit
 Luke 12:10 . . . who **b-s** the Holy Spirit
 Acts 6:11 . . . We heard him **b** Moses,
 Rom 2:24 . . . Gentiles **b** the name of God
 1 Tim 1:13 . . . to **b** the name of Christ.
 1 Tim 1:20 . . . learn not to **b** God.
 Rev 13:1 . . . were names that **b-ed** God.

BLASPHEMY, BLASPHEMIES (n) the words or actions that dishonor God; the act of insulting or showing contempt or lack of reverence for God
 Neh 9:18 . . . They committed terrible
b-ies.
 Mark 3:28 . . . all sin and **b** can be forgiven,
 Mark 14:64 . . . You have all heard his **b**.
 John 10:33 . . . for any good work, but
 for **b**!
 2 Pet 2:11 . . . a charge of **b** against those

Rev 13:5 . . . speak great **b-ies** against God.
 Rev 13:6 . . . words of **b** against God,
 Rev 17:3 . . . and **b-ies** against God were

BLESS, BLESSED, BLESSES (v) to confer prosperity or happiness upon; to honor in worship; to offer approval or encouragement; to bring pleasure or divine favor
 Gen 1:22 . . . Then God **b-ed** them,
 Gen 12:3 . . . I will **b** those who **b** you
 Gen 22:18 . . . of the earth will be **b-ed**—
 Ps 16:7 . . . I will **b** the LORD who guides
 Prov 31:28 . . . Her children stand and **b**
 Matt 5:3 . . . God **b-es** those who are poor
 Matt 5:7 . . . **b-es** those who are merciful,
 Matt 5:9 . . . God **b-es** those who work for
 Matt 5:11 . . . God **b-es** you when people
 Jas 1:12 . . . God **b-es** those who patiently
 Rev 22:7 . . . **B-ed** are those who obey
 Rev 22:14 . . . **B-ed** are those who wash

BLESSING, BLESSINGS (n) happiness; praise; divine favor or heavenly reward; the antidote to cursings
 Josh 8:34 . . . **b-s** and curses Moses
 Prov 13:21 . . . **b-s** reward the righteous.
 John 12:13 . . . **B-s** on the one who comes in
 Acts 4:33 . . . God's great **b** was upon them
 Acts 11:23 . . . evidence of God's **b**,
 Rom 15:27 . . . spiritual **b-s** of the Good
 Eph 3:6 . . . both enjoy the promise of **b-s**
 Rev 7:12 . . . **B** and glory and wisdom

BLIND (adj) sightless; lacking spiritual discernment
 Matt 11:5 . . . the **b** see, the lame walk,
 Matt 15:14 . . . **b** guides leading the **b**,
 Mark 10:46 . . . **b** beggar named
 Luke 6:39 . . . Can one **b** person lead

BLINDED (v) to withhold light from; to be without sight
 John 12:40 . . . The Lord has **b** their eyes
 2 Cor 4:4 . . . god of this world, has **b** the

BLOOD (n) fluid in the circulatory system; signifies human life; kinfolk; of animals, used in priestly sacrifices; of Christ, effective for the forgiveness of sins; on hands or head, symbolic of guilt
 Exod 12:13 . . . When I see the **b**, I will pass
 Deut 12:23 . . . But never consume the **b**,
 Isa 1:11 . . . no pleasure from the **b** of bulls
 Mark 14:24 . . . my **b**, which confirms the
 John 6:53 . . . and drink his **b**, you cannot
 Acts 15:20 . . . and from consuming **b**.
 1 Cor 11:25 . . . confirmed with my **b**.
 Eph 1:7 . . . with the **b** of his Son
 Eph 2:13 . . . through the **b** of Christ.
 Heb 9:7 . . . offered **b** for his own sins
 Heb 9:20 . . . This **b** confirms the covenant
 1 Pet 1:2 . . . cleansed by the **b** of Jesus
 1 Pet 1:19 . . . the precious **b** of Christ,
 1 Jn 1:7 . . . the **b** of Jesus, his Son, cleanses
 Rev 1:5 . . . by shedding his **b** for us.
 Rev 5:9 . . . your **b** has ransomed people
 Rev 7:14 . . . in the **b** of the Lamb
 Rev 12:11 . . . by the **b** of the Lamb
 Rev 19:13 . . . He wore a robe dipped in **b**,

BLOT (v) to wipeout, destroy; to erase or cover up
 Ps 51:1 . . . **b** out the stain of my sins.
 Isa 43:25 . . . I alone—will **b** out your sins

BOAST, BOASTED, BOASTING (v) to puff oneself up in speech, brag
 Isa 20:5 . . . **b-ed** of their allies in Egypt!
 Jer 9:23 . . . the wise **b** in their wisdom,
 Rom 2:17 . . . **b** about your special
 1 Cor 1:31 . . . **b**, **b** only about the Lord.

2 Cor 8:24 . . . our **b-ing** about you is justified.

2 Cor 10:13 . . . We will **b** only about
 Gal 6:14 . . . **b** about anything except
 Eph 2:9 . . . none of us can **b** about it.
 Jas 1:9 . . . have something to **b** about,
 Jas 4:16 . . . **b-ing** about your own
 pretentious

BOAZ 1. Family redeemer and husband of the widow Ruth; ancestor of David in the family line of Jesus (Ruth 2–4; especially 4:1-10, 18-21; see also 1 Chr 2:12-15; Matt 1:5; Luke 3:23).
 2. Pillar's name at front of the Jerusalem Temple (1 Kgs 7:15-22).

BODY, BODIES (n) one's physical essence; a corpse; a group of people
 Job 19:26 . . . in my **b** I will see God!
 Ps 49:14 . . . Their **b-ies** will rot in the grave,
 Isa 26:19 . . . their **b-ies** will rise again!
 Matt 26:41 . . . willing, but the **b** is weak!
 Mark 14:22 . . . Take it, for this is my **b**.
 Rom 12:4 . . . our **b-ies** have many parts
 1 Cor 6:15 . . . that your **b-ies** are actually
 1 Cor 6:19 . . . that your **b** is the temple
 1 Cor 6:20 . . . honor God with your **b**.
 1 Cor 11:24 . . . my **b**, which is given for
 1 Cor 12:13 . . . into one **b** by one Spirit,
 1 Cor 15:44 . . . be raised as spiritual **b-ies**.
 2 Cor 5:1 . . . eternal **b** made for us by God
 2 Cor 5:2 . . . to put on our heavenly **b-ies**
 2 Cor 5:4 . . . so that these dying **b-ies** will
 Eph 1:23 . . . the church is his **b**;
 Eph 3:6 . . . Both are part of the same **b**,
 Eph 5:28 . . . love their own **b-ies**.
 Eph 5:30 . . . are members of his **b**.
 Col 1:24 . . . for his **b**, the church.

BOLD (adj) fearless before danger; self-assured, confident; prominent
 2 Sam 7:27 . . . been **b** enough to pray
 1 Chr 17:25 . . . been **b** enough to pray
 Phil 1:20 . . . continue to be **b** for Christ,

BOLDLY (adv) showing a fearless, daring spirit
 Acts 26:26 . . . I speak **b**, for I am sure
 Eph 3:12 . . . **b** and confidently into God's
 Heb 4:16 . . . let us come **b** to the throne
 Heb 10:19 . . . **b** enter heaven's Most Holy

BOLDNESS (n) fearlessness before danger; self-assurance; confidence; prominence
 Acts 4:13 . . . they saw the **b** of Peter
 Acts 4:29 . . . give us, your servants, great **b**

BONE, BONES (n) one of the hard parts of the skeleton
 Gen 2:23 . . . This one is **b** from my **b**,
 Ps 22:14 . . . all my **b-s** are out of joint.
 Ps 22:17 . . . I can count all my **b-s**.
 Ezek 37:1 . . . a valley filled with **b-s**.
 John 19:36 . . . Not one of his **b-s** will be

BOOK, BOOKS (n) a long written or printed literary composition; written records, register, or accounting
 Josh 1:8 . . . Study this **B** of Instruction
 Ps 69:28 . . . names from the **B** of Life;
 Ps 139:16 . . . recorded in your **b**.
 Eccl 12:12 . . . for writing **b-s** is endless,
 Dan 7:10 . . . and the **b-s** were opened.
 Dan 12:1 . . . name is written in the **b**
 John 21:25 . . . could not contain the **b-s**
 Phil 4:3 . . . are written in the **B** of Life.
 Rev 3:5 . . . names from the **B** of Life,
 Rev 20:12 . . . including the **B** of Life.

Rev 20:12 . . . as recorded in the **b-s**.
 Rev 21:27 . . . in the Lamb's **B** of Life.

BORN (v) to give birth to or produce; to be productive; spiritually, to renew or confirm a commitment of faith
 Ps 51:5 . . . For I was **b** a sinner—
 Eccl 3:2 . . . time to be **b** and a time to die.
 Isa 9:6 . . . For a child is **b** to us,
 Luke 2:11 . . . the Lord—has been **b** today
 John 3:3 . . . unless you are **b** again,
 John 3:7 . . . You must be **b** again.
 1 Pet 1:3 . . . we have been **b** again,
 1 Pet 1:23 . . . you have been **b** again,

BOTTOMLESS (adj) unfathomable; boundless, unlimited
 Luke 8:31 . . . into the **b** pit.
 Rev 9:1 . . . shaft of the **b** pit.
 Rev 9:11 . . . the angel from the **b** pit;
 Rev 11:7 . . . up out of the **b** pit
 Rev 17:8 . . . up out of the **b** pit
 Rev 20:1 . . . the key to the **b** pit
 Rev 20:3 . . . into the **b** pit,

BRANCH, BRANCHES (n) limb of a (family) tree; part of a complex body (of knowledge); figurative of offspring and of disciples (of Christ and his disciples)
 Isa 4:2 . . . the **b** of the LORD will be beautiful
 Dan 4:21 . . . nested in its **b-es**.
 Zech 3:8 . . . bring my servant, the **B**.
 Matt 13:32 . . . make nests in its **b-es**.”
 John 15:2 . . . **b** of mine that doesn't
 John 15:4 . . . a **b** cannot produce fruit if
 John 15:5 . . . you are the **b-es**.
 Rom 11:20 . . . those **b-es** were broken off
 Rom 11:21 . . . not spare the original **b-es**,

BREAD (n) basic staple in diet of ancient Israel, usually baked using flour or meal; signifies livelihood
 Exod 23:15 . . . Festival of Unleavened **B**.
 Prov 20:17 . . . Stolen **b** tastes sweet,
 Mark 14:22 . . . Jesus took some **b** and
 Luke 4:3 . . . stone to become a loaf of **b**.
 Luke 9:13 . . . only five loaves of **b**
 John 6:48 . . . Yes, I am the **b** of life!
 John 6:51 . . . I am the living **b**
 1 Cor 10:16 . . . when we break the **b**,
 1 Cor 11:23 . . . the Lord Jesus took some **b**
 1 Cor 11:26 . . . eat this **b** and drink

BREATH (n) air inhaled and exhaled in breathing; a spoken sound, utterance; a slight indication, suggestion
 Gen 2:7 . . . He breathed the **b** of life
 Exod 15:8 . . . At the blast of your **b**,
 Ps 18:15 . . . at the blast of your **b**,
 Ps 144:4 . . . we are like a **b** of air;

BREATHED (v) to inhale and exhale freely; to blow softly
 Gen 2:7 . . . He **b** the breath of life
 Mark 15:37 . . . and **b** his last.
 John 20:22 . . . Then he **b** on them

BRIBE (n) something that serves to induce or influence
 Deut 16:19 . . . Never accept a **b**,

BRIBERY (n) the act or practice of giving or taking a bribe
 Job 15:34 . . . homes, enriched through **b**,

BRIDE (n) a woman just married or about to be married
 2 Cor 11:2 . . . as a pure **b** to one husband—
 Rev 19:7 . . . **B** has prepared herself.

Rev 21:2 . . . like a **b** beautifully dressed
 Rev 21:9 . . . the **b**, the wife of the Lamb.
 Rev 22:17 . . . Spirit and the **b** say, "Come."

BRIDEGROOM (n) a man just married or about to be married

Ps 19:5 . . . like a radiant **b** after
 Matt 25:1 . . . and went to meet the **b**.
 Matt 25:5 . . . When the **b** was delayed,

BRIDESMAIDS (n) women attendants of a bride

Matt 25:1 . . . will be like ten **b** who

BROTHER, BROTHERS (n) male family members with the same parents; kinsmen in the extended family, church, or nation; co-workers in ministry; fellow believers, followers, or friends in Christ

Ps 133:1 . . . **b-s** live together in harmony!
 Prov 18:24 . . . friend sticks closer than a **b**.
 Prov 27:10 . . . to ask your **b** for assistance.
 Mark 3:33 . . . Who are my **b-s**?
 Mark 10:29 . . . given up house or **b-s** or John 7:5 . . . even his **b-s** didn't believe
 Heb 2:11 . . . ashamed to call them his **b-s**
 Heb 13:1 . . . each other as **b-s** and sisters.
 Jas 2:15 . . . you see a **b** or sister
 Jas 4:11 . . . against each other, dear **b-s**
 1 Pet 1:22 . . . each other as **b-s** and sisters.
 1 Pet 3:8 . . . Love each other as **b-s** and
 1 Jn 3:16 . . . for our **b-s** and sisters.
 1 Jn 3:17 . . . sees a **b** or sister in need
 Rev 12:10 . . . the accuser of our **b-s** and

BUILD, BUILDING, BUILDS, BUILT (v) to erect or construct; to edify or encourage; to increase, enlarge

Gen 6:14 . . . **B**a large boat from cypress
 1 Kgs 6:14 . . . Solomon finished **b-ing** the
 Neh 4:17 . . . who were **b-ing** the wall.
 Ps 127:1 . . . Unless the LORD **b-s** a house,
 Prov 14:1 . . . A wise woman **b-s** her home,
 Prov 16:12 . . . his rule is **b-t** on justice.
 Hagg 1:9 . . . **b-ing** your own fine houses.
 Matt 7:24 . . . who **b-s** a house on solid rock
 Matt 16:18 . . . rock I will **b** my church,
 Rom 14:19 . . . try to **b** each other up.
 1 Cor 3:10 . . . Now others are **b-ing** on it.
 1 Cor 3:12 . . . Anyone who **b-s** on that
 2 Cor 10:8 . . . But our authority **b-s** you up;
 Eph 2:20 . . . **b-t** on the foundation of the
 Eph 4:12 . . . work and **b** up the church,
 Col 2:7 . . . let your lives be **b-t** on him.
 1 Thes 5:11 . . . and **b** each other up, just as
 Heb 3:3 . . . as a person who **b-s** a house
 1 Pet 2:5 . . . God is **b-ing** into his spiritual
 Jude 1:20 . . . friends, must **b** each other up

BUILDER, BUILDERS (n) one who builds
 Ps 118:22 . . . The stone that the **b-s**
 rejected

Mark 12:10 . . . stone that the **b-s** rejected
 Acts 4:11 . . . The stone that you **b-s**
 rejected
 1 Cor 3:10 . . . foundation like an expert **b**.
 1 Cor 3:14 . . . that **b** will receive a reward.
 Heb 3:4 . . . For every house has a **b**,
 1 Pet 2:7 . . . The stone that the **b-s**
 rejected

BURDEN, BURDENS (n) a (usually) heavy load to be borne—physically, emotionally, or spiritually

Ps 38:4 . . . a **b** too heavy to bear.
 Matt 11:28 . . . weary and carry heavy **b-s**,
 Matt 11:30 . . . the **b** I give you is light.
 Acts 15:28 . . . to lay no greater **b** on you
 2 Cor 11:9 . . . a financial **b** to anyone.

2 Cor 11:28 . . . the daily **b** of my concern
 2 Cor 12:14 . . . I will not be a **b** to you.
 Gal 6:2 . . . Share each other's **b-s**,
 1 Thes 2:9 . . . so that we would not be a **b**
 2 Thes 3:8 . . . so we would not be a **b**

BURDENED (v) to load; to oppress
 Isa 43:23 . . . I have not **b** and wearied you
 Isa 43:24 . . . Instead, you have **b** me
 2 Tim 3:6 . . . are **b** with the guilt of sin

BURN, BURNED, BURNING (v) to consume by fire; to be emotionally excited or agitated; to produce or undergo discomfort or pain
 see also BURNING

Exod 27:20 . . . keep the lamps **b-ing**
 Lev 6:9 . . . must be kept **b-ing** all night.
 Deut 7:5 . . . Asherah poles and **b** their idols.
 Ps 79:5 . . . will your jealousy **b** like fire?
 Isa 30:27 . . . far away, **b-ing** with anger,
 Jer 23:29 . . . Does not my word **b** like fire?
 Luke 24:32 . . . "Didn't our hearts **b** within us
 Rom 1:27 . . . **b-ed** with lust for each other.
 1 Cor 7:9 . . . to marry than to **b** with lust.

BURNING (adj) being on fire
 see also BURN

Prov 25:22 . . . heap **b** coals of shame
 Rom 12:20 . . . heap **b** coals of shame
 Rev 19:20 . . . fiery lake of **b** sulfur.

BURY, BURIED (v) to deposit in the earth or in a tomb; figurative of denying oneself and submitting to Christ

Deut 34:6 . . . The LORD **b-ied** him
 Ruth 1:17 . . . and there I will be **b-ied**.
 Mark 6:29 . . . get his body and **b-ied** it in
 Luke 9:60 . . . dead **b** their own dead!
 Luke 23:30 . . . plead with the hills, 'B us.'
 Rom 6:4 . . . and were **b-ied** with Christ
 1 Cor 15:4 . . . **b-ied**, and he was raised
 Col 2:12 . . . For you were **b-ied** with Christ

BUSH (n) a low, densely branched shrub
 Exod 3:2 . . . fire from the middle of a **b**.
 Mark 12:26 . . . story of the burning **b**?
 Luke 20:37 . . . wrote about the burning **b**.
 Acts 7:35 . . . him in the burning **b**,

C

CAESAR (n) a title applied to several emperors of the Roman Empire
 Matt 22:21 . . . to **C** what belongs to **C**,

CALF (n) the young of a domestic cow
 Exod 32:4 . . . it into the shape of a **c**.
 Luke 15:23 . . . kill the **c** we have been
 Acts 7:41 . . . made an idol shaped like a **c**,

CALL, CALLED, CALLING, CALLS (v) to make a request or demand; to designate or name
 see also CHOSE, CHOSEN

Gen 2:23 . . . She will be **c-ed** 'woman,'
 1 Kgs 18:24 . . . **c** on the name of your god,
 2 Kgs 5:11 . . . leprosy and **c** on the name
 2 Chr 7:14 . . . who are **c-ed** by my name
 Ps 147:4 . . . stars and **c-s** them all by name.
 Isa 40:26 . . . **c-ing** each by its name.
 Isa 45:3 . . . the one who **c-s** you by name.
 Isa 56:7 . . . Temple will be **c-ed** a house of
 Hos 11:1 . . . I **c-ed** my son out of Egypt.
 Joel 2:32 . . . everyone who **c-s** on the name
 Matt 2:15 . . . I **c-ed** my Son out of Egypt.
 Matt 9:13 . . . I have come to **c** not those

Matt 22:14 . . . many are **c-ed**, but few are
 Matt 22:43 . . . **c** the Messiah 'my Lord'?
 Mark 2:17 . . . I have come to **c** not those
 Mark 10:49 . . . Come on, he's **c-ing** you!
 Luke 1:32 . . . **c-ed** the Son of the Most High.

Luke 23:15 . . . this man has done **c-s**
 Acts 2:21 . . . everyone who **c-s** on the name
 Acts 2:39 . . . have been **c-ed** by the Lord
 Acts 9:14 . . . arrest everyone who **c-s** upon

Acts 22:16 . . . sins washed away by **c-ing** on
 Rom 1:6 . . . **c-ed** to belong to Jesus
 Rom 8:28 . . . **c-ed** according to his purpose

Rom 10:12 . . . to all who **c** on him.
 Rom 10:13 . . . Everyone who **c-s** on the
 Rom 11:29 . . . **c** can never be withdrawn.

1 Cor 1:2 . . . who have been **c-ed** by God
 1 Cor 1:2 . . . **c** on the name of our Lord
 1 Cor 1:24 . . . **c-ed** by God to salvation,
 1 Cor 7:17 . . . when God first **c-ed** you.

Gal 1:6 . . . so soon from God, who **c-ed**
 Gal 5:13 . . . been **c-ed** to live in freedom,
 Eph 1:18 . . . to those he **c-ed**—his holy
 Col 3:15 . . . you are **c-ed** to live in peace.

1 Thes 2:12 . . . **c-ed** you to share in his
 1 Thes 4:7 . . . God has **c-ed** us to live holy
 1 Thes 5:24 . . . he who **c-s** you is faithful.
 2 Tim 2:22 . . . those who **c** on the Lord
 Heb 9:15 . . . all who are **c-ed** can receive
 1 Pet 2:9 . . . he **c-ed** you out of the darkness

1 Pet 3:9 . . . what God has **c-ed** you to do,
 1 Pet 5:10 . . . God **c-ed** you to share in his
 2 Pet 1:10 . . . are among those God has **c-ed**

CALVARY (KJV)

Luke 23:33 . . . place called *The Skull*,

CAMEL (n) either of two large ruminant mammals used as draft and saddle animals in desert regions especially of Africa and Asia

Matt 19:24 . . . easier for a **c** to go through
 Matt 23:24 . . . but you swallow a **c**!

CANDLE (n) a usually molded or dipped mass of wax or tallow containing a wick that may be burned

Isa 42:3 . . . or put out a flickering **c**.
 Matt 12:20 . . . or put out a flickering **c**.

CANDLESTICK(S) (KJV)

Exod 25:31 . . . Make a *lampstand* of pure,
 Dan 5:5 . . . palace, near the *lampstand*.
 Matt 5:15 . . . a lamp is placed on a *stand*
 Heb 9:2 . . . a *lampstand*, a table, and
 Rev 1:12 . . . I saw seven gold *lampstands*

CAPSTONE, HEADSTONE (KJV)

Ps 118:22 . . . become the *cornerstone*
 Zech 4:7 . . . the *final stone* of the Temple
 Matt 21:42 . . . now become the *cornerstone*.
 Luke 20:17 . . . now become the *cornerstone*.

CAPTIVE (adj) (people) taken and held against their will

Prov 5:22 . . . is held **c** by his own sins;
 Acts 8:23 . . . and are held **c** by sin.
 2 Tim 2:26 . . . they have been held **c**

CAPTIVES (n) prisoners

Ps 68:18 . . . you led a crowd of **c**.
 Isa 60:11 . . . led as **c** in a victory
 Isa 61:1 . . . that **c** will be released
 Luke 4:18 . . . that **c** will be released,

CARE, CARED, CARES, CARING (v) to feel interest or concern; to attend to or provide for the needs, operation, or treatment of
Deut 1:31 . . . LORD your God **c-d** for you
Ps 8:4 . . . human beings that you should **c**
Ps 37:17 . . . LORD takes **c** of the godly.
Ps 65:9 . . . take **c** of the earth and
Ps 116:15 . . . **c-s** deeply when his loved
Ps 138:6 . . . is great, he **c-s** for the humble,
Prov 12:10 . . . godly **c** for their animals,
Prov 27:23 . . . into **c-ing** for your herds,
Isa 53:8 . . . **c-d** that he died without
Jer 23:2 . . . Instead of **c-ing** for my flock
Matt 6:30 . . . if God **c-s** so wonderfully for
Matt 25:36 . . . sick, and you **c-d** for me.
Luke 10:34 . . . an inn, where he took **c** of
John 10:13 . . . really **c** about the sheep.
John 12:25 . . . who **c** nothing for their life
John 21:16 . . . Then take **c** of my sheep,
Eph 5:29 . . . just as Christ **c-s** for the church.

Phil 2:21 . . . others **c** only for themselves
1 Thes 2:7 . . . **c-ing** for her own children.
1 Tim 5:14 . . . take **c** of their own homes.
1 Tim 5:16 . . . she must take **c** of them and
Heb 2:6 . . . that you should **c** for him?
1 Pet 5:2 . . . **C** for the flock that God
1 Pet 5:7 . . . and cares to God, for he **c-s**

CAREFUL (adj) marked by wary caution; meticulous

Exod 34:12 . . . **c** never to make a treaty
Lev 18:4 . . . and be **c** to obey my decrees,
Lev 22:2 . . . be very **c** with the sacred gifts
Lev 26:3 . . . are **c** to obey my commands,
Deut 4:9 . . . But watch out! Be **c** never to
Deut 6:3 . . . and be **c** to obey.
Deut 8:1 . . . Be **c** to obey all the commands

Deut 12:1 . . . **c** to obey when you live in
Deut 12:28 . . . Be **c** to obey all my
Josh 1:7 . . . and very courageous. Be **c**
Josh 23:11 . . . be very **c** to love the LORD
2 Kgs 21:8 . . . Israelites will be **c** to obey
1 Cor 8:9 . . . be **c** so that your freedom
1 Cor 10:12 . . . strong, be **c** not to fall.
Eph 5:15 . . . So be **c** how you live.

CARNAL(LY) (KJV)

Rom 7:14 . . . *all too human*, a slave to sin
Rom 8:6 . . . letting your *sinful nature* control

1 Cor 3:3 . . . still *controlled by your sinful nature*
2 Cor 10:4 . . . not *worldly* weapons

CARPENTER (n) a worker who builds or repairs wooden structures or their structural parts
Matt 13:55 . . . He's just the **c's** son,
Mark 6:3 . . . He's just a **c**, the son of Mary

CARRY, CARRIED, CARRIES (v) to transport or convey; to sustain the weight of; to bring to a successful end

Exod 19:4 . . . how I **c-ied** you on eagles'
Lev 16:22 . . . will **c** all the people's sins
Deut 32:11 . . . to take them up and **c-ied**
Ps 68:19 . . . For each day he **c-ies** us in his
Ps 103:20 . . . ones who **c** out his plans,
Isa 40:11 . . . **c** the lambs in his arms,
Isa 53:4 . . . it was our weaknesses he **c-ied**;

Isa 63:9 . . . He lifted them up and **c-ied**
Luke 14:27 . . . do not **c** your own cross
Col 4:17 . . . Be sure to **c** out the ministry
1 Pet 2:24 . . . He personally **c-ied** our sins
2 Pet 3:17 . . . not be **c-ied** away by the errors

CATTLE (n) bovine animals on a farm or ranch
Ps 50:10 . . . I own the **c** on a thousand

CELEBRATE, CELEBRATED, CELEBRATING (v) to perform (a sacrament or ceremony) publicly and with appropriate rites; to observe a notable occasion with festivities
Exod 10:9 . . . together in **c-ing** a festival
Exod 12:47 . . . Israel must **c** this Passover
Exod 13:5 . . . You must **c** this event in this
Exod 23:14 . . . **c** three festivals in my
Exod 34:18 . . . **c** the Festival of Unleavened
Exod 34:22 . . . **c** the Festival of the Final
Num 9:2 . . . **c** the Passover at the
Deut 16:1 . . . your God, **c** the Passover
2 Sam 6:21 . . . so I **c** before the LORD.
2 Kgs 23:21 . . . **c** the Passover to the LORD
2 Chr 30:1 . . . Jerusalem to **c** the Passover.
2 Chr 30:13 . . . **c** the Festival of Unleavened
2 Chr 30:23 . . . **c-d** joyfully for another
Neh 8:12 . . . to **c** with great joy
Esth 8:15 . . . people of Susa **c-d** the new
Esth 9:19 . . . villages **c** an annual festival
Esth 9:21 . . . to **c** an annual festival
Matt 25:21 . . . Let's **c** together!
Luke 15:23 . . . We must **c** with a feast,
Luke 15:32 . . . We had to **c** this happy day.
John 18:28 . . . to **c** the Passover.
Col 2:16 . . . for not **c-ing** certain holy days
Rev 11:10 . . . to **c** the death of the two prophets

CELEBRATION, CELEBRATIONS (n) a party or festival in honor of a religious ceremony or holiday; the observation of a notable occasion with festivities
Num 9:3 . . . regulations concerning this **c**.
2 Sam 6:12 . . . City of David with a great **c**.
Esth 8:17 . . . had a great **c** and declared
Jer 31:13 . . . young—will join in the **c**.
Joel 1:16 . . . No joyful **c-s** are held in the
Zech 8:19 . . . **c** for the people of Judah.
John 11:55 . . . for the Jewish Passover **c**,

CENTURION (KJV)

Matt 8:5 . . . *Roman officer* came and
Luke 7:2 . . . slave of a *Roman officer* was sick
Acts 10:1 . . . *Roman army officer* named Cornelius

CHAFF (n) the seed coverings and other debris separated from the seed in threshing grain; something comparatively worthless

Ps 1:4 . . . **c**, scattered by the wind.
Ps 35:5 . . . Blow them away like **c** in the
Dan 2:35 . . . like **c** on a threshing floor.
Matt 3:12 . . . separate the **c** from the

CHANGE, CHANGED, CHANGES (v) to make different or transform; to shift, exchange, or transfer

Exod 32:14 . . . the LORD **c-d** his mind about
1 Sam 10:6 . . . be **c-d** into a different person.
1 Sam 15:29 . . . human that he should **c**
Ps 93:5 . . . Your royal laws cannot be **c-d**.
Isa 14:27 . . . who can **c** his plans?
Jer 33:25 . . . than I would **c** my laws
Jon 3:9 . . . even yet God will **c** his mind
Mal 3:6 . . . I am the LORD, and I do not **c**.
2 Cor 3:18 . . . we are **c-d** into his glorious
Heb 6:17 . . . he would never **c** his mind.
Jas 1:17 . . . never **c-s** or casts a shifting

CHARACTER (n) moral excellence and firmness; main or essential nature
Rom 5:4 . . . develops strength of **c**,

1 Cor 15:33 . . . corrupts good **c**.
Heb 1:3 . . . expresses the very **c** of God,

CHARITY (KJV)

1 Cor 8:1 . . . *love* that strengthens the church
1 Cor 13:1 . . . but didn't *love* others, I would
Col 3:14 . . . clothe yourselves with *love*,
1 Tim 4:12 . . . in your *love*, your faith, and
2 Pet 1:7 . . . with *love* for everyone

CHASTE (KJV)

2 Cor 11:2 . . . a *pure* bride to one husband—
Titus 2:5 . . . to live wisely and be *pure*
1 Pet 3:2 . . . *pure* and reverent lives

CHASTEN(ED) (KJV)

Ps 6:1 . . . or *discipline* me in your rage
Prov 19:18 . . . *Discipline* your children
1 Cor 11:32 . . . *being disciplined* so that we
Heb 12:11 . . . No *discipline* is enjoyable
Rev 3:19 . . . I correct and *discipline*

CHEAT, CHEATED, CHEATING, CHEATS (v) to deprive of something valuable by deceit or fraud; to practice fraud or trickery

Gen 31:7 . . . he has **c-ed** me, changing my
1 Sam 12:3 . . . Have I ever **c-ed** any of you?
1 Sam 12:4 . . . have never **c-ed** or oppressed

Amos 8:5 . . . get back to **c-ing** the helpless.
Mal 3:8 . . . You have **c-ed** me of the tithes
Mark 10:19 . . . You must not **c** anyone.
Mark 12:40 . . . they shamelessly **c** widows
1 Cor 5:10 . . . are greedy, or **c** people,
1 Cor 5:11 . . . is a drunkard, or **c-s** people.
1 Cor 6:7 . . . not let yourselves be **c-ed**?
1 Cor 6:8 . . . who do wrong and **c** even
1 Cor 6:10 . . . abusive, or **c** people—

CHEEK (n) the fleshy side of the face below the eye and above and to the side of the mouth

Matt 5:39 . . . slaps you on the right **c**,
Luke 6:29 . . . offer the other **c** also.

CHEERFUL (adj) full of good spirits; merry, ungrudging

Prov 15:30 . . . A **c** look brings joy
Prov 17:22 . . . A **c** heart is good medicine,

CHEERFULLY (adv) marked by or suggestive of lighthearted ease of mind and spirit; cheerily, gladly

2 Cor 9:7 . . . loves a person who gives **c**.
1 Pet 4:9 . . . **C** share your home with those

CHERUBIM (n) winged angelic beings, often associated with worship and praise of God

Gen 3:24 . . . God stationed mighty **c** to the
Exod 25:19 . . . Mold the **c** on each end
1 Sam 4:4 . . . enthroned between the **c**.
1 Kgs 6:23 . . . He made two **c** of wild olive
Isa 37:16 . . . between the mighty **c**!
Ezek 10:1 . . . over the heads of the **c**.

CHILD, CHILDREN (n) an unborn or recently born person; a young person between infancy and youth, not yet of age; offspring or descendants
see also SON(S)

Exod 20:5 . . . family is affected—even **c-ren**
Deut 24:16 . . . sins of their **c-ren**, nor **c-ren**
Deut 32:43 . . . avenge the blood of his **c-ren**;
Deut 32:46 . . . as a command to your **c-ren**

1 Kgs 3:26 . . . Give her the **c**—please do
 Job 1:5 . . . Perhaps my **c-ren** have sinned
 Ps 8:2 . . . have taught **c-ren** and infants
 Prov 20:7 . . . blessed are their **c-ren** who
 Prov 23:13 . . . discipline your **c-ren**.
 Prov 29:15 . . . To discipline a **c** produces
 Prov 31:28 . . . Her **c-ren** stand and bless
 Isa 7:14 . . . The virgin will conceive a **c**!
 Isa 9:6 . . . For a **c** is born to us,
 Isa 54:13 . . . I will teach all your **c-ren**,
 Mal 4:6 . . . hearts of **c-ren** to their fathers.
 Matt 1:23 . . . The virgin will conceive a **c**!
 Matt 5:9 . . . will be called the **c-ren** of God.
 Matt 18:3 . . . and become like little **c-ren**,
 Mark 9:37 . . . welcomes a little **c** like this
 Mark 10:14 . . . Let the **c-ren** come to me.
 Mark 10:16 . . . took the **c-ren** in his arms
 Luke 1:42 . . . and your **c** is blessed.
 Luke 6:35 . . . as **c-ren** of the Most High,
 Luke 18:15 . . . their little **c-ren** to Jesus
 John 1:12 . . . to become **c-ren** of God.
 John 12:36 . . . become **c-ren** of the light.
 Acts 2:39 . . . to your **c-ren**, and to those far
 Rom 9:26 . . . called 'c-ren of the living
 God.'
 1 Cor 13:11 . . . and reasoned as a **c**.
 Gal 3:26 . . . you are all **c-ren** of God
 Eph 3:6 . . . riches inherited by God's **c-ren**.
 Eph 6:1 . . . **C-ren**, obey your parents
 Eph 6:4 . . . not provoke your **c-ren** to
 anger
 Col 3:21 . . . do not aggravate your **c-ren**,
 1 Tim 3:4 . . . having **c-ren** who respect and
 1 Tim 3:12 . . . manage his **c-ren** and
 1 Tim 5:10 . . . brought up her **c-ren** well?
 Heb 12:7 . . . treating you as his own **c-ren**.
 1 Jn 4:7 . . . who loves is a **c** of God
 1 Jn 5:4 . . . every **c** of God defeats this evil
 1 Jn 5:18 . . . God's **c-ren** do not make a

CHILDLESS (adj) a person characterized by
 lack of children; barren

Ps 113:9 . . . He gives the **c** woman a
 family,
 Isa 54:1 . . . Sing, O **c** woman, you who
 Gal 4:27 . . . Rejoice, O **c** woman, you who

CHILDLIKE (adj) resembling, suggesting,
 or appropriate to a child; marked by inno-
 cence, trust, and ingenuousness
 Ps 116:6 . . . protects those of **c** faith;
 Matt 11:25 . . . revealing them to the **c**.

CHOOSE, CHOOSES (v) to decide; to have a
 preference for; to select freely and after
 consideration

see also CALL, CHOSE
 Deut 30:19 . . . Oh, that you would **c** life, so
 Josh 24:15 . . . **c** today whom you will
 serve.
 Eccl 10:2 . . . A wise person **c-s** the right
 road;
 Jer 27:5 . . . things of mine to anyone I **c**.
 Dan 4:25 . . . gives them to anyone he **c-s**.
 John 15:16 . . . You didn't **c** me. I chose
 you.
 Rom 9:11 . . . God **c-s** people according to
 Rom 9:18 . . . he **c-s** to harden the hearts of

CHOSE, CHOSEN (v) to decide; to have a
 preference for

see also CALL, CHOOSE, CHOSEN
 Matt 22:14 . . . called, but few are **c-n**.
 John 15:16 . . . You didn't choose me. I **c**
 you.
 Rom 1:1 . . . **c-n** by God to be an apostle
 Rom 8:29 . . . **c** them to become like his
 1 Cor 1:1 . . . Paul, **c-n** by the will of God
 1 Cor 1:27 . . . **c** things that are powerless
 Eph 1:4 . . . loved us and **c** us in Christ

Eph 1:11 . . . God, for he **c** us in advance,
 2 Thes 2:13 . . . thankful that God **c** you
 1 Pet 1:15 . . . as God who **c** you is holy.
 2 Pet 1:10 . . . God has called and **c-n**.

CHOSEN (adj) selected or marked for
 special favor or privilege

see also CALLED
 1 Chr 16:22 . . . Do not touch my **c** people,
 Isa 41:8 . . . my **c** one, descended from
 Abraham
 Mark 13:20 . . . for the sake of his **c** ones
 Luke 23:35 . . . God's Messiah, the **C** One.
 John 1:34 . . . that he is the **C** One of God.
 1 Pet 1:1 . . . writing to God's **c** people
 1 Pet 2:9 . . . for you are a **c** people.

CHRIST (n) Son of God, Messiah, Anointed
 One

see also JESUS, MESSIAH
 John 1:17 . . . faithfulness came through
 Jesus **C**.
 Rom 1:4 . . . He is Jesus **C** our Lord.
 Rom 3:22 . . . by placing our faith in Jesus **C**.
 Rom 5:1 . . . Jesus **C** our Lord has done
 Rom 5:6 . . . **C** came at just the right time
 Rom 5:11 . . . **C** has made us friends of
 God.
 Rom 6:4 . . . as **C** was raised from the dead
 Rom 6:23 . . . eternal life through **C** Jesus
 Rom 7:4 . . . when you died with **C**.
 Rom 8:1 . . . who belong to **C** Jesus.
 Rom 8:34 . . . **C** Jesus died for us and
 Rom 8:35 . . . separate us from **C**'s love?
 Rom 14:9 . . . **C** died and rose again for this
 Rom 15:5 . . . fitting for followers of **C** Jesus.
 Rom 15:20 . . . where the name of **C** has
 never
 1 Cor 1:2 . . . the name of our Lord Jesus **C**,
 1 Cor 1:13 . . . Has **C** been divided into
 1 Cor 1:17 . . . cross of **C** would lose its
 power.
 1 Cor 1:23 . . . preach that **C** was crucified,
 1 Cor 1:30 . . . God has united you with **C**
 1 Cor 5:7 . . . **C**, our Passover Lamb,
 1 Cor 6:15 . . . his body, which is part of **C**,
 1 Cor 8:12 . . . you are sinning against **C**.
 1 Cor 9:19 . . . to bring many to **C**.
 1 Cor 10:4 . . . that rock was **C**.
 1 Cor 10:9 . . . Nor should we put **C** to the
 test,
 1 Cor 11:3 . . . and the head of **C** is God.
 1 Cor 12:27 . . . you together are **C**'s body,
 1 Cor 15:3 . . . **C** died for our sins,
 2 Cor 1:5 . . . the more we suffer for **C**, the
 2 Cor 3:3 . . . you are a letter from **C**
 2 Cor 3:14 . . . removed only by believing
 in **C**.
 2 Cor 5:10 . . . stand before **C** to be judged.
 2 Cor 5:14 . . . **C**'s love controls us.
 2 Cor 5:20 . . . we are **C**'s ambassadors;
 Gal 1:7 . . . twist the truth concerning **C**.
 Gal 2:4 . . . the freedom we have in **C** Jesus.
 Gal 2:21 . . . need for **C** to die.
 Gal 3:13 . . . But **C** has rescued us
 Gal 4:19 . . . continue until **C** is fully
 developed
 Gal 5:4 . . . you have been cut off from **C**!
 Gal 5:24 . . . Those who belong to **C** Jesus
 Eph 1:3 . . . because we are united with **C**.
 Eph 1:10 . . . under the authority of **C**—
 Eph 1:20 . . . that raised **C** from the dead
 Eph 2:10 . . . created us anew in **C** Jesus,
 Eph 2:20 . . . the cornerstone is **C** Jesus
 Eph 4:7 . . . through the generosity of **C**.
 Eph 4:32 . . . God through **C** has forgiven
 you.
 Eph 5:21 . . . out of reverence for **C**.
 Eph 5:23 . . . head of his wife as **C** is

Eph 5:25 . . . wives, just as **C** loved the
 Phil 1:21 . . . living means living for **C**,
 Phil 1:23 . . . with **C**, which would be far
 better

Phil 1:29 . . . the privilege of trusting in **C**
 Phil 2:5 . . . same attitude that **C** Jesus had.
 Phil 3:18 . . . enemies of the cross of **C**.
 Col 1:22 . . . through the death of **C**
 Col 2:2 . . . mysterious plan, which is **C**
 Col 2:6 . . . accepted **C** Jesus as your Lord,
 Col 2:13 . . . God made you alive with **C**,
 Col 3:1 . . . raised to new life with **C**,
 Col 3:3 . . . life is hidden with **C** in God.
 Col 3:15 . . . peace that comes from **C**
 1 Thes 5:9 . . . through our Lord Jesus **C**,
 1 Tim 1:15 . . . **C** Jesus came into the world
 1 Tim 2:5 . . . humanity—the man **C** Jesus.
 2 Tim 1:10 . . . by the appearing of **C** Jesus,
 2 Tim 2:3 . . . as a good soldier of **C** Jesus.
 2 Tim 2:10 . . . eternal glory in **C** Jesus
 2 Tim 3:12 . . . a godly life in **C** Jesus will
 2 Tim 3:15 . . . by trusting in **C** Jesus.
 2 Tim 4:1 . . . of God and **C** Jesus, who will
 Titus 2:13 . . . and Savior, Jesus **C**, will be
 Heb 3:14 . . . share in all that belongs to **C**.
 Heb 6:1 . . . teachings about **C** again and
 Heb 9:14 . . . the blood of **C** will purify
 Heb 9:28 . . . **C** was offered once for all
 Heb 10:10 . . . body of Jesus **C**, once for all
 Heb 13:8 . . . Jesus **C** is the same yesterday,
 1 Pet 1:11 . . . the Spirit of **C** within them
 1 Pet 1:19 . . . blood of **C**, the sinless,
 1 Pet 2:21 . . . just as **C** suffered for you.
 1 Pet 3:15 . . . you must worship **C** as Lord
 1 Pet 4:13 . . . partners with **C** in his
 suffering,
 2 Pet 1:16 . . . coming of our Lord Jesus **C**.
 1 Jn 2:1 . . . He is Jesus **C**, the one who is
 1 Jn 2:22 . . . says that Jesus is not the **C**.
 1 Jn 4:2 . . . that Jesus **C** came in a real
 1 Jn 5:1 . . . Jesus is the **C** has become
 1 Jn 5:20 . . . fellowship with his Son, Jesus
C.

Rev 1:1 . . . from Jesus **C**, which God gave
 Rev 1:5 . . . his throne; and from Jesus **C**.
 Rev 20:4 . . . and they reigned with **C** for
 Rev 20:6 . . . God and of **C** and will reign

CHRISTIAN, CHRISTIANS (n) one who
 professes belief in and follows the teach-
 ings of Jesus Christ; believer
 Acts 11:26 . . . believers were first called **C-s**.
 Acts 26:28 . . . persuade me to become a **C**
 1 Pet 4:16 . . . to suffer for being a **C**.

CHURCH, CHURCHES (n) "assembly" or
 "called ones"; the body of believers gather-
 ed to worship Jesus (not the building in
 which they meet)
 Matt 16:18 . . . this rock I will build my **c**,
 Matt 18:17 . . . take your case to the **c**.
 Acts 16:5 . . . the **c-es** were strengthened
 Acts 20:28 . . . shepherd God's flock—his **c**,
 1 Cor 15:9 . . . way I persecuted God's **c**.
 Gal 1:13 . . . I violently persecuted God's **c**.
 Eph 5:23 . . . Christ is the head of the **c**.
 Col 1:18 . . . head of the **c**, which is his
 Col 1:24 . . . continue for his body, the **c**.
 2 Thes 1:4 . . . tell God's other **c-es** about
 your
 Rev 1:20 . . . angels of the seven **c-es**,

CIRCUMCISE, CIRCUMCISED, CIRCUMCISING
(v) to cut off the foreskin of a male child
 Gen 17:10 . . . among you must be **c-d**.
 Gen 17:12 . . . **c-d** on the eighth day after his
 Josh 5:3 . . . made flint knives and **c-d**
 John 7:23 . . . correct time for **c-ing** your son
 Acts 21:21 . . . not to **c** their children

Rom 4:11 . . . even before he was **c-d**.
1 Cor 7:19 . . . or not a man has been **c-d**.

CIRCUMCISION (n) the condition of being circumcised; the ceremony signifying Israel's covenant with God; act symbolic of cleansing
Rom 2:25 . . . **c** has value only if you obey
Rom 2:29 . . . true **c** is not merely
Gal 5:2 . . . If you are counting on **c** to make

CITIZEN, CITIZENS (n) a person owing allegiance to and deriving protection from a sovereign state
Acts 22:28 . . . But I am a **c** by birth!
Eph 2:19 . . . You are **c-s** along with
Phil 3:20 . . . But we are **c-s** of heaven,

CLAY (n) an earthy material that is pliable when moist but hard when fired and is used for brick, tile, and pottery
Isa 45:9 . . . Does the **c** dispute with the one
Isa 64:8 . . . **c**, and you are the potter.
Lam 4:2 . . . are now treated like pots of **c**
Dan 2:33 . . . of iron and baked **c**.
Rom 9:21 . . . to use the same lump of **c**
2 Cor 4:7 . . . **c** jars containing this great
2 Tim 2:20 . . . are made of wood and **c**.

CLEAN (adj) unadulterated, pure; without guilt or moral corruption; without ceremonial defilement
see also PURE

Lev 10:10 . . . unclean and what is **c**.
Ps 51:2 . . . Wash me **c** from my guilt.
Ps 51:7 . . . and I will be **c**; wash me,
Ps 51:10 . . . Create in me a **c** heart, O God.
John 13:10 . . . you disciples are **c**, but not all
Acts 10:15 . . . if God has made it **c**.
2 Tim 2:21 . . . Your life will be **c**,

CLEANSE, CLEANSED, CLEANSSES (v)
to make clean, pure, holy
see also PURIFY, WASH
Ps 19:12 . . . **C** me from these hidden
Prov 20:9 . . . Who can say, "I have **c-d** my
Jer 4:14 . . . O Jerusalem, **c** your heart
Acts 15:9 . . . he **c-d** their hearts through
1 Cor 6:11 . . . were **c-d**; you were made holy;
2 Cor 7:1 . . . let us **c** ourselves from
Titus 2:14 . . . **c** us, and to make us his
Heb 1:3 . . . he had **c-d** us from our sins,
Heb 9:13 . . . of a heifer could **c**
1 Pet 1:2 . . . and have been **c-d** by the blood
1 Pet 1:22 . . . You were **c-d** from your sins
2 Pet 1:9 . . . that they have been **c-d**
1 Jn 1:7 . . . blood of Jesus, his Son, **c-s** us
1 Jn 1:9 . . . to **c** us from all wickedness.

CLING (v) to adhere as if glued firmly; to hold or hold on tightly or tenaciously
Deut 10:20 . . . worship him and **c** to him.
Deut 13:4 . . . listen to his voice, and **c** to
Matt 10:39 . . . If you **c** to your life,
Luke 8:15 . . . who hear God's word, **c** to it,
John 20:17 . . . "Don't **c** to me," Jesus
Phil 2:6 . . . as something to **c** to.

CLOSE, CLOSED, CLOSES (v) to draw near; to contract, fold, swing, or slide so as to leave no opening
Gen 7:16 . . . Then the LORD **c-d** the door
Prov 28:27 . . . who **c** their eyes to poverty
Isa 22:22 . . . no one will be able to **c** them;
Acts 28:27 . . . and they have **c-d** their eyes—

Rev 3:7 . . . what he **c-s**, no one can open:
Rev 21:25 . . . Its gates will never be **c-d**

CLOUD, CLOUDS (n) a visible mass of particles of condensed vapor suspended in the atmosphere
1 Kgs 18:44 . . . I saw a little **c** about the
Ps 68:4 . . . praises to him who rides the **c-s**.
Ps 108:4 . . . faithfulness reaches to the **c-s**.
Isa 19:1 . . . Egypt, riding on a swift **c**.
Dan 7:13 . . . coming with the **c-s** of heaven.
Mark 13:26 . . . coming on the **c-s** with great
Luke 21:27 . . . Son of Man coming on a **c**
1 Thes 4:17 . . . up in the **c-s** to meet the Lord
Rev 1:7 . . . comes with the **c-s** of heaven.
Rev 14:14 . . . I saw a white **c**, and seated on

COALS (n) a piece of glowing carbon or charred wood; ember
Prov 25:22 . . . heap burning **c** of shame
Rom 12:20 . . . heap burning **c** of shame

COAT (n) an outer garment worn on the upper body
Matt 5:40 . . . give your **c**, too.
Luke 6:29 . . . your **c**, offer your shirt

COIN, COINS (n) a usually flat piece of metal issued by governmental authority as money
Mark 12:15 . . . Show me a Roman **c**,
Mark 12:42 . . . dropped in two small **c-s**.
Luke 12:6 . . . sparrows—two copper **c-s**?
Luke 15:8 . . . woman has ten silver **c-s**

COMFORT (n) consolation in time of trouble or worry; solace
Gen 24:67 . . . she was a special **c** to him
Job 10:20 . . . I may have a moment of **c**
Ps 94:19 . . . your **c** gave me renewed hope
Zech 10:2 . . . falsehoods that give no **c**.
2 Cor 1:5 . . . shower us with his **c**
2 Cor 1:7 . . . share in the **c** God gives us.
Col 4:11 . . . And what a **c** they have been!

COMFORT, COMFORTED, COMFORTS (v)
to give strength and hope to; to console
Gen 37:35 . . . he refused to be **c-ed**.
Ruth 2:13 . . . You have **c-ed** me by speaking
Job 2:11 . . . traveled from their homes to **c**
Job 42:11 . . . consoled him and **c-ed** him
Ps 69:20 . . . one would turn and **c** me.
Ps 86:17 . . . O LORD, help and **c** me.
Ps 119:50 . . . it **c-s** me in all my troubles.
Ps 119:52 . . . O LORD, they **c** me.
Isa 40:1 . . . **C**, **c** my people,
Isa 49:13 . . . the LORD has **c-ed** his people
Isa 51:3 . . . The LORD will **c** Israel again
Isa 51:12 . . . yes I, am the one who **c-s** you.
Isa 51:19 . . . Who is left to **c** you?
Isa 52:9 . . . the LORD has **c-ed** his people.
Isa 61:1 . . . to **c** the brokenhearted
Isa 66:13 . . . as a mother **c-s** her child.
Lam 1:2 . . . there is no one left to **c** her.
Lam 1:17 . . . but no one **c-s** her.
Zech 1:17 . . . the LORD will again **c** Zion
Matt 5:4 . . . mourn, for they will be **c-ed**.
1 Cor 14:3 . . . encourages them, and **c-s**
2 Cor 1:4 . . . He **c-s** us in all our troubles
2 Cor 1:4 . . . so that we can **c** others.
2 Cor 1:6 . . . when we ourselves are **c-ed**,
2 Cor 1:6 . . . we will certainly **c** you.
2 Cor 2:7 . . . forgive and **c** him.

COMFORTER (KJV)

John 14:16 . . . another *Advocate*, who will
John 14:26 . . . sends the *Advocate* as my

John 15:26 . . . the *Advocate*—the Spirit of
John 16:7 . . . if I don't, the *Advocate* won't

COMMAND, COMMANDS (n) an order given; religious instruction
see also COMMANDMENT
Exod 20:6 . . . who love me and obey my **c-s**.
Exod 24:12 . . . the instructions and **c-s**
Lev 22:31 . . . keep all my **c-s**
Num 15:39 . . . and obey all the **c-s**
Deut 4:2 . . . or subtract from these **c-s**
Deut 6:6 . . . wholeheartedly to these **c-s**
Deut 7:9 . . . who love him and obey his **c-s**.
Deut 8:1 . . . Be careful to obey all the **c-s**
Deut 11:1 . . . decrees, regulations, and **c-s**.
Deut 11:27 . . . if you obey the **c-s** of the
Deut 28:1 . . . keep all his **c-s** that I am giving
Deut 32:46 . . . as a **c** to your children
Josh 1:9 . . . my **c**—be strong and
1 Kgs 8:58 . . . obey all the **c-s**, decrees,
1 Kgs 8:61 . . . obey his decrees and **c-s**,
1 Chr 28:7 . . . if he continues to obey my **c-s**
Neh 1:5 . . . who love him and obey his **c-s**,
Job 36:10 . . . **c-s** that they turn from evil.
Ps 33:9 . . . It appeared at his **c**.
Ps 78:7 . . . and obeying his **c-s**.
Ps 103:20 . . . listening for each of his **c-s**.
Ps 112:1 . . . and delight in obeying his **c-s**.
Ps 119:32 . . . I will pursue your **c-s**,
Ps 119:47 . . . How I delight in your **c-s**!
Ps 119:73 . . . the sense to follow your **c-s**.
Ps 119:96 . . . your **c-s** have no limit.
Ps 119:127 . . . I love your **c-s** more than
Ps 119:143 . . . I find joy in your **c-s**.
Ps 119:172 . . . all your **c-s** are right.
Ps 119:176 . . . I have not forgotten your **c-s**.
Prov 3:1 . . . Store my **c-s** in your heart.
Prov 6:23 . . . For their **c** is a lamp
Eccl 12:13 . . . Fear God and obey his **c-s**,
Isa 48:18 . . . you had listened to my **c-s**!
Dan 9:4 . . . who love you and obey your **c-s**.
Matt 28:20 . . . disciples to obey all the **c-s**
John 15:17 . . . my **c**: Love each other.
Acts 17:30 . . . he **c-s** everyone everywhere to
Rom 7:8 . . . sin used this **c** to arouse
Rom 7:9 . . . I learned the **c** not to covet,
Rom 7:12 . . . law itself is holy, and its **c-s** are
1 Cor 14:37 . . . saying is a **c** from the Lord
Gal 5:14 . . . summed up in this one **c**:
2 Thes 3:6 . . . we give you this **c**
2 Pet 2:21 . . . reject the **c** they were given

COMMAND, COMMANDED, COMMANDING (v)
to issue a charge or directive
Gen 7:5 . . . everything as the LORD **c-ed**
Exod 7:6 . . . did just as the LORD had **c-ed**
Exod 19:7 . . . everything the LORD had **c-ed**
Deut 6:1 . . . your God **c-ed** me to teach
Deut 6:24 . . . our God **c-ed** us to obey
Deut 15:11 . . . why I am **c-ing** you to share
John 15:14 . . . my friends if you do what I **c**.
2 Tim 2:14 . . . **c** them in God's presence
2 Pet 3:2 . . . Savior **c-ed** through your
1 Jn 3:23 . . . just as he **c-ed** us.
2 Jn 1:4 . . . just as the Father **c-ed**.

COMMANDMENT, COMMANDMENTS (n)
a gracious provision of God's law or covenant, obeyed as an act of love and devotion
see also COMMAND
Exod 34:28 . . . Ten **C-s**—on the stone
Deut 4:13 . . . his covenant—the Ten **C-s**
Deut 10:4 . . . LORD wrote the Ten **C-s** on

Ps 103:18 . . . of those who obey his **c-s**!
 Ps 111:7 . . . all his **c-s** are trustworthy.
 Ps 111:10 . . . who obey his **c-s** will grow
 Ps 119:93 . . . I will never forget your **c-s**,
 Prov 19:16 . . . the **c-s** and keep your life;
 Matt 5:19 . . . if you ignore the least **c**
 Matt 19:17 . . . eternal life, keep the **c-s**.
 Matt 22:36 . . . the most important **c**
 Matt 22:38 . . . the first and greatest **c**.
 Mark 10:19 . . . you know the **c-s**:
 Mark 12:28 . . . **c-s**, which is the most
 Luke 18:20 . . . you know the **c-s**:
 John 13:34 . . . a new **c**: Love each other.
 John 14:15 . . . If you love me, obey
 my **c-s**.

Rom 13:9 . . . in this one **c**: "Love your
 1 Cor 7:19 . . . is to keep God's **c-s**.
 Eph 2:15 . . . law with its **c-s** and regulations.
 Eph 6:2 . . . the first **c** with a promise:
 Heb 9:19 . . . had read each of God's **c-s**
 1 Jn 2:3 . . . know him if we obey his **c-s**.
 1 Jn 3:24 . . . Those who obey God's **c-s**
 1 Jn 5:3 . . . God means keeping his **c-s**,
 Rev 12:17 . . . who keep God's **c-s** and

COMMIT, COMMITS, COMMITTED, COMMITTING (v) to carry into action deliberately, perpetrate; to obligate or pledge oneself
 Deut 30:20 . . . **c-ting** yourself firmly to him.
 2 Chr 16:9 . . . hearts are fully **c-ted** to him.
 2 Chr 17:6 . . . deeply **c-ted** to the ways
 Prov 6:32 . . . the man who **c-s** adultery
 Prov 29:22 . . . a hot-tempered person **c-s**
 Matt 5:28 . . . has already **c-ted** adultery
 Matt 5:32 . . . causes her to **c** adultery.
 Matt 19:9 . . . someone else **c-s** adultery—
 Mark 10:11 . . . someone else **c-s** adultery
 Mark 10:19 . . . You must not **c** adultery.
 Luke 16:18 . . . her husband **c-s** adultery.
 Rom 13:9 . . . You must not **c** adultery.
 Titus 2:14 . . . totally **c-ted** to doing good
 Jas 2:11 . . . You must not **c** adultery,
 Rev 18:3 . . . world have **c-ted** adultery
 with
 Rev 18:9 . . . the world who **c-ted** adultery

COMPANY (n) association with another, fellowship; companions, associates
 Prov 21:16 . . . end up in the **c** of the dead.
 Prov 24:1 . . . or desire their **c**.
 Rom 12:16 . . . to enjoy the **c** of ordinary
 1 Cor 15:33 . . . for "bad **c** corrupts good

COMPASSION (n) sympathy, usually granted because of unusual or distressing circumstances
 Exod 34:6 . . . The God of **c** and mercy!
 Ps 51:1 . . . Because of your great **c**,
 Ps 86:15 . . . a God of **c** and mercy, slow to
 Ps 145:9 . . . He showers **c** on all
 Isa 49:13 . . . and will have **c** on them
 Isa 63:15 . . . your mercy and **c** now?
 Lam 3:32 . . . brings grief, he also shows **c**
 Hos 2:19 . . . unfaithful love and **c**.
 Mic 7:19 . . . you will have **c** on us.
 Zech 10:6 . . . because of my **c**.
 Mark 1:41 . . . Moved with **c**, Jesus reached
 Mark 6:34 . . . and he had **c** on them
 Luke 15:20 . . . with love and **c**, he ran to
 Rom 9:15 . . . show **c** to anyone I choose.

COMPASSIONATE (adj) having or showing compassion; sympathetic
 Ps 103:13 . . . tender and **c** to those who
 Ps 112:4 . . . They are generous, **c**,
 Ps 145:8 . . . is merciful and **c**, slow to
 Joel 2:13 . . . he is merciful and **c**, slow to
 Luke 6:36 . . . You must be **c**, just as your
 Phil 2:1 . . . Are your hearts tender and **c**?

COMPLAINED, COMPLAINING (v) to express grief, pain, or discontent; to make a formal accusation or charge
 Exod 15:24 . . . the people **c** and turned
 Num 14:2 . . . in the wilderness!" they **c**.
 Num 14:29 . . . Because you **c** against me,
 John 6:43 . . . Jesus replied, "Stop **c-ing**
 Phil 2:14 . . . Do everything without **c-ing**

CONCEIT (n) excessive appreciation of one's own worth or virtue
 Ps 36:2 . . . In their blind **c**, they cannot

CONCEITED (adj) having or showing an excessively high opinion of oneself
 Gal 5:26 . . . us not become **c**, or provoke

CONDEMN, CONDEMNED, CONDEMNING, CONDEMN (v) to declare guilty; to sentence or doom
 Job 15:6 . . . Your own mouth **c-s** you,
 not I.

Job 40:8 . . . my justice and **c** me just to
 Ps 37:33 . . . or let the godly be **c-ed**
 Ps 102:20 . . . to release those **c-ed** to die.
 Prov 12:2 . . . **c-s** those who plan
 wickedness.

Prov 17:15 . . . guilty and **c-ing** the
 innocent—
 Isa 53:8 . . . Unjustly **c-ed**, he was led away.

Matt 12:7 . . . not have **c-ed** my innocent
 Matt 12:37 . . . acquit you or **c** you.
 Matt 12:41 . . . on judgment day and **c** it,
 Matt 27:3 . . . Jesus had been **c-ed** to die,
 Luke 11:31 . . . on judgment day and **c** it,
 John 8:10 . . . even one of them **c** you?
 Rom 2:1 . . . think you can **c** such people,
 Rom 2:1 . . . you are **c-ing** yourself,
 Rom 3:7 . . . how can God **c** me as a sinner
 Rom 3:8 . . . deserve to be **c-ed**.
 Rom 8:34 . . . Who then will **c** us? No one—
 Rom 14:3 . . . foods must not **c** those who
 Rom 14:13 . . . So let's stop **c-ing** each
 other.

1 Cor 4:9 . . . a victor's parade, **c-ed** to die.
 2 Cor 7:3 . . . saying this to **c** you.
 Col 2:16 . . . So don't let anyone **c** you
 Jas 5:6 . . . You have **c-ed** and killed
 Jas 5:12 . . . not sin and be **c-ed**.

CONDEMNATION (n) conviction of guilt; censure or blame
 Rom 5:9 . . . save us from God's **c**.
 Rom 5:18 . . . Adam's one sin brings **c**
 Rom 7:13 . . . bring about my **c** to death.
 Rom 8:1 . . . there is no **c** for those who
 2 Cor 3:9 . . . which brings **c**, was glorious,

CONFESS, CONFESSED, CONFESSES, CONFESSING (v) to admit or acknowledge (sin or faith)
 1 Sam 7:6 . . . **c-ed** that they had sinned
 Ezra 10:11 . . . So now **c** your sin to
 Ps 32:3 . . . I refused to **c** my sin,
 Ps 32:5 . . . Finally, I **c-ed** all my sins
 Ps 38:18 . . . But I **c** my sins;
 Ps 66:18 . . . If I had not **c-ed** the sin in my
 Dan 9:4 . . . to the LORD my God and **c-ed**:
 Dan 9:20 . . . praying and **c-ing** my sin
 Matt 18:15 . . . **c-es** it, you have won
 Mark 1:5 . . . And when they **c-ed** their sins,
 Jas 5:16 . . . **C** your sins to each other
 1 Jn 1:9 . . . But if we **c** our sins to him,

CONFIDENCE (n) faith or belief that one will act in a right, proper, or effective way; a feeling or consciousness of one's powers; a quality or state of being certain
 Ps 146:3 . . . Don't put your **c** in powerful
 Isa 30:15 . . . In quietness and **c** is your
 2 Cor 8:22 . . . of his great **c** in you.

Phil 1:14 . . . believers here have gained **c**
 Phil 2:24 . . . And I have **c** from the Lord
 Phil 3:4 . . . I could have **c** in my own
 Col 2:2 . . . want them to have complete **c**
 1 Thes 5:8 . . . as our helmet the **c** of our
 Titus 1:2 . . . This truth gives them **c**
 2 Pet 1:19 . . . we have even greater **c**
 1 Jn 4:17 . . . but we can face him with **c**

CONFIDENT (adj) full of conviction, certain; trustful
 Ps 27:13 . . . Yet I am **c** I will see the
 Ps 57:7 . . . My heart is **c** in you, O God;
 2 Cor 3:4 . . . We are **c** of all this
 Eph 1:18 . . . can understand the **c** hope
 Col 1:5 . . . **c** hope of what God has
 reserved

Col 4:12 . . . fully **c** that you are following
 2 Thes 3:4 . . . And we are **c** in the Lord
 Heb 3:6 . . . keep our courage and remain **c**

CONFIDENTLY (adv) acting with confidence
 Ps 112:7 . . . they **c** trust the LORD
 Rom 5:2 . . . we **c** and joyfully look forward
 Eph 3:12 . . . boldly and **c** into God's

CONFLICT (n) fight, battle, war
 Prov 13:10 . . . Pride leads to **c**;
 Prov 17:1 . . . filled with feasting—and **c**.
 Gal 3:21 . . . Is there a **c**, then, between

CONQUEROR (n) one who subdues, defeats, or vanquishes
 Mic 1:15 . . . I will bring a **c** to capture

CONSCIENCE, CONSCIENCES (n) one's moral sensitivity or scruples
 2 Sam 24:10 . . . census, David's **c** began to
 Acts 24:16 . . . maintain a clear **c** before
 God

Rom 14:2 . . . with a sensitive **c** will eat
 1 Cor 8:7 . . . their weak **c-s** are violated.
 1 Cor 8:10 . . . to violate their **c** by eating
 1 Cor 10:25 . . . raising questions of **c**.
 1 Tim 1:5 . . . a clear **c**, and genuine faith.
 1 Tim 1:19 . . . and keep your **c** clear.
 Titus 1:15 . . . minds and **c-s** are corrupted.
 Heb 9:9 . . . are not able to cleanse the **c-s**
 Heb 9:14 . . . will purify our **c-s** from sinful
 Heb 10:22 . . . guilty **c-s** have been sprinkled
 Heb 13:18 . . . for our **c** is clear
 1 Pet 3:16 . . . Keep your **c** clear.
 1 Pet 3:21 . . . to God from a clean **c**.

CONSECRATE, CONSECRATED (v) to devote irrevocably to God by a solemn ceremony; to make or declare sacred
see also DEDICATE, DEVOTE
 Exod 40:9 . . . all its furnishings to **c** them
 Lev 19:24 . . . the entire crop must be **c-d**
 2 Chr 29:31 . . . you have **c-d** yourselves

CONSIDERATE (adj) thoughtful of the rights and feelings of others
 Phil 4:5 . . . see that you are **c** in all you

CONSTANT (adj) marked by steadfast faithfulness; continually occurring or recurring
 Ps 119:98 . . . they are my **c** guide.
 Prov 27:15 . . . is as annoying as **c** dripping
 Luke 18:5 . . . with her **c** requests!

CONTAIN (v) to keep within limits; to restrain or control
 1 Kgs 8:27 . . . heavens cannot **c** you.
 John 21:25 . . . world could not **c** the books

CONTENT, CONTENTED (adj) feeling or showing satisfaction with one's possessions, status, or situation; pleased
 Josh 7:7 . . . If only we had been **c**

1 Kgs 4:20 . . . They were very **c-ed**,
 Prov 13:25 . . . godly eat to their hearts' **c**,
 Luke 3:14 . . . And be **c** with your pay.
 Phil 4:11 . . . I have learned how to be **c**
 1 Tim 6:8 . . . food and clothing, let us be **c**.

CONTENTMENT (n) the quality or state
 of being contented
 1 Tim 6:6 . . . godliness with **c** is

CONTROL, CONTROLS (v) to exercise
 restraining or directing influence over;
 to rule
 Job 37:15 . . . know how God **c-s** the storm
 Rom 6:12 . . . Do not let sin **c**
 Rom 8:6 . . . letting the Spirit **c** your mind
 Rom 8:8 . . . still under the **c** of
 1 Cor 7:9 . . . they can't **c** themselves,
 1 Cor 7:37 . . . and he can **c** his passion,
 2 Cor 5:14 . . . Christ's love **c-s** us.
 Jas 1:26 . . . but don't **c** your tongue,
 Jas 3:2 . . . could also **c** ourselves
 2 Pet 2:19 . . . a slave to whatever **c-s** you.

CONVICT, CONVICTED (v) to find or prove
 guilty of an offense
 Prov 24:25 . . . for those who **c** the guilty;
 John 7:51 . . . Is it legal to **c** a man
 John 16:8 . . . he will **c** the world of
 1 Cor 14:24 . . . they will be **c-ed** of sin
 Jude 1:15 . . . He will **c** every person

CONVINCE, CONVINCED, CONVINCING (v)
 to persuade to a belief, consent, or
 course of action
 Exod 4:31 . . . people of Israel were **c-d**
 Acts 18:4 . . . to **c** the Jews and Greeks
 Rom 2:19 . . . are **c-d** that you are a guide
 Rom 8:38 . . . I am **c-d** that nothing
 Rom 14:14 . . . I know and am **c-d**
 Rom 15:14 . . . I am fully **c-d**,
 Phil 1:25 . . . I am **c-d** that I will

CORNERSTONE (n) a stone forming a
 corner or angle in a wall; foundation
 Ps 118:22 . . . now become the **c**.
 Mark 12:10 . . . now become the **c**.
 Acts 4:11 . . . now become the **c**.
 Eph 2:20 . . . And the **c** is Christ
 1 Pet 2:7 . . . now become the **c**.

CORRECT, CORRECTED, CORRECTING, CORRECTS (v)
 to set right with remedies,
 revisions, or reforms
 Job 5:17 . . . joy of those **c-ed** by God!
 Ps 141:5 . . . If they **c** me,
 Prov 3:12 . . . For the LORD **c-s** those
 Prov 9:8 . . . don't bother **c-ing** mockers;
 Prov 19:25 . . . if you **c** the wise,
 Jer 5:3 . . . refused to be **c-ed**.
 Jer 10:24 . . . Do not **c** me in anger,
 2 Tim 3:16 . . . It **c-s** us when we
 2 Tim 4:2 . . . Patiently **c**, rebuke,
 Titus 2:15 . . . the authority to **c** them
 Heb 12:5 . . . give up when he **c-s** you.

CORRECTION (n) a rebuke or punishment;
 the action of making right
 Prov 10:17 . . . those who ignore **c**
 Prov 12:1 . . . it is stupid to hate **c**.
 Prov 15:5 . . . learns from **c** is wise.
 Prov 15:10 . . . whoever hates **c** will die.
 Prov 15:32 . . . if you listen to **c**,
 Zeph 3:2 . . . it refuses all **c**.

CORRUPT (adj) morally degenerate and
 perverted; depraved
 Gen 6:11 . . . the earth had become **c**
 Ps 14:1 . . . They are **c**,
 Ps 14:3 . . . all have become **c**.
 Prov 19:28 . . . A **c** witness
 Luke 9:41 . . . faithless and **c** people!

CORRUPT, CORRUPTED, CORRUPTS (v)
 to change from good to bad, physically
 or morally
 Eccl 7:7 . . . and bribes **c** the heart.
 1 Cor 15:33 . . . bad company **c-s** good
 Titus 1:15 . . . and consciences are **c-ed**.
 Jas 1:27 . . . let the world **c** you.

COST (n) loss or penalty incurred especially
 in gaining something; price
 Num 16:38 . . . sinned at the **c** of their lives,
 Luke 14:28 . . . calculating the **c**

COST (v) to require effort, suffering, or loss
 Prov 7:23 . . . it would **c** him his life.
 Rev 6:6 . . . barley will **c** a day's pay.

COUNSEL (n) advice; policy, plan, or action
 Ps 37:30 . . . godly offer good **c**;
 Ps 73:24 . . . guide me with your **c**,
 Ps 107:11 . . . scorning the **c** of the
 Prov 27:9 . . . The heartfelt **c** of a friend
 1 Cor 7:40 . . . I am giving you **c**

COUNSEL (v) to advise
 Col 3:16 . . . Teach and **c** each other

COUNSELOR (n) one who gives advice
 or wisdom
see also ADVOCATE, HOLY SPIRIT
 Isa 9:6 . . . Wonderful **C**, Mighty God,

COUNT, COUNTED, COUNTING, COUNTS (v)
 to number; to consider
 Gen 15:6 . . . and the LORD **c-ed** him as
 Ps 22:17 . . . I can **c** all my bones.
 Ps 130:5 . . . yes, I am **c-ing** on him.
 Ps 147:4 . . . He **c-s** the stars
 Prov 20:25 . . . and only later **c-ing** the
 cost.

Acts 5:41 . . . **c-ed** them worthy to suffer
 Rom 4:9 . . . Abraham was **c-ed** as
 righteous
 Rom 4:24 . . . that God will also **c** us
 Rom 5:13 . . . it was not **c-ed** as sin
 2 Cor 5:19 . . . no longer **c-ing** people's sins
 Gal 3:6 . . . and God **c-ed** him as righteous
 Jas 2:23 . . . and God **c-ed** him as righteous

COUNTENANCE (KJV)
 Gen 4:6 . . . Why do you *look* so dejected
 Num 6:26 . . . LORD *show you his favor*
 1 Sam 16:7 . . . Don't judge by his
appearance
 Prov 15:13 . . . glad heart makes a happy
face
 Luke 9:29 . . . *appearance of his face* was
 transformed

COURAGE (n) mental or moral strength
 Judg 5:21 . . . March on with **c**, my soul!
 2 Chr 15:8 . . . he took **c** and removed
 Dan 11:25 . . . stir up his **c** and raise a
 Mark 6:50 . . . Take **c!** I am here!
 Acts 27:22 . . . But take **c!**
 Heb 3:6 . . . if we keep our **c**
 Jas 5:8 . . . Take **c**, for the coming
 1 Jn 2:28 . . . be full of **c** and not shrink

COURAGEOUS (adj) having or character-
 ized by courage; brave
 Deut 31:6 . . . So be strong and **c!**
 Josh 1:6 . . . Be strong and **c**,
 2 Sam 10:12 . . . Be **c!** Let us fight
 2 Chr 32:7 . . . Be strong and **c!**
 Ps 31:24 . . . be strong and **c**,
 1 Cor 16:13 . . . Be **c**. Be strong.

COURT, COURTS (n) a place for the
 administration of justice; an open space
 enclosed by buildings
 Ps 82:1 . . . presides over heaven's **c**;
 Ps 84:10 . . . single day in your **c-s**

Ps 96:8 . . . come into his **c-s**.
 Ps 100:4 . . . go into his **c-s**
 Prov 22:22 . . . exploit the needy in **c**.
 Prov 25:8 . . . to go to **c**.
 Isa 3:13 . . . takes his place in **c**
 Amos 5:15 . . . **c-s** into true halls of justice.
 Zech 8:16 . . . verdicts in your **c-s**
 Matt 5:25 . . . are on the way to **c**

COVENANT, COVENANTS (n) a mutual
 agreement or contract (between persons,
 between nations, or between God and
 humanity) with conditions and conse-
 quences spelled out
see also PROMISE, VOW
 Gen 9:9 . . . hereby confirm my **c**
 Gen 17:2 . . . I will make a **c** with you,
 Exod 19:5 . . . and keep my **c**,
 Deut 4:13 . . . He proclaimed his **c**—
 Judg 2:1 . . . never break my **c**
 1 Kgs 8:21 . . . which contains the **c**
 2 Kgs 23:2 . . . Book of the **C** that had been
 2 Chr 6:14 . . . You keep your **c**
 Neh 1:5 . . . keeps his **c** of unfaithful love
 Ps 105:8 . . . stands by his **c**—
 Prov 2:17 . . . and ignores the **c**
 Isa 61:8 . . . an everlasting **c** with them.
 Jer 31:31 . . . make a new **c** with the people
 Hos 10:4 . . . make **c-s** they don't intend
 Mal 3:1 . . . messenger of the **c**,
 Mark 14:24 . . . confirms the **c** between God
 Luke 22:20 . . . new **c** between God and his
 Rom 9:4 . . . He made **c-s** with them
 1 Cor 11:25 . . . new **c** between God and his
 2 Cor 3:6 . . . under the new **c**,
 Heb 8:6 . . . a far better **c** with God,
 Heb 9:15 . . . mediates a new **c** between
 Heb 12:24 . . . the new **c** between God and

COVER (n) something that is placed over
 or about another thing; lid or top piece
 Exod 25:17 . . . make the Ark's **c**—
 Exod 25:21 . . . put the atonement **c**
 Lev 16:2 . . . the atonement **c**.

COVER, COVERED, COVERS (v) to hide
 from sight or knowledge; to lay or spread
 something over; to lie over
 Gen 3:7 . . . to **c** themselves.
 Exod 33:22 . . . and **c** you with my hand
 Job 29:14 . . . Righteousness **c-ed** me
 Ps 85:2 . . . you **c-ed** all their sins.
 Ps 91:4 . . . He will **c** you with
 Isa 6:2 . . . they **c-ed** their faces,
 Matt 10:26 . . . everything that is **c-ed**
 1 Cor 11:4 . . . if he **c-s** his head while
 2 Cor 3:15 . . . their hearts are **c-ed**
 Jas 3:14 . . . don't **c** up the truth
 1 Pet 4:8 . . . love **c-s** a multitude of sins.

COVET, COVETED, COVETING (v) to
 inordinately desire unjust gain or
 another's property
see also DESIRE
 Exod 20:17 . . . not **c** your neighbor's wife,
 Exod 34:24 . . . so no one will **c** and
 conquer
 Deut 7:25 . . . must not **c** the silver or gold
 Acts 20:33 . . . **c-ed** anyone's silver or gold
 Rom 7:7 . . . known that **c-ing** is wrong
 Rom 13:9 . . . You must not **c**.

CREATE, CREATED, CREATING (v) to bring
 into being; to form, make, or produce
 Gen 1:1 . . . God **c-d** the heavens
 Gen 1:27 . . . male and female he **c-d**
 them;
 Gen 6:7 . . . human race I have **c-d** from
 Ps 51:10 . . . **C** in me a clean heart
 Ps 104:30 . . . life is **c-d**, and you renew

Prov 8:22 . . . before he **c-d** anything else.
Isa 43:1 . . . the LORD who **c-d** you.
Isa 43:7 . . . I who **c-d** them.
Isa 45:8 . . . I, the LORD, **c-d** them.
Isa 54:16 . . . I have **c-d** the blacksmith
Isa 65:17 . . . I am **c-ing** new heavens and
John 1:3 . . . **c-d** everything through him,
Rom 1:20 . . . since the world was **c-d**,
Rom 1:25 . . . served the things God **c-d**
Rom 9:20 . . . the thing that was **c-d** say
Eph 2:10 . . . He has **c-d** us anew
Eph 2:15 . . . by **c-ing** in himself
Eph 4:24 . . . **c-d** to be like God—
Col 1:16 . . . Everything was **c-d** through
1 Tim 4:3 . . . But God **c-d** those foods
Heb 1:2 . . . through the Son he **c-d**
1 Pet 4:19 . . . to the God who **c-d** you,
Rev 4:11 . . . For you **c-d** all things,
Rev 10:6 . . . who **c-d** the heavens

CREATION (n) something that is created; the world; the act of bringing the world into existence

Gen 2:3 . . . from all his work of **c**.
Mark 10:6 . . . from the beginning of **c**.
Rom 8:19 . . . For all **c** is waiting
Rom 8:39 . . . nothing in all **c** will ever
Gal 6:15 . . . into a new **c**.
Col 1:17 . . . holds all **c** together.
Heb 12:27 . . . all of **c** will be shaken
Jas 1:18 . . . we, out of all **c**,
Rev 3:14 . . . of God's new **c**:

CREATOR (n) maker; one who creates
see also MAKER

Gen 14:19 . . . God Most High, **C** of heaven
Job 40:19 . . . only its **C** can threaten
Eccl 12:1 . . . to forget your **C**.
Isa 40:28 . . . the **C** of all the earth.
Isa 45:9 . . . argue with their **C**.
Isa 51:13 . . . the LORD, your **C**,
Jer 51:19 . . . He is the **C** of everything
Rom 1:25 . . . instead of the **C** himself,
Eph 3:9 . . . the **C** of all things,
Eph 3:15 . . . the **C** of everything

CRITICISM (n) a critical observation or remark; critique

Prov 15:31 . . . listen to constructive **c**,
Prov 25:12 . . . valid **c** is like a gold
Prov 28:23 . . . people appreciate honest **c**
Prov 29:1 . . . refuses to accept **c**
2 Cor 8:20 . . . guard against any **c**

CRITICIZE, CRITICIZED, CRITICIZING (v) to find fault with; to point out the faults of

Job 34:29 . . . who can **c** him?
Eccl 7:5 . . . be **c-d** by a wise person
Rom 14:16 . . . not be **c-d** for doing
Phil 2:15 . . . no one can **c** you.
Titus 2:8 . . . teaching can't be **c-d**.
Jas 4:11 . . . **c-ing** and judging God's law.

CROOKED (adj) not straight, twisted; dishonest, evil

2 Sam 22:27 . . . but to the **c** you show
Ps 18:26 . . . but to the **c** you show
Ps 125:5 . . . those who turn to **c** ways,
Prov 5:6 . . . staggers down a **c** trail
Prov 8:8 . . . nothing devious or **c** in it.
Prov 10:9 . . . those who follow **c** paths
Prov 21:8 . . . The guilty walk a **c** path;
Eccl 7:13 . . . what he has made **c**?
Isa 59:8 . . . have mapped out **c** roads,

CROSS (n) an upright post used as an instrument of death in ancient times; the means by which atonement was made between God and humanity
Mark 8:34 . . . take up your **c**,
Luke 9:23 . . . take up your **c** daily,

Acts 2:23 . . . you nailed him to a **c**
Acts 5:30 . . . hanging him on a **c**.
1 Cor 1:18 . . . message of the **c** is
Gal 3:1 . . . death on the **c**.
Gal 6:12 . . . that the **c** of Christ alone
Phil 2:8 . . . criminal's death on a **c**.
Col 1:20 . . . Christ's blood on the **c**.
Heb 12:2 . . . he endured the **c**,
1 Pet 2:24 . . . his body on the **c**

CROWN, CROWNS (n) top of the head; a cap or headdress worn by victors, priests, or royalty

Prov 16:31 . . . Gray hair is a **c** of glory;
Song 3:11 . . . He wears the **c** his mother
Isa 61:3 . . . will give a **c** of beauty
Isa 62:3 . . . a splendid **c** in the hand
Zech 9:16 . . . like jewels in a **c**.
Matt 27:29 . . . thorn branches into a **c**
Mark 15:17 . . . thorn branches into a **c**
John 19:2 . . . wove a **c** of thorns
John 19:5 . . . wearing the **c** of thorns
Phil 4:1 . . . and the **c** I receive
1 Thes 2:19 . . . our proud reward and **c**
Jas 1:12 . . . will receive the **c** of life
Rev 2:10 . . . will give you the **c** of life.
Rev 3:11 . . . take away your **c**.
Rev 4:4 . . . had gold **c-s** on their heads.
Rev 4:10 . . . lay their **c-s** before the throne
Rev 12:3 . . . with seven **c-s** on his heads.
Rev 14:14 . . . He had a gold **c** on his head
Rev 19:12 . . . on his head were many **c-s**.

CROWNED, CROWNS (v) to place a crown on the head of; to bless or adorn

Ps 8:5 . . . and **c-ed** them with
Ps 149:4 . . . he **c-s** the humble
Prov 14:18 . . . are **c-ed** with knowledge.
Isa 51:11 . . . **c-ed** with everlasting joy.
Heb 2:7 . . . and **c-ed** them with
Heb 2:9 . . . **c-ed** with glory and honor.

CRUCIFIXION (n) the execution or death of a person on a cross

Matt 23:34 . . . you will kill some by **c**,
John 19:41 . . . The place of **c** was near

CRUCIFY, CRUCIFIED (v) to execute or nail to the cross; to put to death

Matt 26:2 . . . handed over to be **c-ied**.
Matt 27:22 . . . "C him!"
Matt 27:44 . . . who were **c-ied** with him
Mark 15:13 . . . "C him!"
Mark 15:27 . . . revolutionaries were **c-ied**
Mark 15:32 . . . who were **c-ied** with Jesus
Mark 16:6 . . . who was **c-ied**.
Luke 23:21 . . . "C him! C him!"
Luke 23:23 . . . that Jesus be **c-ied**,
Luke 23:33 . . . criminals were also **c-ied**—
Luke 24:20 . . . and they **c-ied** him.
John 19:6 . . . "C him! C him!"
John 19:10 . . . to release you or **c** you?
John 19:20 . . . where Jesus was **c-ied**
John 19:32 . . . the two men **c-ied** with Jesus.

Acts 4:10 . . . the man you **c-ied**
Rom 6:6 . . . were **c-ied** with Christ
1 Cor 1:13 . . . Was I, Paul, **c-ied** for you?
1 Cor 1:23 . . . preach that Christ was **c-ied**,
1 Cor 2:8 . . . would not have **c-ied**
2 Cor 13:4 . . . he was **c-ied** in weakness,
Gal 5:24 . . . and **c-ied** them there.
Rev 11:8 . . . where their Lord was **c-ied**.

CRY, CRIES (n) entreaty, appeal; an inarticulate utterance of distress, rage, or pain

Exod 2:23 . . . their **c** rose up to God.
Ps 5:2 . . . Listen to my **c** for help,
Ps 34:15 . . . open to their **c-ies** for help.

Ps 40:1 . . . and heard my **c**.
Ps 142:6 . . . Hear my **c**, for I am
Prov 21:13 . . . to the **c-ies** of the poor

CRY, CRIED (v) to shout; to beg or beseech; to shed tears often noisily

Exod 14:10 . . . They **c-ied** out to the LORD,
Josh 24:7 . . . When your ancestors **c-ied** out
Judg 3:9 . . . people of Israel **c-ied** out
Judg 4:3 . . . people of Israel **c-ied** out
Judg 6:6 . . . Then the Israelites **c-ied** out
Judg 10:12 . . . you **c-ied** out to me
Ps 18:6 . . . in my distress I **c-ied** out
Eccl 3:4 . . . A time to **c** and a time
Lam 2:18 . . . **C** aloud before the LORD,
Hab 2:11 . . . walls **c** out against you,

CUP (n) a drinking vessel; figurative of human vessel; token of tangible consolation, salvation of Christ, wrath of God, drunkenness, or fate

Ps 23:5 . . . My **c** overflows
Matt 26:39 . . . let this **c** of suffering
Matt 26:42 . . . If this **c** cannot be
Mark 10:39 . . . drink from my bitter **c**
Mark 14:23 . . . And he took a **c** of wine
Mark 14:36 . . . take this **c** of suffering
Luke 22:20 . . . This **c** is the new covenant
John 18:11 . . . from the **c** of suffering
1 Cor 10:16 . . . When we bless the **c**
1 Cor 10:21 . . . from the **c** of the Lord
1 Cor 11:25 . . . took the **c** of wine after
1 Cor 11:25 . . . This **c** is the new covenant

CURE (n) recovery or relief from a disease; a complete or permanent solution
Jer 30:15 . . . wound that has no **c**?
Luke 8:43 . . . she could find no **c**.

CURE, CURED (v) to restore to health, soundness, or normality

Isa 30:26 . . . and **c** the wounds
Matt 11:5 . . . the lepers are **c-d**,
John 5:10 . . . said to the man who was **c-d**,

CURSE, CURSES, CURSING (n) a condemnation or judgment

Num 5:23 . . . priest will write these **c-s**
Josh 8:34 . . . blessings and **c-s** Moses had
Rom 3:14 . . . full of **c-ing** and bitterness.
Rom 8:20 . . . was subjected to God's **c**.
Gal 3:10 . . . right with God are under his **c**,
Gal 3:13 . . . the **c** for our wrongdoing.
Jas 3:10 . . . and **c-ing** come pouring out
Rev 22:3 . . . No longer will there be a **c**

CURSE, CURSES (v) to pronounce a sentence; to afflict; to call upon a supernatural power to bring injury upon; to utter profane language against

Gen 8:21 . . . will never again **c** the ground
Gen 12:3 . . . **c** those who treat you
Prov 3:33 . . . **c-s** the house of the wicked,
Matt 5:22 . . . And if you **c** someone,
Rom 12:14 . . . Don't **c** them;
1 Cor 12:3 . . . will **c** Jesus, and no one
Jas 3:9 . . . and sometimes it **c-s** those who

CURSED (adj) being under or deserving a curse

Gen 3:17 . . . the ground is **c** because
Deut 21:23 . . . anyone who is hung is **c**
Deut 27:16 . . . **C** is anyone who dishonors
Deut 27:18 . . . **C** is anyone who leads
Deut 27:20 . . . **C** is anyone who has sexual
Deut 27:24 . . . **C** is anyone who attacks a
Deut 27:26 . . . **C** is anyone who does not
Prov 28:27 . . . poverty will be **c**.
Gal 3:10 . . . **C** is everyone who does not
Gal 3:13 . . . **C** is everyone who is hung

CURTAIN (n) a hanging screen usually capable of being drawn back or up
Isa 40:22 . . . the heavens like a c
Mark 15:38 . . . And the c in the sanctuary

D

DAN 1. First son of Jacob and Bilhah (Gen 30:3-6), who gave his name to a tribe of Israel; his tribe was blessed (Gen 49:16-17; Deut 33:22), numbered (Num 1:39), allotted land and cities (Josh 19:40-47); took the town of Laish and renamed it Dan (Judg 18).

2. Town at the northern boundary of Israel (Judg 20:1), earlier known as Laish; captured and renamed by Danites (Josh 19:47); became a center for idolatry (1 Kgs 12:28-30); attacked by Ben-hadad (1 Kgs 15:20).

DANCE, DANCING (n) a series of rhythmic bodily movements usually performed to music

Ps 30:11 . . . into joyful **d-ing**.
Mark 6:22 . . . a **d** that greatly pleased

DANCE, DANCED (v) to move in a rhythmic manner, usually to music

2 Sam 6:14 . . . David **d-d** before the LORD
Eccl 3:4 . . . and a time to **d**.
Matt 11:17 . . . and you didn't **d**,

DANGER (n) harm or damage

Ps 57:1 . . . until the **d** passes by.
Prov 22:3 . . . prudent person foresees **d**
Matt 5:22 . . . in **d** of being brought
Rom 8:35 . . . or in **d**, or threatened
2 Cor 1:10 . . . did rescue us from mortal **d**,
2 Cor 11:26 . . . I have faced **d** from rivers

DANGEROUS (adj) able or likely to inflict injury or harm

Prov 29:25 . . . Fearing people is a **d** trap,

DANIEL 1. Prophet of Judah (southern kingdom), exiled to Babylon; also called "Belteshazzar" (Dan 1:6-7); refused food of the Babylonian court (Dan 1:8-17); interpreted dreams (Dan 2) and writing on a wall (Dan 5:12-29); survived in lion's den (Dan 6:1-23); recorded visions (Dan 7-12); identified as a hero of renown (Ezek 14:14, 20; 28:3).

2. Son of David (1 Chr 3:1), also called "Kileab" (2 Sam 3:3).

DARK, DARKEST (adj) devoid or partially devoid of light; wholly or partially black

Exod 20:21 . . . approached the **d** cloud
Ps 23:4 . . . walk through the **d-est** valley,
Song 1:6 . . . because I am **d**—
Song 5:10 . . . My lover is **d** and dazzling,
Joel 2:31 . . . The sun will become **d**,
Acts 2:20 . . . The sun will become **d**,
2 Pet 1:19 . . . lamp shining in a **d** place—

DARKENED (v) to make dark
Matt 24:29 . . . the sun will be **d**,

DARKNESS (n) the state of being devoid of light; nightfall; in spiritual terms, secret, closed, blinded, or evil; place of punishment (hell)

Gen 1:2 . . . and **d** covered the deep waters.
Gen 1:4 . . . the light from the **d**.
Ps 18:28 . . . my God, lights up my **d**.
Matt 4:16 . . . people who sat in **d**
Luke 23:44 . . . it was about noon, and **d** fell

John 1:5 . . . light shines in the **d**,
John 3:19 . . . people loved the **d** more
John 12:35 . . . the **d** will not overtake
2 Cor 4:6 . . . Let there be light in the **d**,
2 Cor 6:14 . . . can light live with **d**?
Eph 5:8 . . . once you were full of **d**,
Eph 5:11 . . . deeds of evil and **d**;
1 Pet 2:9 . . . called you out of the **d**
1 Jn 1:5 . . . there is no **d** in him at all.
1 Jn 2:9 . . . is still living in **d**.
Jude 1:6 . . . chained in prisons of **d**,

DAUGHTER, DAUGHTERS (n) the female offspring or adopted offspring of parents
Gen 19:36 . . . Lot's **d-s** became pregnant
Num 36:10 . . . The **d-s** of Zelophehad
Judg 11:40 . . . the fate of Jephthah's **d**.
Esth 2:7 . . . raised her as his own **d**.
Joel 2:28 . . . sons and **d-s** will prophesy.
Mark 5:34 . . . said to her, "**D**, your faith
Mark 7:29 . . . the demon has left your **d**.

DAVID King of Israel (united kingdom); son of Jesse, in the family line of Jesus (Ruth 4:17-22; Matt 1:1; Luke 3:31); anointed king (1 Sam 16:1-13); skillful musician to Saul (1 Sam 16:14-23; 18:10); David and Goliath (1 Sam 17); faithful friendship with Jonathan (1 Sam 18:1-4); envied by Saul; loved by the people (1 Sam 18:5-16); married Michal (1 Sam 18:17-30); wives and children (2 Sam 3:2-5; 5:13-16; 1 Chr 3:1-9); fled from Saul (1 Sam 19-23); ate used "Bread of the Presence" (1 Sam 21:1-6; Matt 12:3-4); dealings with the Philistines (1 Sam 21:10-14; 27-30); spared Saul twice (1 Sam 22-24; 26); married widow Abigail (1 Sam 25:2-42); lamented death of Saul and Jonathan (2 Sam 1); contended with Saul's dynasty (2 Sam 2-4); anointed king of Judah (2 Sam 2:1-7); lamented Abner's death (2 Sam 3:31-39); made king over all Israel (2 Sam 5:1-5); victories over the Philistines (2 Sam 5:17-25; 21:15-22; 1 Chr 14:8-17; 20:4-8); made Jerusalem the royal city (2 Sam 5:6-16); moved Ark to Jerusalem (2 Sam 6); eternal covenant with God (2 Sam 7; 1 Chr 17); showed loyal love to Mephibosheth (2 Sam 9); committed adultery with Bathsheba (2 Sam 11-12; Pss 32; 51); plotted Uriah's death (2 Sam 11:14-25); rebuked by Nathan (2 Sam 12:1-12); repented of affair and intrigue (2 Sam 12:13); rebellion and death of Absalom (2 Sam 14-18); lamented Absalom's death (2 Sam 18:33-19:8); rebellion and death of Sheba (2 Sam 20); judged for taking census (2 Sam 24:1-25); made Solomon next king (1 Kgs 1:28-2:9); final words to Solomon (1 Kgs 2:1-9); died (1 Kgs 2:10-12); preparations for the Temple (1 Chr 22-29).

DAY, DAYS (n) the time of light between one night and the next; a specified time or period; a 24-hour time period
Gen 1:5 . . . called the light "**d**" and the
Gen 2:2 . . . On the seventh **d** God had
Exod 16:30 . . . any food on the seventh **d**.
Lev 23:28 . . . it is the **D** of Atonement,
Josh 1:8 . . . Meditate on it **d** and night so
2 Kgs 7:9 . . . This is a **d** of good news,
Ps 23:6 . . . all the **d-s** of my life,
Ps 84:10 . . . A single **d** in your
Ps 118:24 . . . This is the **d** the LORD has
Isa 13:9 . . . coming—the terrible **d** of his
Jer 46:10 . . . this is the **d** of the LORD,
Jer 50:31 . . . Your **d** of reckoning will
Hos 3:5 . . . In the last **d-s**, they will

Joel 1:15 . . . How terrible that **d** will be!
Joel 2:31 . . . great and terrible **d** of the
Amos 5:20 . . . Yes, the **d** of the LORD
Zeph 1:14 . . . That terrible **d** of the
Zech 14:1 . . . Watch, for the **d** of the LORD
Zech 14:7 . . . there will be continuous **d**!
Mal 4:5 . . . great and dreadful **d** of the
Matt 24:38 . . . In those **d-s** before the
Luke 11:3 . . . Give us each **d** the food we
Acts 2:17 . . . "In the last **d-s**," God says,
Rom 14:5 . . . some think one **d** is more holy
1 Cor 5:5 . . . be saved on the **d** the Lord
2 Cor 4:16 . . . renewed every **d**.
1 Thes 5:2 . . . the **d** of the Lord's return
1 Thes 5:4 . . . surprised when the **d** of the
2 Thes 2:2 . . . say that the **d** of the Lord
2 Tim 3:1 . . . in the last **d-s** there will be
Heb 1:2 . . . now in these final **d-s**, he has
2 Pet 3:3 . . . in the last **d-s** scoffers will
2 Pet 3:10 . . . But the **d** of the Lord
Rev 16:14 . . . that great judgment **d** of God

DEAD (n) Those who have died (physically or spiritually)

Matt 8:22 . . . the spiritually **d** bury their
Luke 24:46 . . . rise from the **d** on the third
1 Cor 15:29 . . . If the **d** will not be raised
Rev 20:12 . . . I saw the **d**, both great and

DEAD (adj) without (physical or spiritual) life; fatal; useless; unresponsive

Rom 6:11 . . . be **d** to the power of sin
Eph 2:1 . . . Once you were **d** because of
Jas 2:17 . . . good deeds, it is **d** and useless.
1 Pet 2:24 . . . that we can be **d** to sin and
Rev 2:8 . . . Last, who was **d** but is now

DEATH (n) the cessation of (physical or spiritual) life; personification and consequence of evil

Exod 21:12 . . . must be put to **d**.
Ruth 1:17 . . . anything but **d** to separate
Prov 11:19 . . . evil people find **d**.
Prov 14:12 . . . it ends in **d**.
Prov 23:14 . . . save them from **d**.
Song 8:6 . . . love is as strong as **d**,
Isa 38:17 . . . have rescued me from **d**
Acts 2:24 . . . for **d** could not keep him
Rom 5:12 . . . brought **d**, so **d** spread to
Rom 6:23 . . . the wages of sin is **d**,
Rom 7:24 . . . dominated by sin and **d**?
1 Cor 15:21 . . . see, just as **d** came into the
1 Cor 15:26 . . . enemy to be destroyed is **d**.
2 Cor 3:6 . . . written covenant ends in **d**;
Gal 3:1 . . . the meaning of Jesus Christ's **d**
2 Tim 1:10 . . . power of **d** and illuminated
Heb 2:14 . . . who had the power of **d**.
Heb 9:17 . . . after the person's **d**.
1 Jn 5:16 . . . there is a sin that leads to **d**,
Rev 2:11 . . . by the second **d**.
Rev 20:6 . . . them the second **d** holds no
Rev 20:14 . . . of fire is the second **d**.
Rev 21:4 . . . be no more **d** or sorrow or
Rev 21:8 . . . This is the second **d**.

DEBAUCHERY (KJV)

Rom 13:13 . . . promiscuity and *immoral living*
2 Cor 12:21 . . . *eagerness for lustful pleasure*
Gal 5:19 . . . *impurity, lustful pleasures*
1 Pet 4:3 . . . their *immorality* and lust, their

DEBT, DEBTS (n) what is owing; sense of obligation
Deut 15:1 . . . cancel the **d-s** of everyone
Deut 15:3 . . . This release from **d**, however,
Deut 15:9 . . . year for canceling **d-s** is close
1 Sam 22:2 . . . trouble or in **d** or who were
2 Kgs 4:7 . . . pay your **d-s**, and

Neh 10:31 . . . will cancel all **d-s** owed to us.
 Prov 22:26 . . . another person's **d** or put up
 Matt 18:25 . . . to pay the **d**.
 Matt 18:27 . . . and forgave his **d**.
 Matt 18:30 . . . in prison until the **d** could
 Matt 18:32 . . . you that tremendous **d**
 Luke 7:42 . . . canceling their **d-s**.
 Luke 7:43 . . . canceled the larger **d**.

DECEIT (n) fraud; trickery; lying
 Mark 7:22 . . . greed, wickedness, **d**, lustful
 Acts 13:10 . . . of every sort of **d** and fraud,
 1 Pet 2:1 . . . done with all **d**, hypocrisy,

DECEITFUL (adj) not honest; misleading,
 deceptive
 Isa 59:13 . . . planning our **d** lies.
 2 Cor 11:13 . . . They are **d** workers who

DECEIVE, DECEIVED, DECEIVES, DECEIVING (v) to lead astray; to cause to accept as true what is false
 Gen 3:13 . . . "The serpent **d-d** me," she
 Prov 10:31 . . . the tongue that **d-s** will be
 Prov 14:8 . . . but fools **d** themselves.
 Prov 26:24 . . . but they're **d-ing** you.
 Matt 24:24 . . . so as to **d**, if possible, even
 Mark 13:6 . . . They will **d** many.
 Rom 7:11 . . . those commands and **d-d** me;
 Rom 16:18 . . . they **d** innocent people.
 1 Cor 3:18 . . . Stop **d-ing** yourselves.
 2 Cor 11:3 . . . as Eve was **d-d** by the cunning
 Col 2:4 . . . so no one will **d** you with
 1 Tim 2:14 . . . The woman was **d-d**, and sin
 2 Tim 3:13 . . . They will **d** others and will
 2 Tim 3:13 . . . will themselves be **d-d**.
 Heb 3:13 . . . you will be **d-d** by sin
 Rev 20:3 . . . Satan could not **d** the nations
 Rev 20:10 . . . devil, who had **d-d** them, was

DECEPTION (n) something that deceives; trick; the act of deceiving
 Isa 28:15 . . . refuge made of lies and **d**.
 Dan 8:25 . . . He will be a master of **d**
 Rom 1:29 . . . quarreling, **d**, malicious
 Eph 4:22 . . . corrupted by lust and **d**.
 2 Thes 2:10 . . . kind of evil **d** to fool those
 1 Jn 4:6 . . . truth or spirit of **d**.

DECIDE, DECIDED, DECIDES (v) to make a final choice or judgment about; to select as a course of action
 1 Sam 14:7 . . . whatever you **d**.
 Job 14:5 . . . You have **d-d** the length of
 Ps 75:7 . . . he **d-s** who will rise and
 Rom 14:13 . . . **D** instead to live
 Rom 14:22 . . . they have **d-d** is right.
 1 Cor 2:2 . . . For I **d-d** that while I
 1 Cor 6:2 . . . can't you **d** even these
 1 Cor 12:11 . . . He alone **d-s** which gift
 2 Cor 9:7 . . . You must each **d** in your heart

DECISION, DECISIONS (n) a determination arrived at after consideration; conclusion
 Joel 3:14 . . . waiting in the valley of **d**.
 Mic 3:11 . . . You rulers make **d-s** based on
 Rom 11:33 . . . to understand his **d-s** and his

DEDICATE, DEDICATED (v) to devote to the worship of a divine being; to set apart to a definite use
see also CONSECRATE, DEVOTE
 Exod 13:2 . . . **D** to me every firstborn
 Num 6:9 . . . the hair they have **d-d** will be
 Num 6:18 . . . the hair that had been **d-d**
 Num 18:6 . . . a gift to you, **d-d** to the LORD
 1 Kgs 8:63 . . . Israel **d-d** the Temple

Neh 3:1 . . . which they **d-d**, and the Tower
 Luke 2:23 . . . he must be **d-d** to the LORD.

DEED, DEEDS (n) a signed instrument containing some legal transfer, bargain, or contract; a usually illustrious act or action; feat, exploit
 Ps 45:4 . . . perform awe-inspiring **d-s!**
 Ps 66:3 . . . awesome are your **d-s!**
 Ps 71:24 . . . your righteous **d-s** all day
 Ps 88:12 . . . your wonderful **d-s?**
 Ps 96:3 . . . his glorious **d-s** among the
 Ps 105:2 . . . his wonderful **d-s**.
 Prov 31:31 . . . Let her **d-s** publicly declare
 Isa 64:6 . . . our righteous **d-s**, they are
 Jer 32:10 . . . and sealed the **d** of purchase
 Matt 5:16 . . . let your good **d-s** shine out for
 Rom 4:2 . . . If his good **d-s** had made him
 2 Cor 9:9 . . . Their good **d-s** will be
 Col 3:9 . . . all its wicked **d-s**.
 Jas 2:18 . . . my faith by my good **d-s**.
 Jas 2:20 . . . without good **d-s** is useless?

DEFEND, DEFENDING, DEFENDS (v) to maintain or support in the face of argument or hostile criticism; to drive danger or attack away from
 Deut 33:7 . . . strength to **d** their cause;
 Ps 10:14 . . . You **d** the orphans.
 Ps 34:7 . . . he surrounds and **d-s** all who
 Ps 72:4 . . . Help him to **d** the poor,
 Ps 106:8 . . . saved them—to **d** the honor of
 Phil 1:7 . . . and in **d-ing** and confirming
 Phil 1:16 . . . been appointed to **d** the Good
 Jude 1:3 . . . urging you to **d** the faith

DEFENDER (n) one who guards and protects
 Ps 68:5 . . . the fatherless, **d** of widows—
 Prov 22:23 . . . the LORD is their **d**.
 Isa 51:22 . . . your God and **D**, says:

DEFILE, DEFILED, DEFILING (v) to make unclean—either physically, sexually, ethically, or ceremonially
 Num 6:7 . . . must not **d** themselves,
 Num 15:39 . . . desires and **d-ing** yourselves,
 Ezek 23:7 . . . idols and **d-ing** herself.
 Ezek 44:7 . . . In this way, you **d-d** my Temple
 Matt 15:11 . . . you are **d-d** by the words
 Mark 7:23 . . . they are what **d** you.
 Acts 21:28 . . . even **d-s** this holy place
 2 Cor 7:1 . . . that can **d** our body or

DELIGHT, DELIGHTS (n) source of great pleasure; joy
 Ps 36:8 . . . your river of **d-s**.
 Ps 40:6 . . . You take no **d** in sacrifices
 Ps 119:111 . . . they are my heart's **d**.
 Prov 8:30 . . . I was his constant **d**,
 Isa 58:13 . . . and speak of it with **d**
 Jer 15:16 . . . my joy and my heart's **d**,
 Mal 3:12 . . . your land will be such a **d**,
 Mark 12:37 . . . to him with great **d**.

DELIGHT, DELIGHTED, DELIGHTING, DELIGHTS (v) to enjoy
 Exod 4:14 . . . He will be **d-ed** to see you.
 2 Sam 22:20 . . . because he **d-s** in me.
 Ps 1:2 . . . But they **d** in the law of
 Ps 18:19 . . . he rescued me because he **d-s**
 Ps 27:4 . . . **d-ing** in the LORD's
 Ps 37:4 . . . Take **d** in the LORD,
 Ps 119:70 . . . **d** in your instructions.
 Prov 3:12 . . . a child in whom he **d-s**.
 Prov 11:1 . . . he **d-s** in accurate weights.
 Prov 11:20 . . . he **d-s** in those with integrity.
 Song 8:10 . . . he is **d-ed** with what he sees.
 Isa 11:3 . . . He will **d** in obeying

Isa 65:19 . . . and **d** in my people.
 Isa 66:3 . . . **d-ing** in their detestable sins—
 Jer 9:24 . . . I **d** in these things.

DEMON-POSSESSED (adj) characterized by the possession or control of demons
 Matt 4:24 . . . if they were **d** or epileptic
 Matt 8:16 . . . That evening many **d** people
 Matt 8:33 . . . happened to the **d** men.
 Matt 9:32 . . . When they left, a **d** man who
 Matt 12:22 . . . Then a **d** man, who was
 Mark 1:32 . . . many sick and **d** people were
 Mark 5:16 . . . about the **d** man and
 Luke 8:36 . . . others how the **d** man had

DEMON, DEMONS (n) an agent of the Devil; an evil spirit
 Deut 32:17 . . . They offered sacrifices to **d-s**,
 Matt 8:31 . . . So the **d-s** begged, "If you cast
 Matt 9:34 . . . by the prince of **d-s**.
 Matt 11:18 . . . He's possessed by a **d**.
 Matt 12:24 . . . he can cast out **d-s**.
 Matt 12:28 . . . if I am casting out **d-s** by the
 Matt 17:18 . . . Jesus rebuked the **d**
 Mark 1:34 . . . But because the **d-s** knew who
 Mark 5:15 . . . by the legion of **d-s**.
 Mark 5:18 . . . been **d** possessed begged
 Mark 7:29 . . . the **d** has left your daughter.
 Mark 9:38 . . . to cast out **d-s**, but we told
 Mark 16:9 . . . cast out seven **d-s**.
 Mark 16:17 . . . will cast out **d-s** in my name,
 Luke 4:33 . . . possessed by a **d**—an evil
 Luke 7:33 . . . He's possessed by a **d**.
 Luke 8:2 . . . he had cast out seven **d-s**;
 Luke 8:30 . . . with many **d-s**.
 Luke 8:33 . . . Then the **d-s** came out of the
 Luke 8:38 . . . freed from the **d-s** begged
 Luke 9:49 . . . to cast out **d-s**, but we told
 Luke 10:17 . . . Lord, even the **d-s** obey us
 Luke 11:14 . . . Jesus cast out a **d** from
 Luke 11:19 . . . They cast out **d-s**, too, so they

Luke 11:20 . . . casting out **d-s** by the power
 John 8:49 . . . Jesus said, "I have no **d** in me.
 John 10:21 . . . possessed by a **d!**
 Rom 8:38 . . . neither angels nor **d-s**,
 1 Cor 10:20 . . . to participate with **d-s**.
 1 Cor 10:21 . . . the cup of **d-s**, too.
 1 Cor 10:21 . . . the table of **d-s**, too.
 1 Tim 4:1 . . . teachings that come from **d-s**.
 Rev 9:20 . . . to worship **d-s** and idols made
 Rev 18:2 . . . become a home for **d-s**.

DENY, DENIED, DENIES (v) to disavow or refuse to accept as true; to refuse to grant
 Exod 23:6 . . . you must not **d** justice to the
 Deut 27:19 . . . is anyone who **d-ies** justice
 Prov 30:9 . . . I may **d** you and say,
 Matt 10:33 . . . everyone who **d-ies** me
 Matt 26:35 . . . I will never **d** you!
 Matt 26:70 . . . But Peter **d-ied** it
 Luke 12:9 . . . anyone who **d-ies** me
 Luke 22:34 . . . you will **d** three times
 John 18:25 . . . He **d-ied** it, saying,
 Acts 4:16 . . . We can't **d** that they
 1 Tim 5:8 . . . have **d-ied** the true faith.
 2 Tim 2:12 . . . **d** him, he will **d** us.
 Titus 1:16 . . . **d** him by the way they live.
 2 Pet 2:1 . . . and even **d** the Master who
 1 Jn 2:22 . . . Anyone who **d-ies** the Father
 1 Jn 2:23 . . . Anyone who **d-ies** the Son
 Jude 1:4 . . . they have **d-ied** our only Master
 Rev 3:8 . . . and did not **d** me.

DEPEND (v) to place reliance or trust
 Prov 3:5 . . . do not **d** on your own
 Jer 49:11 . . . widows, too, can **d** on me
 Gal 3:10 . . . But those who **d** on the law

DEPRIVE (v) to withhold something from;
 to remove

Isa 10:2 . . . They **d** the poor
 1 Cor 7:5 . . . Do not **d** each other of

DESERT, DESERTS (n) arid land with
 usually sparse vegetation
see also WILDERNESS

Prov 21:19 . . . better to live alone in the **d**
 Isa 32:2 . . . like streams of water in the **d**
 Isa 43:20 . . . giving them water in the **d**.
 2 Cor 11:26 . . . cities, in the **d-s**, and on
 the

DESERVE, DESERVED, DESERVES (v) to be
 worthy, fit, or suitable for some reward or
 requital; to merit

Judg 9:16 . . . the honor he **d-s** for all he
 2 Sam 12:5 . . . do such a thing **d-s** to die!
 Neh 9:33 . . . gave us only what we **d-d**.
 Ps 103:10 . . . with us, as we **d**.
 Prov 14:14 . . . Backsliders get what they **d**;
 Dan 9:18 . . . not because we **d** help,
 Zech 1:6 . . . received what we **d-d** from the
 Luke 7:4 . . . If anyone **d-s** your help,
 Acts 26:31 . . . done anything to **d** death or
 Rom 3:8 . . . who say such things **d** to be
 Rom 11:9 . . . get what they **d**.
 2 Cor 11:15 . . . their wicked deeds **d**.
 1 Tim 5:18 . . . Those who work **d** their pay!
 Heb 3:3 . . . But Jesus **d-s** far more

DESIRABLE (adj) attractive; worth seeking
 or doing
 Ps 19:10 . . . They are more **d** than gold,

DESIRE, DESIRES (n) conscious impulse
 toward something that promises enjoy-
 ment or satisfaction in its attainment;
 longing, craving

Job 17:11 . . . My heart's **d-s** are broken.
 Job 10:3 . . . brag about their evil **d-s**;
 Ps 37:4 . . . give you your heart's **d-s**.
 Ps 145:19 . . . He grants the **d-s** of those
 who
 Song 6:12 . . . my strong **d-s** had taken me
 Mark 4:19 . . . wealth, and the **d** for other
 Rom 1:26 . . . to their shameful **d-s**.
 Rom 6:12 . . . not give in to sinful **d-s**.
 Rom 7:5 . . . sinful **d-s** were at work
 Rom 13:14 . . . indulge your evil **d-s**.
 Gal 5:24 . . . the passions and **d-s** of their
 Phil 2:13 . . . you the **d** and the power
 Col 2:23 . . . a person's evil **d-s**.
 Col 3:5 . . . lust, and evil **d-s**.
 1 Tim 6:9 . . . and harmful **d-s** that plunge
 2 Tim 4:3 . . . follow their own **d-s** and will
 Jas 1:14 . . . from our own **d-s**, which entice
 Jas 4:1 . . . from the evil **d-s** at war within
 1 Pet 2:11 . . . from worldly **d-s** that wage
 1 Pet 4:2 . . . chasing your own **d-s**,
 2 Pet 2:10 . . . their own twisted sexual **d**,
 2 Pet 2:18 . . . twisted sexual **d-s**, they lure
 2 Pet 3:3 . . . following their own **d-s**.
 Jude 1:18 . . . their ungodly **d-s**.

DESIRE, DESIRED, DESIRES (v) to long
 or hope for; to wish or request
see also COVET

Gen 3:16 . . . And you will **d** to control
 Ps 51:6 . . . But you **d** honesty from
 Ps 51:16 . . . You do not **d** a sacrifice,
 Prov 8:11 . . . Nothing you **d** can compare
 Prov 21:10 . . . Evil people **d** evil;
 Rom 1:24 . . . things their hearts **d-d**.
 1 Cor 12:31 . . . earnestly **d** the most

1 Cor 14:1 . . . you should also **d** the special
 1 Tim 3:1 . . . church leader, he **d-s** an
 honorable

Jas 1:20 . . . righteousness God **d-s**.
 Rev 22:17 . . . Let anyone who **d-s** drink

DESPAIR (n) utter loss of hope
 Ps 40:2 . . . out of the pit of **d**,
 Ps 79:8 . . . on the brink of **d**,
 Ps 130:1 . . . the depths of **d**, O LORD,
 Isa 61:3 . . . praise instead of **d**.
 2 Cor 4:8 . . . but not driven to **d**.

DESPISE, DESPISED, DESPISES (n) to scorn
 or regard as unworthy, sometimes with
 malice or outrage

2 Sam 12:9 . . . you **d-d** the word of the
 LORD
 Job 5:17 . . . Do not **d** the discipline
 Job 9:21 . . . to me—I **d** my life.
 Ps 22:6 . . . I am scorned and **d-d** by all!
 Prov 1:7 . . . but fools **d** wisdom and
 Prov 12:8 . . . a warped mind is **d-d**.
 Prov 15:5 . . . Only a fool **d-s** a parent's
 Prov 15:20 . . . foolish children **d** their
 Prov 29:27 . . . The righteous **d** the unjust;
 Prov 30:17 . . . and **d-s** a mother's
 Isa 53:3 . . . He was **d-d**, and we did not
 Mic 7:6 . . . For the son **d-s** his father.
 Luke 16:13 . . . to one and **d** the other.
 Gal 4:14 . . . you did not **d** me or
 2 Pet 2:10 . . . and who **d** authority.

DESTINED (v) to decree beforehand;
 to predetermine
 Luke 2:34 . . . This child is **d** to cause
 Heb 9:27 . . . each person is **d** to die once

DESTITUTE (adj) lacking possessions and
 resources; suffering extreme poverty
 Ps 82:3 . . . of the oppressed and the **d**.
 Ps 102:17 . . . prayers of the **d**.
 Rom 8:35 . . . or hungry, or **d**, or in
 Heb 11:37 . . . **d** and oppressed

DESTROY, DESTROYED, DESTROYING,
DESTROYS (v) to kill; to cause devastation
 or ruin
see also PERISH

Gen 6:17 . . . that will **d** every living
 Gen 9:11 . . . will a flood **d** the earth.
 Num 32:15 . . . responsible for **d-ing** this
 Deut 28:63 . . . find pleasure in **d-ing** you.
 Josh 10:40 . . . He completely **d-ed** every-
 one
 Prov 6:32 . . . fool, for he **d-s** himself.
 Prov 10:21 . . . fools are **d-ed** by their lack
 Prov 10:29 . . . but it **d-s** the wicked.
 Prov 11:3 . . . dishonesty **d-s** treacherous
 Prov 11:9 . . . the godless **d** their friends,
 Prov 18:9 . . . as someone who **d-s** things.
 Prov 18:24 . . . "friends" who **d** each other,
 Prov 29:1 . . . will suddenly be **d-ed** beyond
 Isa 11:4 . . . his mouth will **d** the wicked.
 Dan 2:44 . . . never be **d-ed** or conquered.
 Jon 3:9 . . . fierce anger from **d-ing** us.
 Jon 4:2 . . . turn back from **d-ing** people.
 Matt 10:28 . . . God, who can **d** both soul
 Luke 9:25 . . . but are yourself lost or **d-ed**?
 John 10:10 . . . and kill and **d**.
 Rom 2:12 . . . they will be **d-ed**, even
 though
 1 Cor 3:17 . . . anyone who **d-s** this temple.
 1 Cor 5:5 . . . nature will be **d-ed** and he
 1 Cor 8:11 . . . died will be **d-ed**.
 1 Cor 15:24 . . . **d-ed** every ruler and
 1 Cor 15:26 . . . enemy to be **d-ed** is death.
 2 Cor 4:9 . . . are not **d-ed**.
 Gal 5:15 . . . Beware of **d-ing** one another.
 Heb 7:16 . . . that cannot be **d-ed**.

2 Pet 2:12 . . . be caught and **d-ed**.
 2 Pet 3:7 . . . people will be **d-ed**.
 Jude 1:5 . . . but later he **d-ed** those who
 did
 Rev 11:18 . . . It is time to **d** all who have

DESTRUCTION (n) the state or fact of
 being destroyed, ruin; place of punishment
 (hell)

Ps 1:6 . . . of the wicked leads to **d**.
 Prov 16:18 . . . Pride goes before **d**,
 1 Cor 1:18 . . . are headed for **d**!
 2 Thes 1:9 . . . punished with eternal **d**,
 2 Thes 2:3 . . . the one who brings **d**.
 1 Tim 6:9 . . . into ruin and **d**.
 2 Pet 2:3 . . . their **d** will not be delayed.
 Rev 17:8 . . . and go to eternal **d**.

DETERMINE, DETERMINED, DETERMINES
(v) to decide; to resolve
 Exod 28:30 . . . objects used to **d** the LORD's
 Ezra 7:10 . . . because Ezra had **d-d** to study
 Ps 17:3 . . . I am **d-d** not to sin in
 Ps 119:30 . . . I have **d-d** to live by
 Ps 119:112 . . . I am **d-d** to keep your
 Prov 4:23 . . . it **d-s** the course of your life.
 Prov 16:9 . . . but the LORD **d-s** our steps.
 Dan 1:8 . . . But Daniel was **d-d** not to
 Dan 11:36 . . . what has been **d-d** will
 surely
 Matt 12:34 . . . heart **d-s** what you say.
 Luke 22:22 . . . it has been **d-d** that the Son
 Acts 4:28 . . . was **d-d** beforehand according

DETEST, DETESTS (v) to loathe; to denounce
 Prov 8:7 . . . the truth and **d** every kind of
 Prov 12:22 . . . The LORD **d-s** lying lips,
 Prov 15:8 . . . The LORD **d-s** the sacrifice
 Prov 15:26 . . . The LORD **d-s** evil plans,
 Prov 16:5 . . . The LORD **d-s** the proud;
 Prov 20:10 . . . the LORD **d-s** double
 Prov 24:9 . . . everyone **d-s** a mocker.

DETESTABLE (adj) arousing or meriting
 intense dislike; abominable
 Lev 11:10 . . . They are **d** to you.
 Prov 3:32 . . . wicked people are **d** to the
 Prov 17:15 . . . both are **d** to the LORD.
 Prov 21:27 . . . an evil person is **d**,
 Luke 16:15 . . . What this world honors is **d**

DEVIL (n) Satan; enemy of God and of
 everything good; destroyer, tempter, adver-
 sary
see also SATAN

Matt 4:1 . . . tempted there by the **d**.
 Matt 4:11 . . . Then the **d** went away,
 Matt 13:39 . . . Among the wheat is the **d**.
 Matt 25:41 . . . prepared for the **d** and his
 Luke 4:2 . . . tempted by the **d** for forty
 Luke 4:13 . . . When the **d** had finished
 Luke 8:12 . . . to have the **d** come and take
 John 6:70 . . . twelve of you, but one is a **d**.
 John 13:2 . . . **d** had already prompted
 Eph 4:27 . . . foothold to the **d**.
 Eph 6:11 . . . strategies of the **d**.
 Eph 6:16 . . . fiery arrows of the **d**.
 2 Tim 2:26 . . . escape from the **d**'s trap.
 Jas 4:7 . . . Resist the **d**, and he
 1 Jn 3:8 . . . the works of the **d**.
 1 Jn 3:10 . . . children of the **d**.
 Jude 1:9 . . . accuse the **d** of blasphemy,
 Rev 12:9 . . . called the **d**, or Satan,

DEVOTE, DEVOTED (v) to commit by a
 solemn act
see also CONSECRATE, DEDICATE
 2 Chr 31:4 . . . could **d** themselves fully
 Acts 2:42 . . . the believers **d-d** themselves to
 Col 4:2 . . . **D** yourselves to prayer

DEVOTED (**adj**) characterized by loyalty and devotion
 1 Kgs 18:3 ... (Obadiah was a **d** follower of Ps 86:2 ... for I am **d** to you.
 Matt 6:24 ... you will be **d** to one and 1 Tim 2:10 ... claim to be **d** to God should

DICE (**n**) small cubes marked on each face with numbers and used usually for games and gambling by being shaken and thrown
 Ps 22:18 ... throw **d** for my clothing
 Matt 27:35 ... his clothes by throwing **d**.

DIE, DIED, DIES (**v**) to pass from physical life; to cease from existence
see also PERISH

Gen 2:17 ... you are sure to **d**.
 Gen 3:3 ... if you do, you will **d**.
 Esth 4:16 ... If I must **d**, I must **d**.
 Job 2:9 ... Curse God and **d**.
 Prov 5:23 ... He will **d** for lack of Prov 11:7 ... When the wicked **d**, their Prov 11:10 ... when the wicked **d**.
 Eccl 7:2 ... After all, everyone **d-s**—
 Isa 22:13 ... drink, for tomorrow we **d**!
 Isa 66:24 ... that devour them will never **d**.

Jer 31:30 ... All people will **d** for their
 Matt 26:52 ... will **d** by the sword.
 Mark 9:48 ... the maggots never **d** and the Luke 16:12:22 ... The rich man also **d-d** and John 13:37 ... I'm ready to **d** for you.
 Rom 4:25 ... handed over to **d** because of Rom 5:6 ... the right time and **d-d** for us
 Rom 5:7 ... be willing to **d** for a person
 Rom 5:8 ... by sending Christ to **d** for us
 Rom 5:14 ... Still, everyone **d-d**—from the Rom 6:7 ... when we **d-d** with Christ we
 Rom 6:10 ... When he **d-d**, he **d-d** once
 Rom 7:2 ... But if he **d-s**, the laws of Rom 7:6 ... the law, for we **d-d** to it and Rom 14:8 ... whether we live or **d**, we
 1 Cor 7:39 ... If her husband **d-s**, she is free

1 Cor 9:15 ... I would rather **d** than lose
 1 Cor 15:6 ... though some have **d-d**.
 1 Cor 15:18 ... all who have **d-d** believing in
 1 Cor 15:22 ... Just as everyone **d-s** because
 1 Cor 15:32 ... for tomorrow we **d**!
 1 Cor 15:36 ... plant unless it **d-s** first.
 1 Cor 15:42 ... in the ground when we **d**,
 1 Cor 15:51 ... will not all **d**, but we will
 2 Cor 5:15 ... for Christ, who **d-d** and was Col 2:20 ... You have **d-d** with Christ,
 1 Thes 4:16 ... who have **d-d** will rise from
 1 Thes 5:10 ... Christ **d-d** for us so
 1 Tim 6:16 ... He alone can never **d**,
 2 Tim 2:11 ... saying: If we **d** with him,
 Heb 9:27 ... is destined to **d** once and
 1 Pet 3:18 ... sinned, but he **d-d** for sinners

DIFFERENCE (**n**) the quality or state of being different; a significant change in or effect on a situation
 2 Chr 12:8 ... know the **d** between serving
 Ezek 22:26 ... teach my people the **d**
 Gal 2:6 ... leaders made no **d** to me,

DILIGENT (**adj**) characterized by steady, earnest, and energetic effort; painstaking
 Ezra 4:22 ... Be **d**, and don't
 Prov 12:27 ... but the **d** make use of

DISAPPEAR, DISAPPEARED, DISAPPEARING (**v**) to pass from view; to cease to be
 1 Kgs 20:40 ... the prisoner **d-ed**!
 Job 17:11 ... My hopes have **d-ed**.

Ps 37:20 ... they will **d** like smoke.
 Prov 26:20 ... and quarrels **d** when gossip
 Isa 29:14 ... of the intelligent will **d**.
 Isa 51:6 ... the skies will **d** like smoke,
 Matt 5:18 ... until heaven and earth **d**,
 Matt 24:35 ... Heaven and earth will **d**,
 Mark 13:31 ... Heaven and earth will **d**,
 Luke 16:17 ... and earth to **d** than for the
 John 5:13 ... for Jesus had **d-ed** into the
 Heb 8:13 ... and will soon **d**.
 1 Jn 2:8 ... the darkness is **d-ing**, and the

DISASTER, DISASTERS (**n**) a sudden calamitous event bringing great damage, loss, or destruction; a sudden or great misfortune or failure

Exod 32:12 ... this terrible **d** you have
 Deut 31:17 ... will say, 'These **d-s** have come
 Deut 31:21 ... when great **d-s** come down
 Ps 91:6 ... nor the **d** that strikes at
 Prov 3:25 ... not be afraid of sudden **d**
 Prov 27:10 ... When **d** strikes,
 Jer 17:17 ... my hope in the day of **d**.
 Jer 29:11 ... plans for good and not for **d**,
 1 Thes 5:3 ... then **d** will fall on them

DISCERNMENT (**n**) the quality of being able to grasp and comprehend what is obscure
 Ps 119:125 ... Give **d** to me,
 Prov 1:4 ... knowledge and **d** to the young.

Prov 5:2 ... you will show **d**, and your
 Prov 8:12 ... knowledge and **d**.
 Prov 28:11 ... a poor person with **d** can see

DISCIPLE, DISCIPLES (**n**) student or follower of some doctrine or teacher
 Matt 28:19 ... go and make **d-s** of all the
 Mark 16:20 ... the **d-s** went everywhere and
 Luke 6:13 ... all of his **d-s** and chose twelve
 Luke 14:26 ... you cannot be my **d**.
 Luke 14:33 ... become my **d** without
 John 6:66 ... many of his **d-s** turned away
 John 8:31 ... are truly my **d-s** if you remain
 John 13:5 ... to wash the **d-s'** feet, drying
 John 13:23 ... The **d** Jesus loved
 John 15:8 ... fruit, you are my true **d-s**.
 John 19:26 ... there beside the **d** he loved,
 John 21:7 ... Then the **d** Jesus loved
 John 21:20 ... the **d** Jesus loved—

DISCIPLINE (**n**) punishment; instruction
 Deut 11:2 ... the **d** of the LORD
 Prov 10:17 ... People who accept **d** are on
 Prov 13:1 ... child accepts a parent's **d**;
 Prov 13:24 ... spare the rod of **d** hate their
 Prov 15:32 ... If you reject **d**, you only
 Heb 12:5 ... of the LORD's **d**, and don't
 Heb 12:11 ... No **d** is enjoyable

DISCIPLINE, DISCIPLINED, DISCIPLINES (**v**) to punish or correct with love; to exercise self-control
 Deut 8:5 ... as a parent **d-s** a child,
 Deut 8:5 ... your God **d-s** you for your
 Ps 38:1 ... in your anger or **d** me in your
 Ps 39:11 ... When you **d** us for our
 Ps 119:67 ... wander off until you **d-d** me;
 Ps 119:75 ... you **d-d** me because I needed
 Prov 15:10 ... right path will be severely **d-d**;

Jer 30:11 ... I will **d** you, but with
 Jer 31:18 ... saying, 'You **d-d** me severely,
 1 Cor 9:25 ... All athletes are **d-d** in their

1 Cor 9:27 ... I **d** my body like an athlete
 1 Cor 11:32 ... we are being **d-d** so that we
 Heb 12:6 ... For the LORD **d-s** those he
 Heb 12:7 ... who is never **d-d** by his father?
 Heb 12:9 ... fathers who **d-d** us, shouldn't
 1 Pet 4:7 ... be earnest and **d-d** in your

DISCOURAGED (**v**) to dissuade or hinder; to deprive of courage or confidence
 Deut 31:8 ... be afraid or **d**, for the LORD
 2 Sam 11:25 ... not to be **d**," David said.
 1 Chr 28:20 ... afraid or **d**, for the LORD
 Isa 41:10 ... Don't be **d**, for I am
 2 Cor 7:6 ... who are **d**, encouraged us by
 Col 3:21 ... will become **d**.

DISCOURAGEMENT (**n**) the state of being discouraged
 2 Cor 2:7 ... may be overcome by **d**.

DISCRIMINATION (**n**) prejudiced outlook, action, or treatment
 Jas 2:4 ... doesn't this **d** show that your

DISEASE, DISEASES (**n**) sickness, malady
 Exod 4:6 ... a severe skin **d**.
 2 Chr 16:12 ... a serious food **d**.
 Ps 91:6 ... not dread the **d** that stalks
 Ps 103:3 ... heals all my **d-s**.
 Matt 9:35 ... every kind of **d** and illness.
 Matt 10:1 ... every kind of **d** and illness.
 Luke 4:40 ... matter what their **d-s** were,

DISGRACE (**n**) loss of grace, favor, or honor; source of shame
 Prov 11:2 ... Pride leads to **d**, but with
 Prov 14:34 ... but sin is a **d** to any people.
 Acts 5:41 ... worthy to suffer **d** for the
 Heb 13:13 ... and bear the **d** he bore.

DISGRACE, DISGRACED (**v**) to cause to lose favor or standing; to be a source of shame to
 Ps 25:3 ... trusts in you will ever be **d-d**,
 Ps 37:19 ... will not be **d-d** in hard times;
 Prov 29:15 ... but a mother is **d-d** by an
 Matt 1:19 ... did not want to **d** her
 Rom 9:33 ... in him will never be **d-d**.
 Rom 10:11 ... in him will never be **d-d**.
 1 Tim 3:7 ... will not be **d-d** and fall into

DISHONEST (**adj**) characterized by lack of truth, honesty, or trustworthiness
 Lev 19:35 ... Do not use **d** standards when
 Prov 20:23 ... not pleased by **d** scales.
 Luke 16:8 ... to admire the **d** rascal for
 Luke 16:10 ... But if you are **d** in little

DISHONESTY (**n**) lack of honesty or integrity
 Jer 22:17 ... eyes only for greed and **d**!
 Jer 23:14 ... commit adultery and love **d**.
 Rom 3:7 ... sinner if my **d** highlights his
 Rev 21:27 ... idolatry and **d**—but only

DISHONOR, DISHONORED, DISHONORING, DISHONORS (**v**) to degrade or bring shame upon

Exod 21:17 ... Anyone who **d-s** father or
 Exod 22:28 ... You must not **d** God or
 Lev 20:19 ... This would **d** a close
 Deut 27:16 ... is anyone who **d-s** father or
 Ezra 4:14 ... see the king **d-ed** in this way,
 Lam 2:2 ... **d-ing** the kingdom and its
 John 8:49 ... my Father—and you **d** me.
 Rom 2:23 ... the law, but you **d** God by
 1 Cor 11:4 ... A man **d-s** his head if
 1 Cor 11:5 ... a woman **d-s** her head if
 Jas 2:6 ... But you **d** the poor!

DISOBEY, DISOBEYED, DISOBEYING (**v**) to fail to obey
 Judg 2:2 ... But you **d-ed** my command.

1 Kgs 13:26 . . . man of God who **d-ed** the
2 Chr 24:20 . . . says: Why do you **d** the
Neh 9:29 . . . and obstinate and **d-ed** your
Esth 3:3 . . . Why are you **d-ing** the king's
Dan 9:11 . . . Israel has **d-ed** your instruc-
tion

Acts 7:53 . . . You deliberately **d-ed** God's
Rom 1:30 . . . and they **d** their parents.
Rom 5:19 . . . Because one person **d-ed**
God,
Eph 5:6 . . . fall on all who **d** him.
Heb 3:18 . . . the people who **d-ed** him?
Heb 4:6 . . . enter because they **d-ed** God.
Heb 4:11 . . . But if we **d** God, as the
1 Pet 3:20 . . . those who **d-ed** God long
ago

DISORDER (n) lack of order; confusion
1 Cor 14:33 . . . not a God of **d** but of
peace,
Jas 3:16 . . . you will find **d** and evil of

DISORDERLY (adj) in a manner that lacks
order; turbulent
2 Cor 12:20 . . . arrogance, and **d** behavior.

DISPUTE, DISPUTES (n) verbal controversy;
quarrel or debate
Prov 18:18 . . . it settles **d-s** between
1 Cor 6:1 . . . you has a **d** with another

DISSENSION (n) disagreement; discord
Gal 5:20 . . . selfish ambition, **d**, division,

DISTRESS (n) a troubling or painful situa-
tion; a state of danger or desperate need
Exod 3:7 . . . their cries of **d** because of
Job 36:16 . . . to a place free from **d**.
Ps 18:6 . . . But in my **d** I cried out
Ps 118:5 . . . In my **d** I prayed to
Ps 143:11 . . . bring me out of this **d**.
Jas 1:27 . . . and widows in their **d**

DIVIDE, DIVIDED (v) to separate into
parts; to distribute; to make distinctions
Ps 22:18 . . . They **d** my garments
Luke 12:51 . . . have come to **d** people
1 Cor 1:13 . . . Has Christ been **d-d** into
Jas 4:8 . . . loyalty is **d-d** between God

DIVISION, DIVISIONS (n) act or process
of dividing, separating, distributing; a
portion, part, grouping, or distinction
1 Cor 1:10 . . . there be no **d-s** in the church.
1 Cor 11:18 . . . that there are **d-s** among
Gal 5:20 . . . selfish ambition, dissension, **d**,
Titus 3:10 . . . are causing **d-s** among you,

DIVORCE (n) the action or an instance
of legally dissolving a marriage
Deut 24:1 . . . a document of **d**, hands it to
Mal 2:16 . . . "For I hate **d**!" says the
Matt 19:8 . . . Moses permitted **d** only as a

DIVORCE, DIVORCED, DIVORCES (v) to
dissolve a marriage; to end a relationship
Lev 21:7 . . . a woman who is **d-d** from her
Lev 21:14 . . . who is **d-d**, or a woman
Lev 22:13 . . . a widow or is **d-d** and has no
Num 30:9 . . . is a widow or is **d-d**, she
must
Deut 22:19 . . . and he may never **d** her.
1 Chr 8:8 . . . After Shaharaim **d-d** his wives
Jer 3:1 . . . If a man **d-s** a woman and
Jer 3:8 . . . saw that I **d-d** faithless Israel
Matt 5:31 . . . A man can **d** his wife by
Matt 5:32 . . . a man who **d-s** his wife,
unless
Matt 5:32 . . . who marries a **d-d** woman
also
Mark 10:2 . . . be allowed to **d** his wife?
Mark 10:11 . . . Whoever **d-s** his wife and

Mark 10:12 . . . if a woman **d-s** her
husband

Luke 16:18 . . . a man who **d-s** his wife and
Luke 16:18 . . . marries a woman **d-d** from

DOG, DOGS (n) a carnivorous (usually
domestic) mammal similar to wolves and
coyotes
Prov 26:11 . . . As a **d** returns to its
Eccl 9:4 . . . to be a live **d** than a dead
Matt 15:26 . . . throw it to the **d-s**.
Phil 3:2 . . . Watch out for those **d-s**,
2 Pet 2:22 . . . this proverb: "A **d** returns to

DONKEY (n) a domestic mammal smaller
than the horse and having long ears
Num 22:30 . . . same **d** you have ridden
Matt 21:5 . . . riding on a **d**—riding on a
2 Pet 2:16 . . . when his **d** rebuked him

DOOR, DOORS (n) a barrier by which an
entry is closed and opened; a means of
access or participation
Ps 24:7 . . . Open up, ancient **d-s**, and let
Matt 7:7 . . . the **d** will be opened to you.
Luke 13:24 . . . enter the narrow **d** to God's
Acts 14:27 . . . had opened the **d** of faith to
1 Cor 16:9 . . . is a wide-open **d** for a great
2 Cor 2:12 . . . opened a **d** of opportunity
Rev 3:20 . . . stand at the **d** and knock.

DOUBT, DOUBTS (n) uncertainty of belief
or opinion; lack of confidence; distrust
Mark 11:23 . . . have no **d** in your heart.
Luke 24:38 . . . hearts filled with **d**?
Rom 14:23 . . . if you have **d-s** about
whether

DOUBT (v) to distrust; to be uncertain
Matt 14:31 . . . Why did you **d** me?
Matt 21:21 . . . faith and don't **d**, you

DRAGON (n) a huge serpent
Rev 12:7 . . . fought against the **d** and his
Rev 20:2 . . . He seized the **d**—that old

DREAM, DREAMS (n) a strongly desired
goal or purpose; a series of thoughts,
images, or emotions occurring during sleep
Prov 13:12 . . . sick, but a **d** fulfilled is a
Prov 13:19 . . . pleasant to see **d-s** come
true,
Eccl 5:3 . . . gives you restless **d-s**;

DREAM (v) to have a dream
Joel 2:28 . . . old men will **d** dreams,
Acts 2:17 . . . old men will **d** dreams.

DRINK, DRINKING, DRINKS (v) to swal-
low; to partake of alcoholic beverages
1 Sam 1:13 . . . she had been **d-ing**.
Isa 5:22 . . . who are heroes at **d-ing** wine
Isa 12:3 . . . you will **d** deeply from
Matt 26:27 . . . Each of you **d** from it,
Mark 16:18 . . . **d** anything poisonous,
John 4:13 . . . Anyone who **d-s** this water
John 6:54 . . . my flesh and **d-s** my blood
has
Rom 14:17 . . . we eat or **d**, but of living a
1 Cor 11:27 . . . this bread or **d-s** this cup of
Rev 14:10 . . . **d** the wine of God's anger.
Rev 22:17 . . . who desires **d** freely from

DRINKER, DRINKERS (n) a person who
drinks alcoholic beverages
1 Tim 3:3 . . . not be a heavy **d** or be
violent.
1 Tim 3:8 . . . not be heavy **d-s** or dishonest
Titus 2:3 . . . or be heavy **d-s**.

DROWNED (v) to suffocate by submersion
especially in water
Exod 15:4 . . . officers are **d** in the Red

Matt 18:6 . . . neck and be **d** in the depths
Heb 11:29 . . . they were all **d**.

DRUNK (adj) having the faculties impaired
by alcohol; intoxicated
Acts 2:15 . . . These people are not **d**, as

DRUNKARD, DRUNKARDS (n) one who is
habitually drunk
Prov 23:20 . . . not carouse with **d-s** or feast
Matt 11:19 . . . glutton and a **d**, and a
friend
1 Cor 5:11 . . . or is a **d**, or cheats people.
1 Cor 6:10 . . . greedy people, or **d-s**, or are

DRY (adj) free or relatively free from a
liquid, especially water
Gen 1:9 . . . so **d** ground may appear.
Exod 14:16 . . . of the sea on **d** ground.
Josh 3:17 . . . Covenant stood on **d** ground
Isa 53:2 . . . a root in **d** ground.

DUST (n) specks or clumps of earthy
matter; ground or earth
Gen 2:7 . . . man from the **d** of the ground.
Gen 3:19 . . . were made from **d**, and to **d**
Ps 22:15 . . . laid me in the **d** and left me
Eccl 3:20 . . . they return to **d**.
Matt 10:14 . . . shake its **d** from your feet
1 Cor 15:47 . . . from the **d** of the earth,

E

EAGLE, EAGLES (n) any of various large
diurnal birds of prey noted for their
strength, size, keenness of vision, and
powers of flight
Deut 32:11 . . . Like an **e** that rouses her
chicks
Isa 40:31 . . . soar high on wings like **e-s**.
Rev 4:7 . . . was like an **e** in flight.
Rev 12:14 . . . wings like those of a great **e**

EARNEST (adj) characterized by or
proceeding from an intense and serious
state of mind; ardent or fervent
Jas 5:16 . . . The **e** prayer of a righteous
1 Pet 4:7 . . . be **e** and disciplined

EARNESTLY (adv) in a manner that is
intense and serious; fervently
2 Chr 15:15 . . . they **e** sought after God,
Col 4:12 . . . He always prays **e** for you,

EARS (n) the external organ for hearing,
expressing the entire faculty of under-
standing
Prov 2:2 . . . Tune your **e** to wisdom,
Eccl 5:1 . . . **e** open and your mouth shut.
2 Tim 4:3 . . . whatever their itching **e** want

EARTH (n) The ground; the planet on
which we live
Gen 1:1 . . . created the heavens and the **e**.
Gen 7:24 . . . floodwaters covered the **e**.
Gen 14:19 . . . Creator of heaven and **e**.
Job 26:7 . . . and hangs the **e** on nothing.
Job 38:4 . . . I laid the foundations of the **e**?
Ps 24:1 . . . The **e** is the Lord's, and
Ps 108:5 . . . your glory shine over all the **e**.
Prov 8:23 . . . first, before the **e** began.
Prov 8:26 . . . had made the **e** and fields
Isa 6:3 . . . whole **e** is filled with his glory!
Isa 40:22 . . . God sits above the circle of
the **e**.
Isa 44:23 . . . O depths of the **e**!
Isa 55:9 . . . higher than the **e**, so my ways
Isa 65:17 . . . new heavens and a new **e**,
Isa 66:1 . . . and the **e** is my footstool.

Jer 23:24 . . . in all the heavens and **e**?
 Hab 2:20 . . . Let all the **e** be silent
 Matt 5:18 . . . until heaven and **e** disappear,
 Matt 5:35 . . . do not say, 'By the **e**!'
 Matt 6:10 . . . your will be done on **e**,
 Matt 16:19 . . . Whatever you forbid on **e**
 Matt 28:18 . . . in heaven and on **e**.
 Luke 2:14 . . . and peace on **e**
 Acts 4:24 . . . Creator of heaven and **e**,
 Acts 7:49 . . . the **e** is my footstool.
 Rom 8:39 . . . or in the **e** below—
 1 Cor 10:26 . . . the **e** is the Lord's,
 Eph 3:15 . . . in heaven and on **e**.
 Phil 2:10 . . . in heaven and on **e** and under
 Col 3:2 . . . not the things of **e**.
 Heb 1:10 . . . laid the foundation of the **e**
 2 Pet 3:13 . . . and new **e** he has promised,
 Rev 20:11 . . . The **e** and sky fled
 Rev 21:1 . . . a new heaven and a new **e**,
 Rev 21:1 . . . the old **e** had disappeared.

EAST (n) the general direction of the sunrise
 Gen 2:8 . . . a garden in Eden in the **e**,
 Ps 103:12 . . . far from us as the **e** is from

EAT, EATEN, EATING, EATS (v) to ingest, chew, and swallow in turn
 Gen 2:16 . . . You may freely **e** the fruit
 Gen 3:11 . . . Have you **e-en** from the tree
 Deut 14:4 . . . the animals you may **e**:
 Isa 65:25 . . . The lion will **e** hay
 Jer 31:29 . . . parents have **e-en** sour grapes,
 Matt 26:26 . . . Take this and **e** it,
 Luke 15:2 . . . sinful people—even **e-ing** with
 John 6:52 . . . give us his flesh to **e**?
 John 6:54 . . . anyone who **e-s** my flesh and
 Acts 10:13 . . . "Get up, Peter; kill and **e** them.
 Acts 10:14 . . . I have never **e-en** anything
 Rom 14:15 . . . Don't let your **e-ing** ruin
 1 Cor 8:4 . . . So, what about **e-ing** meat that
 1 Cor 8:10 . . . **e-ing** in the temple of an idol,
 1 Cor 10:31 . . . So whether you **e** or drink,
 1 Cor 11:26 . . . every time you **e** this bread
 1 Cor 11:27 . . . anyone who **e-s** this bread or

EDEN (n) the garden where Adam and Eve first lived
 Gen 2:8 . . . a garden in **E** in the east,
 Ezek 28:13 . . . in **E**, the garden of God.

EDIFY, EDIFYING (KJV)
 1 Cor 10:23 . . . but not everything is *beneficial*
 1 Cor 14:5 . . . will be *strengthened*
 1 Cor 14:17 . . . won't *strengthen* the people
 Eph 4:12 . . . work and *build up* the church,

ELECT (KJV)
 Isa 42:1 . . . *chosen one*, who pleases me
 Matt 24:31 . . . gather his *chosen ones* from all
 Rom 8:33 . . . *us whom God has chosen* for
 Col 3:12 . . . *choose* you to be the holy people
 2 Tim 2:10 . . . Jesus to *those God has chosen*

ELIJAH Powerful prophet in Israel (northern kingdom); proclaimed drought (1 Kgs 17:1; Jas 5:17); hid and was fed by ravens (1 Kgs 17:2-6); performed miracles for widow (1 Kgs 17:8-24; Luke 4:25); proclaimed truth to King Ahab (1 Kgs 18:1-15); defeated Baal and his prophets on Mount Carmel (1 Kgs 18:16-40); brought rain (1 Kgs 18:41-46; Jas

5:17); ran for his life (1 Kgs 19:3); served by angels (1 Kgs 19:1-9); given assurance by God (1 Kgs 19:9-18); put mantle on Elisha (1 Kgs 19:19-21); condemned by Ahab (1 Kgs 21:17-29); whirlwind and fire took him into heaven (2 Kgs 2:11); return prophesied and expected (Mal 4:5-6; Matt 11:14; Luke 1:17; John 1:25); compared to John the Baptist (Matt 17:9-13; Mark 9:9-13; Luke 1:17); appeared at Jesus' Transfiguration (Matt 17:1-8; Mark 9:1-8).

ELISHA Powerful prophet in Israel (northern kingdom) who replaced Elijah (1 Kgs 19:16-21); inherited Elijah's cloak (2 Kgs 2:1-18); asked for double measure of spirit (2 Kgs 2:9); witnessed Elijah's departure (2 Kgs 2:11-12); healed bad water (2 Kgs 2:19-22); cursed 42 mockers (2 Kgs 2:23-25); prophesied victory over Moab (2 Kgs 3:11-27); provided abundant oil for widow (2 Kgs 4:1-7); raised child to life (2 Kgs 4:32-37); made stew edible (2 Kgs 4:38-41); fed a multitude with few loaves (2 Kgs 4:42-44); healed Naaman's leprosy (2 Kgs 5:14-15); made an ax head float (2 Kgs 6:1-7); prophesied the availability of food (2 Kgs 7:1); prophesied death of Benhadad (2 Kgs 8:7-15); died (2 Kgs 13:20); bones produced miracle after death (2 Kgs 13:21).

ELIZABETH Mother of John the Baptist, cousin of Mary the mother of Jesus (Luke 1:5-66).

EMPTY (adj) containing nothing; having no purpose or result; destitute of effect or force
 Gen 1:2 . . . formless and **e**, and darkness
 Deut 32:47 . . . not **e** words—they are your life!
 Job 26:7 . . . the northern sky over **e** space
 Isa 45:18 . . . not to be a place of **e** chaos.
 Jer 4:23 . . . and it was **e** and formless.
 Luke 1:53 . . . the rich away with **e** hands.
 1 Cor 14:9 . . . be talking into **e** space.
 1 Pet 1:18 . . . to save you from the **e** life
 2 Pet 2:18 . . . with **e**, foolish boasting.

ENCOURAGE, ENCOURAGED, ENCOURAGES, ENCOURAGING (v) to inspire with courage or hope; to spur on
 Isa 41:7 . . . The carver **e-s** the goldsmith,
 Acts 11:23 . . . and he **e-d** the believers
 Acts 15:32 . . . length to the believers, **e-ing**
 Acts 20:1 . . . sent for the believers and **e-d**
 Acts 28:15 . . . he was **e-d** and thanked God.

Rom 1:12 . . . I also want to be **e-d** by yours.
 Rom 12:8 . . . your gift is to **e** others,
 1 Cor 8:12 . . . other believers by **e-ing**
 1 Cor 14:3 . . . strengthens others, **e-s** them,
 2 Cor 7:6 . . . who **e-s** those who are
 2 Cor 7:6 . . . **e-d** us by the arrival of Titus.
 2 Cor 7:13 . . . have been greatly **e-d** by this.
 Eph 6:22 . . . how we are doing and to **e**
 Col 4:8 . . . how we are doing and to **e** you.
 1 Thes 2:12 . . . pleaded with you, **e-d** you,
 1 Thes 3:2 . . . to strengthen you, to **e** you
 1 Thes 3:7 . . . we have been greatly **e-d** in
 1 Thes 5:11 . . . So **e** each other and build
 1 Thes 5:14 . . . **E** those who are timid.
 Titus 1:9 . . . he will be able to **e** others
 Heb 12:5 . . . you forgotten the **e-ing** words
 1 Pet 5:12 . . . purpose in writing is to **e** you
 2 Jn 1:11 . . . Anyone who **e-s** such people

ENCOURAGEMENT (n) the act of encouraging; the state of being encouraged
 Rom 15:5 . . . who gives this patience and **e**,
 1 Cor 16:18 . . . a wonderful **e** to me,
 2 Cor 7:13 . . . In addition to our own **e**,
 Eph 4:29 . . . an **e** to those who hear them.
 Phil 2:1 . . . any **e** from belonging to Christ?
 Phlm 1:20 . . . Give me this **e** in Christ.

END, ENDS (n) the point where something ceases to exist; death and destruction; the goal or result toward which some action or agent is heading
 Ps 65:8 . . . live at the **e-s** of the earth stand
 Eccl 3:11 . . . work from beginning to **e**.
 Isa 30:8 . . . stand until the **e** of time
 Isa 49:6 . . . bring my salvation to the **e-s**
 Matt 24:13 . . . the one who endures to the **e**
 Matt 24:14 . . . and then the **e** will come.
 Matt 24:31 . . . farthest **e-s** of the earth
 1 Cor 15:24 . . . After that the **e** will come,
 Phil 3:14 . . . press on to reach the **e** of
 Rev 21:6 . . . the Beginning and the **E**.
 Rev 22:13 . . . the Beginning and the **E**.

END, ENDING, ENDS (v) to come to an end; to die
 1 Sam 12:23 . . . sin against the LORD by **e-ing**
 Prov 14:12 . . . but it **e-s** in death.
 Prov 14:13 . . . the laughter **e-s**, the grief
 Prov 29:23 . . . Pride **e-s** in humiliation,
 Isa 9:7 . . . its peace will never **e**.
 Eph 2:15 . . . by **e-ing** the system of law

ENDURANCE (n) the ability to withstand hardship or adversity
see also PERSEVERANCE
 Rom 5:3 . . . they help us develop **e**.
 Col 1:11 . . . have all the **e** and patience
 2 Thes 1:4 . . . your **e** and faithfulness
 Heb 12:1 . . . let us run with **e** the race
 Jas 1:3 . . . your faith is tested, your **e**
 2 Pet 1:6 . . . self-control with patient **e**,
 Rev 1:9 . . . in the patient **e** to which Jesus

ENDURE, ENDURED, ENDURES, ENDURING (v) to withstand, suffer, or persevere
see also PERSEVERE
 Ps 89:2 . . . Your faithfulness is as **e-ing** as
 Ps 136:1 . . . faithful love **e-s** forever.
 Matt 10:22 . . . everyone who **e-s** to the end
 Mark 13:13 . . . one who **e-s** to the end
 1 Cor 13:7 . . . **e-s** through every
 2 Cor 1:6 . . . Then you can patiently **e**
 2 Cor 6:4 . . . patiently **e** troubles and
 2 Tim 2:3 . . . **E** suffering along with me,
 2 Tim 2:12 . . . If we **e** hardship,
 2 Tim 3:11 . . . suffering I have **e-d**.
 Heb 12:2 . . . he **e-d** the cross,
 Heb 12:3 . . . hostility he **e-d** from sinful
 Heb 12:7 . . . As you **e** this divine discipline,
 Jas 1:12 . . . who patiently **e** testing and
 Jas 5:11 . . . those who **e** under suffering.
 1 Pet 2:19 . . . patiently **e** unjust treatment.
 Rev 13:10 . . . must **e** persecution patiently

ENEMY, ENEMIES (n) foe—personal, national, or spiritual
 Ps 23:5 . . . the presence of my **e-ies**.
 Ps 62:7 . . . rock where no **e** can reach me.
 Prov 16:7 . . . even their **e-ies** are at peace
 Prov 24:17 . . . rejoice when your **e-ies** fall;
 Prov 25:21 . . . If your **e-ies** are hungry,
 Prov 27:6 . . . than many kisses from an **e**.
 Isa 51:13 . . . fear the anger of your **e-ies**?
 Isa 59:18 . . . repay his **e-ies** for their evil
 Matt 5:44 . . . love your **e-ies**! Pray for those

Luke 6:35 . . . Love your **e-ies**! Do good to Luke 10:19 . . . over all the power of the **e**, Rom 5:10 . . . while we were still his **e-ies**, Rom 12:20 . . . If your **e-ies** are hungry, 1 Cor 15:25 . . . until he humbles all his **e-ies**

1 Cor 15:26 . . . the last **e** to be destroyed Phil 3:18 . . . they are really **e-ies** of the cross

Jer 2:28 . . . makes you an **e** of God? 1 Pet 5:8 . . . Watch out for your great **e**,

ENQUIRE (KJV)

1 Sam 28:7 . . . a medium, so I can go and ask

2 Kgs 1:2 . . . the god of Ekron, to ask

ENTER, ENTERED, ENTERING, ENTERS

(v) to go or come in

Ps 100:4 . . . **E** his gates with thanksgiving

Matt 5:20 . . . you will never **e** the Kingdom

Matt 7:13 . . . **e** God's Kingdom only

Matt 19:23 . . . rich person to **e** the

Mark 9:43 . . . **e** eternal life with only

Mark 10:23 . . . for the rich to **e** the

Luke 11:52 . . . prevent others from **e-ing**,

Luke 13:24 . . . Work hard to **e** the narrow

Luke 18:17 . . . like a child will never **e** it.

John 3:5 . . . no one can **e** the Kingdom

John 10:2 . . . who **e-s** through the gate

Rom 5:12 . . . When Adam sinned, sin **e-ed**

Heb 3:11 . . . will never **e** my place of rest.

Heb 4:1 . . . God's promise of **e-ing** his rest

Heb 4:11 . . . do our best to **e** that rest.

Heb 9:12 . . . of goats and calves—he **e-ed**

ENTHRONED (v) to seat ceremonially on a throne or in a place associated with power and authority

1 Sam 4:4 . . . **e** between the cherubim.

2 Kgs 19:15 . . . **e** between the mighty

1 Chr 13:6 . . . **e** between the cherubim.

Ps 22:3 . . . you are holy, **e** on the praises

Ps 113:5 . . . God, who is **e** on high?

Isa 37:16 . . . God of Israel, you are **e**

ENTHUSIASM (n) strong excitement of feeling; zeal, fervor, passion

Neh 4:6 . . . the people had worked with **e**.

Prov 19:2 . . . **E** without knowledge

Rom 10:2 . . . I know what **e** they have

2 Cor 8:7 . . . your **e**, and your love

2 Cor 8:16 . . . Titus the same **e** for you

2 Cor 9:2 . . . your **e** that stirred up

Eph 6:7 . . . Work with **e**, as though

ENTHUSIASTIC (adj) filled with or marked by zeal, fervor, or passion

Ps 45:15 . . . a joyful and **e** procession

Acts 18:25 . . . about Jesus with an **e** spirit

Rom 15:17 . . . I have reason to be **e** about

ENTRUST, ENTRUSTED (v) to commit to another with confidence

Ps 31:5 . . . I **e** my spirit into your hand.

Luke 12:48 . . . has been **e-ed** with much,

Luke 23:46 . . . I **e** my spirit into your

Acts 15:40 . . . left, the believers **e-ed** him

Acts 20:32 . . . And now I **e** you to God

Rom 3:2 . . . Jews were **e-ed** with the whole

1 Thes 2:4 . . . to be **e-ed** with the Good

News.

1 Tim 1:11 . . . Good News **e-ed** to me

2 Tim 1:14 . . . truth that has been **e-ed** to

you.

1 Pet 5:2 . . . flock that God has **e-ed** to you.

ENVY (n) discontent or resentment because of another's success, advantages, or superiority

see also JEALOUSY

Mark 7:22 . . . lustful desires, **e**, slander,

Rom 1:29 . . . sin, greed, hate, **e**, murder,

Gal 5:21 . . . **e**, drunkenness, wild parties,

Titus 3:3 . . . full of evil and **e**, and we

hated

Jer 4:5 . . . within us is filled with **e**?

ENVY (v) to feel or show envy; to begrudge

Prov 3:31 . . . Don't **e** violent people

Prov 24:1 . . . Don't **e** evil people

EPILEPTIC (adj) relating to, affected with, or having characteristics of epilepsy

Matt 4:24 . . . were demon-possessed or **e** or

EQUIP (v) to prepare; to furnish for service or action

Eph 4:12 . . . to **e** God's people to do

2 Tim 3:17 . . . to prepare and **e** his people

Heb 13:21 . . . **e** you with all you need

ESCAPE (n) evasion of something undesirable

1 Thes 5:3 . . . there will be no **e**.

ESCAPE, ESCAPED, ESCAPING (v) to avoid;

to get free of or break away from

Ps 89:48 . . . can **e** the power of the grave.

Ps 139:7 . . . I can never **e** from your Spirit!

Matt 23:33 . . . will you **e** the judgment

1 Cor 3:15 . . . barely **e-ing** through a wall

of

Heb 2:3 . . . think we can **e** if we ignore

Heb 12:25 . . . we will certainly not **e** if we

2 Pet 2:18 . . . those who have barely **e-d**

2 Pet 2:20 . . . **e** from the wickedness

ESTHER Jewish exile who became queen of Persia, also known as "Hadassah" (Esth 1:1); cousin of Mordecai (Esth 2:7); brought into king's harem (Esth 2:8-9); crowned queen (Esth 2:17); agreed to help Jews (Esth 4:14-17); invited king to a banquet (Esth 5:1-8); revealed Haman's plan (Esth 7:3-6); rescued the Jews (Esth 8:8); established Festival of Purim (Esth 9:18-32).

ETERNAL (adj) having infinite duration;

valid or existing at all times

see also EVERLASTING, FOREVER

Gen 9:16 . . . will remember the **e** covenant

Exod 3:15 . . . my **e** name, my name to

Lev 24:8 . . . expression of the **e** covenant

Num 18:19 . . . an **e** and unbreakable

Ps 119:142 . . . Your justice is **e**,

Jer 50:5 . . . with an **e** covenant

Dan 4:34 . . . and his kingdom is **e**.

Dan 7:14 . . . His rule is **e**—

Matt 18:8 . . . better to enter **e** life with

Matt 19:16 . . . must I do to have **e** life?

Matt 25:41 . . . into the **e** fire prepared

Matt 25:46 . . . away into **e** punishment,

Mark 3:29 . . . a sin with **e** consequences.

Luke 10:25 . . . should I do to inherit **e** life?

Luke 18:18 . . . should I do to inherit **e** life?

John 3:15 . . . in him will have **e** life.

John 3:16 . . . not perish but have **e** life.

John 3:36 . . . believes in God's Son has **e**

John 5:29 . . . will rise to experience **e** life,

John 5:39 . . . you think they give you **e** life.

John 6:68 . . . the words that give **e** life.

John 12:50 . . . his commands lead to **e**

life;

John 17:2 . . . He gives **e** life prepared for

Rom 1:20 . . . **e** power and divine nature

Rom 5:21 . . . resulting in **e** life through

Rom 6:23 . . . free gift of God is **e** life

Rom 9:5 . . . is worthy of **e** praise! Amen.

Rom 16:26 . . . the **e** God has commanded,

Eph 3:11 . . . This was his **e** plan,

2 Thes 1:9 . . . punished with **e** destruction,

1 Tim 6:12 . . . Hold tightly to the **e** life

Titus 3:7 . . . we will inherit **e** life.

Heb 5:9 . . . source of **e** salvation

Heb 9:15 . . . **e** inheritance God has

Heb 13:20 . . . an **e** covenant with his

blood—

1 Pet 1:23 . . . from the **e**, living word

1 Pet 5:10 . . . to share in his **e** glory

1 Jn 1:2 . . . he is the one who is **e** life.

1 Jn 2:25 . . . we enjoy the **e** life he

1 Jn 5:20 . . . and he is **e** life.

Jude 1:7 . . . the **e** fire of God's judgment.

Jude 1:21 . . . who will bring you **e** life.

ETERNITY (n) immortality; infinite time

Ecc 3:11 . . . has planted **e** in the human

Isa 57:15 . . . who lives in **e**, the Holy One,

John 12:25 . . . will keep it for **e**.

EVE First woman and mother of all people; created from Adam's rib (Gen 2:21-23; 1 Tim 2:13); deceived by the serpent (Gen 3:1-13; 2 Cor 11:3); named "Eve" by Adam (Gen 3:20); cursed with painful childbirth (Gen 3:16; 4:1); descendants of (Gen 5).

EVERLASTING (adj) continuing indefinitely

see also ETERNAL, FOREVER

Gen 17:7 . . . This is the **e** covenant:

Gen 48:4 . . . as an **e** possession.

2 Sam 23:5 . . . made an **e** covenant with

Ps 139:24 . . . lead me along the path of **e**

life.

Isa 9:6 . . . God, **E** Father, Prince of Peace.

Isa 35:10 . . . crowned with **e** joy.

Isa 40:28 . . . The LORD is the **e** God,

Isa 54:8 . . . But with **e** love

Isa 55:3 . . . an **e** covenant with you.

Isa 60:19 . . . God will be your **e** light,

Isa 60:20 . . . the LORD will be your **e** light.

Isa 61:7 . . . and **e** joy will be yours.

Isa 61:8 . . . an **e** covenant with them.

Jer 10:10 . . . the living God and the **e** King!

Jer 31:3 . . . with an **e** love.

Ezek 16:60 . . . establish an **e** covenant with

Dan 4:34 . . . His rule is **e**,

Dan 9:24 . . . to bring in **e** righteousness,

Dan 12:2 . . . to **e** life and some to shame

Gal 6:8 . . . will harvest **e** life from the

EVIL (adj) bad, sinful, or morally reprehensible; of the devil

Gen 6:5 . . . was consistently and totally **e**.

Exod 32:22 . . . know how **e** these people

Ps 51:4 . . . what is **e** in your sight.

Ps 140:8 . . . not let **e** people have their way.

Prov 15:26 . . . The LORD detests **e** plans,

Matt 6:13 . . . rescue us from the **e** one.

Matt 12:45 . . . spirits more **e** than itself,

Matt 15:19 . . . from the heart come **e**

Mark 7:21 . . . heart, come **e** thoughts,

Luke 11:24 . . . When an **e** spirit leaves

John 17:15 . . . them safe from the **e** one.

Acts 19:13 . . . casting out **e** spirits.

Rom 2:9 . . . keeps on doing what is **e**—

Rom 13:14 . . . to indulge your **e** desires.

1 Cor 5:13 . . . remove the **e** person from

Eph 5:16 . . . in these **e** days.

Col 3:5 . . . lust, and **e** desires.

2 Thes 3:3 . . . guard you from the **e** one.

1 Tim 6:4 . . . slander, and **e** suspicions.

2 Tim 3:13 . . . **e** people and impostors

1 Jn 2:13 . . . your battle with the **e** one.

1 Jn 3:12 . . . who belonged to the **e** one

1 Jn 5:18 . . . the **e** one cannot touch

EVIL (n) something that brings sorrow,

distress, or misfortune

Gen 2:9 . . . the knowledge of good and **e**.

Gen 3:5 . . . knowing both good and e.
 Judg 6:1 . . . The Israelites did e
 Ps 5:5 . . . for you hate all who do e.
 Ps 14:4 . . . those who do e never learn?
 Ps 34:13 . . . tongue from speaking e
 Ps 37:27 . . . Turn from e and do good,
 Ps 45:7 . . . You love justice and hate e.
 Ps 53:4 . . . those who do e never learn?
 Ps 92:15 . . . There is no e in him!
 Ps 101:4 . . . and stay away from every e.
 Ps 125:5 . . . with those who do e.
 Prov 6:18 . . . a heart that plots e,
 Prov 8:13 . . . fear the LORD will hate e.
 Prov 11:27 . . . search for e, it will find you!
 Prov 13:6 . . . but the e are misled by sin.
 Prov 17:13 . . . repay good with e, e will
 Prov 20:30 . . . cleanses away e; such
 Isa 5:20 . . . those who say that e is good
 Isa 13:11 . . . punish the world for its e
 Jer 23:14 . . . who are doing e so that
 Hab 1:13 . . . cannot stand the sight of e.
 Mal 3:15 . . . those who do e get rich,
 Matt 5:45 . . . to both the e and the good,
 Luke 13:27 . . . all you who do e.
 John 3:20 . . . All who do e hate the light
 Rom 12:21 . . . Don't let e conquer you,
 1 Cor 14:20 . . . babies when it comes to e,
 1 Thes 5:15 . . . no one pays back e for e,
 1 Thes 5:22 . . . away from every kind of e.
 1 Tim 6:10 . . . the root of all kinds of e.
 2 Tim 2:19 . . . must turn away from e.
 Heb 1:9 . . . You love justice and hate e.
 Jas 1:21 . . . get rid of all the filth and e
 Jas 3:8 . . . It is restless and e,
 1 Pet 2:16 . . . as an excuse to do e.
 1 Pet 3:9 . . . Don't repay e for e.
 1 Pet 3:11 . . . Turn away from e and do
 3 Jn 1:11 . . . those who do e prove that
 they

EVILDOERS (n) one who does evil
 Ps 92:7 . . . like weeds and e flourish,
 Ps 92:9 . . . perish; all e will be scattered.
 Ps 94:16 . . . will stand up for me against e?
 Prov 21:15 . . . it terrifies e.
 Prov 24:19 . . . Don't fret because of e;

EXALT, EXALTED, EXALTING, EXALTS (v) to
 elevate; to glorify; to raise in rank or power
 see also GLORIFY, HONOR
 Exod 15:2 . . . and I will e him!
 2 Sam 22:47 . . . of my salvation, be e-ed!
 Neh 9:5 . . . be e-ed above all blessing
 Job 36:7 . . . kings and e-s them forever.
 Ps 18:46 . . . God of my salvation be e-ed!
 Ps 30:1 . . . I will e you, LORD,
 Ps 92:8 . . . O LORD, will be e-ed forever.
 Ps 97:9 . . . you are e-ed far above all gods.
 Ps 107:32 . . . Let them e him publicly
 Ps 145:1 . . . I will e you, my God and King,
 Dan 11:36 . . . as he pleases, e-ing himself
 Luke 14:11 . . . those who e themselves will
 Acts 2:33 . . . is e-ed to the place of highest
 2 Thes 2:4 . . . He will e himself

**EXAMINE, EXAMINED, EXAMINES,
 EXAMINING (v)** to test the condition of;
 to inspect closely
 1 Chr 29:17 . . . you e our hearts
 Ps 11:4 . . . e-ing every person on earth.
 Ps 11:5 . . . The LORD e-s both
 Ps 17:3 . . . e-d my heart in the night.
 Ps 139:1 . . . LORD, you have e-d my heart
 Prov 5:21 . . . e-ing every path he takes.
 Prov 21:2 . . . the LORD e-s their heart.
 Jer 11:20 . . . you e the deepest thoughts
 Jer 17:10 . . . and e secret motives.
 Lam 3:40 . . . let us test and e our ways.
 1 Cor 4:4 . . . Lord himself who will e

1 Cor 11:28 . . . you should e yourself
 2 Cor 13:5 . . . E yourselves to see
 1 Thes 2:4 . . . He alone e-s the motives
EXAMPLE, EXAMPLES (n) one that serves
 as a pattern to be or not to be imitated
 John 13:15 . . . given you an e to
 1 Cor 10:11 . . . happened to them as e-s
 for
 2 Thes 3:9 . . . give you an e to follow.
 Titus 2:7 . . . e to them by doing good
 Heb 13:7 . . . and follow the e of their
 faith.
 Jas 5:10 . . . For e-s of patience in suffering,
 1 Pet 2:21 . . . He is your e, and you must

EXCUSE (n) the apology or justification
 offered
 John 15:22 . . . they have no e for their sin.
 Rom 1:20 . . . no e for not knowing God.
 Rom 2:1 . . . and you have no e!
 1 Pet 2:16 . . . your freedom as an e

EXCUSE (v) to overlook, justify, or make an
 apology for
 Exod 34:7 . . . But I do not e the guilty.
 Eph 5:6 . . . those who try to e these sins,

EXHORT(ATION) (KJV)
 Rom 12:8 . . . If your gift is to *encourage*
 1 Thes 2:3 . . . not *preaching* with any
 deceit
 Heb 3:13 . . . You must *warn* each other

EXORCISTS (n) one who expels evil spirits
 Luke 11:19 . . . what about your own e?

EXPLAIN, EXPLAINED, EXPLAINS (v) to
 make plain or understandable; to give the
 reason or cause
 Gen 2:24 . . . This e-s why a man leaves his
 Neh 8:8 . . . and clearly e-ed the meaning
 Matt 19:5 . . . This e-s why a man leaves his
 Acts 17:3 . . . He e-ed the prophecies
 Acts 18:28 . . . e-ed to them that Jesus was
 Eph 6:19 . . . e God's mysterious plan
 2 Tim 2:15 . . . correctly e-s the word of
 1 Pet 3:15 . . . always be ready to e it.

EXPLOIT (v) to make use of meanly or
 unfairly for one's own advantage
 Exod 22:22 . . . not e a widow or an
 orphan.
 Prov 22:22 . . . or e the needy in court.

EXPLOITED (n) one unfairly used for
 another's advantage
 Isa 11:4 . . . fair decisions for the e.

EXTOL(LED) (KJV)
 Ps 30:1 . . . will *exalt* you, LORD, for you
 Ps 66:17 . . . to him for help, *praising* him
 Ps 68:4 . . . *Sing loud praises* to him who
 Isa 52:13 . . . he will be *highly exalted*

EYE, EYES (n) organ of (physical and spiri-
 tual) sight
 Exod 21:24 . . . an e for an e,
 Deut 16:19 . . . bribes blind the e-s of
 Job 36:7 . . . never takes his e-s off the
 Ps 119:18 . . . Open my e-s to see
 Ps 119:37 . . . Turn my e-s from worthless
 Ps 123:1 . . . I lift my e-s to you,
 Prov 4:25 . . . and fix your e-s on what
 Matt 5:29 . . . e—causes you to lust,
 Matt 5:38 . . . An e for an e,
 Matt 6:22 . . . When your e is healthy,
 1 Cor 2:9 . . . when they say, "No e has
 seen,
 Heb 12:2 . . . by keeping our e-s on Jesus,
 2 Pet 1:16 . . . with our own e-s
 Rev 21:4 . . . wipe every tear from their e-s,

EZEKIEL Prophet of Judah (southern king-
 dom) and priest (Ezek 1:3); exiled to
 Babylon near the Kebar River (Ezek 3:15).

EZRA Postexilic priestly reformer in time
 of Artaxerxes (Ezra 7; 10; Neh 8; 12);
 descendant of Seraiah (Ezra 7:1); skillful,
 learned teacher of the Law (Ezra 7:6);
 determined to study and obey the Law
 (Ezra 7:10); served as priest (Ezra 7:11);
 restored Temple and its worship (Ezra
 7–8); corrected pagan intermarriage (Ezra
 9–10); dedicated Jerusalem's repaired
 walls (Neh 12).

F

FACE (n) in or into direct contact or
 confrontation (as in "face to face"); counte-
 nance; presence; the front part of the head
 Gen 32:30 . . . I have seen God f to f,
 Exod 33:11 . . . speak to Moses f to f,
 Exod 34:29 . . . his f had become radiant
 Num 12:8 . . . I speak to him f to f,
 Deut 31:17 . . . hiding my f from them,
 Judg 6:22 . . . angel of the LORD f to f!
 2 Chr 7:14 . . . and seek my f and turn from
 Ps 4:6 . . . Let your f smile on us,
 Ps 17:15 . . . I will see you f to f
 Ps 67:1 . . . May his f smile with favor
 Luke 9:29 . . . appearance of his f was
 2 Cor 3:7 . . . For his f shone with the glory
 Rev 1:16 . . . And his f was like the sun
 Rev 22:4 . . . they will see his f,

FACE, FACED, FACING (v) to confront;
 to be confronted by
 Ps 112:8 . . . f their foes triumphantly.
 Ps 116:6 . . . I was f-ing death, and he
 saved
 2 Cor 6:5 . . . f-d angry mobs,

FADE, FADING (v) to lose freshness,
 strength, or vitality
 Isa 40:7 . . . and the flowers f
 1 Cor 9:25 . . . to win a prize that will f
 2 Cor 3:7 . . . brightness was already f-ing
 2 Cor 3:13 . . . it was destined to f away.
 Jas 1:11 . . . the rich will f away
 1 Jn 2:17 . . . this world is f-ing away,

FAIL, FAILED, FAILS (v) to disappoint; to
 fall short; to weaken; to miss performing an
 expected service; to be unsuccessful
 Num 23:19 . . . spoken and f-ed to act?
 Deut 31:6 . . . He will neither f you
 Josh 23:14 . . . Not a single one has f-ed!
 1 Kgs 8:56 . . . Not one word has f-ed
 Ps 77:8 . . . his promises permanently f-ed?
 Luke 13:24 . . . try to enter but will f.
 Luke 22:32 . . . faith should not f.
 Rom 9:6 . . . has God f-ed to fulfill his
 promise
 2 Cor 13:5 . . . if not, you have f-ed the test
 2 Cor 13:6 . . . we have not f-ed the test
 Heb 12:15 . . . none of you f-s to receive
 Heb 13:5 . . . I will never f you.
 1 Pet 4:19 . . . he will never f you.

FAINT (adj) lacking strength or vigor
 Jon 4:8 . . . grew f and wished to die.

FAINT (v) to become weak or lose courage
 in body or spirit
 Isa 40:31 . . . will walk and not f.

FAIR (adj) free from self-interest, prejudice,
 or favoritism; beautiful
 Prov 1:3 . . . do what is right, just, and f.

Song 2:13 ... away with me, my **f** one!
Isa 11:4 ... make **f** decisions for the
Rom 3:25 ... God was being **f** when he
Rom 3:26 ... he himself is **f** and just,
Col 4:1 ... be just and **f** to your slaves.

FAIRNESS (n) the quality of being free from self-interest, prejudice, or favoritism
Ps 9:8 ... rule the nations with **f**.
Ps 98:9 ... and the nations with **f**.
Ps 99:4 ... you have established **f**.
Isa 9:7 ... will rule with **f** and justice

FAITH (n) reliance, loyalty, or complete trust in God; a system of religious beliefs *see also* BELIEVE, TRUST
Exod 14:31 ... They put their **f** in the LORD
Isa 7:9 ... Unless your **f** is firm,
Matt 9:2 ... Seeing their **f**, Jesus said
Matt 9:29 ... Because of your **f**, it will
Matt 15:28 ... your **f** is great.
Matt 17:20 ... **f** even as small as a mustard
Matt 21:22 ... if you have **f**, you will

receive
Mark 10:52 ... for your **f** has healed you.
Luke 5:20 ... Seeing their **f**, Jesus said
Luke 7:50 ... Your **f** has saved you;
Luke 8:48 ... your **f** has made you well.
Luke 12:28 ... Why do you have so little **f**?
Luke 17:6 ... **f** even as small as a mustard
Luke 18:8 ... find on the earth who have **f**?
John 16:1 ... won't abandon your **f**.
Acts 6:5 ... full of **f** and the Holy Spirit
Acts 14:9 ... he had **f** to be healed.
Acts 14:27 ... opened the door of **f** to the
Acts 16:5 ... strengthened in their **f** and
Acts 24:24 ... told them about **f** in Christ
Rom 1:8 ... **f** in him is being talked about
Rom 1:12 ... to encourage you in your **f**,
Rom 1:17 ... from start to finish by **f**.
Rom 1:17 ... through **f** that a righteous
Rom 3:28 ... right with God through **f**
Rom 3:30 ... right with himself only by **f**,
Rom 3:31 ... only when we have **f**
Rom 4:5 ... because of their **f** in God
Rom 4:9 ... righteous because of his **f**.
Rom 4:12 ... same kind of **f** Abraham had
Rom 4:13 ... with God that comes by **f**.
Rom 4:14 ... then **f** is not necessary
Rom 4:16 ... the promise is received by **f**.
Rom 4:16 ... if we have **f** like Abraham's.
Rom 4:19 ... Abraham's **f** did not weaken,
Rom 4:20 ... In fact, his **f** grew stronger,
Rom 5:1 ... made right in God's sight by **f**,
Rom 5:2 ... Because of our **f**, Christ has
Rom 10:8 ... message about **f** that we

preach:
Rom 10:17 ... So **f** comes from hearing,
Rom 12:6 ... speak out with as much **f** as
Rom 14:1 ... believers who are weak in **f**,
1 Cor 12:9 ... gives great **f** to another,
1 Cor 13:13 ... **f**, hope, and love—
1 Cor 15:14 ... and your **f** is useless.
1 Cor 16:13 ... Stand firm in the **f**.
2 Cor 1:24 ... put your **f** into practice.
2 Cor 13:5 ... failed the test of genuine **f**.
Gal 1:23 ... the very **f** he tried to destroy!
Gal 3:9 ... all who put their **f** in Christ
Gal 3:11 ... **f** that a righteous person
Gal 3:12 ... This way of **f** is very different
Gal 3:14 ... Holy Spirit through **f**.
Gal 3:23 ... way of **f** in Christ was available
Gal 3:24 ... made right with God through **f**.
Gal 3:25 ... the way of **f** has come,
Gal 3:26 ... of God through **f** in Christ
Gal 5:5 ... eagerly wait to receive by **f**
Eph 1:15 ... of your strong **f** in the Lord
Eph 4:5 ... one Lord, one **f**, one baptism,
Eph 6:16 ... hold up the shield of **f**

Phil 1:25 ... experience the joy of your **f**.
Phil 3:9 ... righteous through **f** in Christ.
Col 1:4 ... have heard of your **f** in Christ
1 Thes 1:8 ... telling us about your **f** in God.
1 Thes 3:5 ... your **f** was still strong.
1 Thes 3:10 ... fill the gaps in your **f**.
2 Thes 1:3 ... because your **f** is flourishing
1 Tim 1:4 ... live a life of **f** in God.
1 Tim 1:19 ... Cling to your **f** in Christ,
1 Tim 3:9 ... mystery of the **f** now
1 Tim 4:1 ... will turn away from the true **f**;
1 Tim 6:10 ... have wandered from the true **f**
1 Tim 6:12 ... good fight for the true **f**.
2 Tim 1:5 ... remember your genuine **f**,
2 Tim 2:18 ... away from the **f**.
2 Tim 3:10 ... You know my **f**, my patience,

Titus 1:1 ... have been sent to proclaim **f**
Titus 1:13 ... make them strong in the **f**.
Titus 2:2 ... must have sound **f** and be filled
Phlm 1:5 ... about your **f** in the Lord
Phlm 1:6 ... that comes from your **f**
Heb 4:2 ... they didn't share the **f**
Heb 6:1 ... and placing our **f** in God.
Heb 6:12 ... their **f** and endurance.
Heb 10:38 ... righteous ones will live by **f**.
Heb 11:5 ... It was by **f** that Enoch
Heb 11:7 ... It was by **f** that Noah
Heb 11:8 ... It was by **f** that Abraham
Heb 11:23 ... It was by **f** that Moses' parents
Heb 11:29 ... It was by **f** that the people
Heb 12:2 ... initiates and perfects our **f**.
Jas 1:3 ... when your **f** is tested,
Jas 2:5 ... this world to be rich in **f**?
Jas 2:14 ... Can that kind of **f** save anyone?
Jas 2:17 ... **f** by itself isn't enough.
Jas 2:18 ... Some people have **f**;
Jas 2:20 ... **f** without good deeds
Jas 2:22 ... made his **f** complete.
Jas 2:24 ... what we do, not by **f** alone.
Jas 2:26 ... so also **f** is dead without good
Jas 5:15 ... prayer offered in **f** will heal
1 Pet 1:21 ... have placed your **f** and hope
2 Pet 1:1 ... the same precious **f** we have.
Jude 1:3 ... defend the **f** that God
Jude 1:20 ... in your most holy **f**,

FAITHFUL (adj) firm in adherence, utterly loyal
see also LOYAL, TRUSTWORTHY
Deut 7:9 ... He is the **f** God who keeps his
1 Sam 2:9 ... will protect his **f** ones,
1 Sam 20:14 ... me with the **f** love of the
2 Sam 22:26 ... you show yourself **f**; to those
1 Kgs 8:61 ... you be completely **f** to the
1 Kgs 15:14 ... remained completely **f** to
2 Kgs 20:3 ... have always been **f** to you
Ps 18:25 ... you show yourself **f**;
Ps 71:22 ... because you are **f** to your
Ps 89:8 ... You are entirely **f**.
Ps 89:49 ... to David with a **f** pledge.
Ps 143:1 ... you are **f** and righteous.
Isa 38:3 ... have always been **f** to you and
Hos 11:12 ... God and is **f** to the Holy One.
Zech 8:3 ... be called the **F** City;
Zech 8:8 ... I will be **f** and just toward
Matt 24:45 ... A **f**, sensible servant is one
Matt 25:21 ... You have been **f** in handling
Matt 25:23 ... my good and **f** servant.
Luke 12:42 ... Lord replied, "A **f**, sensible
Luke 16:10 ... If you are **f** in little things,
1 Cor 4:17 ... my beloved and **f** child in the
2 Cor 1:18 ... as God is **f**, our word to you

Eph 1:1 ... who are **f** followers of Christ
Phil 2:17 ... just like your **f** service is
Col 4:7 ... brother and **f** helper who
Col 4:9 ... Onesimus, a **f** and beloved
1 Thes 1:3 ... we think of your **f** work,
1 Thes 5:24 ... for he who calls you is **f**.
2 Thes 3:3 ... But the Lord is **f**; he will
1 Tim 3:2 ... He must be **f** to his wife.
1 Tim 3:11 ... and be **f** in everything they
1 Tim 5:9 ... old and was **f** to her husband.
2 Tim 4:7 ... I have remained **f**.
Heb 2:17 ... merciful and **f** High Priest
Heb 3:2 ... For he was **f** to God, who
Heb 8:9 ... They did not remain **f** to my
Heb 13:4 ... marriage, and remain **f** to one
1 Jn 1:9 ... to him, he is **f** and just to
Rev 1:5 ... He is the **f** witness to these
Rev 2:10 ... But if you remain **f** even when
Rev 3:14 ... is the Amen—the **f** and true
Rev 17:14 ... chosen and **f** ones will be

FAITHFULNESS (n) the quality of steadfast loyalty or firm adherence to promises
Exod 34:6 ... unfailing love and **f**.
Ps 25:10 ... with unfailing love and **f**
Ps 36:5 ... your **f** reaches beyond
Ps 57:10 ... Your **f** reaches to the clouds.
Ps 92:2 ... your **f** in the evening,
Ps 100:5 ... **f** continues to each
Prov 14:22 ... unfailing love and **f**.
Prov 16:6 ... love and **f** make atonement
Prov 20:28 ... love and **f** protect the king;
Isa 38:18 ... no longer hope in your **f**.
Lam 3:23 ... Great is his **f**;
Gal 5:22 ... kindness, goodness, **f**,
Eph 6:23 ... give you love with **f**.
2 Thes 1:4 ... your endurance and **f**
2 Tim 2:22 ... pursue righteous living, **f**,

FALL, FALLEN, FALLING (v) to collapse; to drop down (wounded or dead); to become lower in degree or level; to come by assignment or inheritance; to descend; to stumble or stray (morally)
2 Sam 1:19 ... the mighty heroes have **f-en**!
Ps 37:24 ... they will never **f**,
Ps 69:9 ... who insult you have **f-en** on
Prov 10:8 ... babbling fools **f** flat on their
Prov 24:17 ... when your enemies **f**;
Isa 14:12 ... How you are **f-en** from heaven,
Matt 13:21 ... They **f** away as soon as
Luke 10:18 ... I saw Satan **f** from heaven
Rom 3:23 ... we all **f** short of God's glorious
Rom 14:13 ... believer to stumble and **f**.
Gal 5:4 ... **f-en** away from God's grace.
2 Pet 1:10 ... and you will never **f** away.
Jude 1:24 ... to keep you from **f-ing** away

FALSE (adj) intentionally untrue; dishonest; misleading; unwise; faithless
Prov 12:17 ... a **f** witness tells lies.
Isa 44:25 ... I expose the **f** prophets as
Matt 24:11 ... And many **f** prophets will
Mark 13:22 ... For **f** messiahs and **f** prophets
2 Cor 11:13 ... These people are **f** apostles.
Titus 1:11 ... by their **f** teaching.
2 Pet 2:1 ... were also **f** prophets in Israel,
1 Jn 4:1 ... many **f** prophets in the world.
Rev 16:13 ... and the **f** prophet.
Rev 19:20 ... beast and his **f** prophet were
Rev 20:10 ... the beast and the **f** prophet.

FAMILY, FAMILIES (n) a household unit of related people, as in a clan
Josh 24:15 ... my **f**, we will serve the LORD.
Ps 68:6 ... God places the lonely in **f-ies**;

Mark 3:25 . . . a **f** splintered by feuding
 Luke 9:61 . . . let me say good-bye to my **f**.
 Luke 12:52 . . . **f-ies** will be split apart,
 Gal 6:10 . . . to those in the **f** of faith.
 Eph 2:19 . . . members of God's **f**.
 1 Tim 3:4 . . . manage his own **f** well,
 Titus 1:11 . . . whole **f-ies** away from the
 truth
 1 Jn 3:9 . . . have been born into God's **f**

FAST, FASTING (v) to abstain from food
 Ps 35:13 . . . denied myself by **f-ing** for
 Matt 6:16 . . . when you **f**, don't make it
 acts 13:2 . . . worshipping the Lord and
f-ing,

FATHER, FATHERS (n) male parent;
 ancestor(s); characteristic of a mentor or
 provider relationship; name and role for
 God in relation to the children he fosters/
 adopts; originator or creator
see also PARENT
 Gen 2:24 . . . a man leaves his **f** and mother
 Gen 17:4 . . . make you the **f** of a multitude
 Exod 20:12 . . . Honor your **f** and mother.
 Exod 21:15 . . . Anyone who strikes **f** or
 Deut 32:6 . . . he your **F** who created you?
 2 Sam 7:14 . . . I will be his **f**, and he
 Ps 2:7 . . . Today I have become your **F**.
 Ps 89:26 . . . You are my **F**, my God,
 Prov 10:1 . . . wise child brings joy to a **f**;
 Prov 23:22 . . . Listen to your **f**, who gave
 you
 Isa 9:6 . . . Everlasting **F**, Prince of Peace.
 Isa 63:16 . . . you would still be our **F**.
 Jer 3:19 . . . forward to your calling me '**F**,'
 Ezek 22:10 . . . sleep with their **f-s'** wives
 Mal 2:10 . . . children of the same **F**?
 Mal 4:6 . . . will turn the hearts of **f-s**
 Matt 5:16 . . . will praise your heavenly **F**.
 Matt 6:9 . . . Our **F** in heaven, may your
 Matt 6:14 . . . heavenly **F** will forgive
 Matt 10:37 . . . If you love your **f** or mother
 Matt 11:27 . . . no one truly knows the **F**
 Matt 15:4 . . . Honor your **f** and mother,
 Matt 16:27 . . . in the glory of his **F**
 Matt 19:5 . . . a man leaves his **f** and
 mother
 Matt 19:29 . . . or **f** or mother or children
 Matt 23:9 . . . God in heaven is your **F**.
 Luke 1:17 . . . hearts of the **f-s** to their
 Luke 9:59 . . . return home and bury my **f**.
 John 4:21 . . . you worship the **F** on this
 John 5:17 . . . My **F** is always working,
 John 5:20 . . . For the **F** loves the Son
 John 6:44 . . . come to me unless the **F**
 John 6:65 . . . unless the **F** gives them
 John 8:19 . . . you don't know who my **F** is.
 John 8:41 . . . God himself is our true **F**.
 John 10:38 . . . understand that the **F** is
 in me,
 John 14:6 . . . come to the **F** except through
 John 14:21 . . . love me, my **F** will love
 John 15:8 . . . brings great glory to my **F**.
 John 15:23 . . . also hates my **F**.
 John 20:17 . . . ascending to my **F** and
 Acts 13:33 . . . Today I have become your **F**.
 Rom 4:11 . . . Abraham is the spiritual **f**
 Rom 4:16 . . . Abraham is the **f** of all who
 Rom 8:15 . . . we call him, "Abba, **F**."
 2 Cor 6:18 . . . I will be your **F**, and you
 Eph 5:31 . . . man leaves his **f** and mother
 Eph 6:2 . . . Honor your **f** and mother.
 Eph 6:4 . . . **F-s**, do not provoke
 Phil 2:11 . . . to the glory of God the **F**.
 Col 3:21 . . . **F-s**, do not aggravate
 Heb 12:7 . . . is never disciplined by its **f**?
 Heb 12:9 . . . earthly **f-s** who disciplined
 1 Jn 1:3 . . . fellowship is with the **F** and

1 Jn 2:15 . . . the love of the **F** in you.
 1 Jn 2:22 . . . who denies the **F** and the Son
 1 Jn 3:1 . . . See how very much our **F** loves
 Rev 3:21 . . . sat with my **F** on his throne.

FAVOR, FAVORS (n) gracious kindness;
 approval from a superior; a special privilege
 or right granted or conceded
see also GRACE
 Gen 6:8 . . . Noah found **f** with the LORD.
 Exod 34:9 . . . if it is true that I have
 found **f**
 1 Sam 2:26 . . . and grew in **f** with the LORD
 Prov 3:4 . . . you will find **f** with both God
 Prov 18:22 . . . receives **f** from the LORD.
 Prov 19:6 . . . Many seek **f-s** from a ruler;
 Zech 11:7 . . . named one **F** and the other
 Luke 1:30 . . . you have found **f** with God!
 Luke 2:40 . . . and God's **f** was on him.
 Luke 2:52 . . . and in **f** with God
 Luke 4:19 . . . the time of the LORD's **f**
 Rom 11:7 . . . have not found the **f** of God
 Phil 1:7 . . . with me the special **f** of God,

FAVOR, FAVORING (v) to show partiality
 toward
 Lev 19:15 . . . justice in legal matters by
f-ing
 Jas 2:9 . . . But if you **f** some people over

FAVORITE (adj) specially favored or liked
 Gen 27:4 . . . Prepare my **f** dish,

FAVORITES (n) persons specially loved,
 trusted, or provided with favors
see also PARTIALITY
 Job 32:21 . . . I won't play **f**
 Matt 22:16 . . . and don't play **f**.
 Gal 2:6 . . . for God has no **f**.
 Eph 6:9 . . . he has no **f**.
 Col 3:25 . . . For God has no **f**.

FAVORITISM (n) the showing of special
 favor; partiality
see also DISCRIMINATION, PARTIALITY
 Prov 24:23 . . . **f** when passing judgment.
 Mal 2:9 . . . **f** in the way you carry out
 Acts 10:34 . . . that God shows no **f**.
 Rom 2:11 . . . God does not show **f**.
 Jas 3:17 . . . It shows no **f** and is always

FEAR, FEARS (n) dread or alarm in facing
 danger; profound reverence and awe
 2 Sam 23:3 . . . who rules in the **f** of God,
 Ps 2:11 . . . Serve the LORD with reverent **f**,
 Ps 34:4 . . . freed me from all my **f-s**.
 Prov 1:33 . . . untroubled by **f** of harm.
 Heb 13:6 . . . will have no **f**.

FEAR, FEARED, FEARING, FEARS (v) to
 have reverential awe of God; to be afraid
 or apprehensive
 Deut 6:13 . . . You must **f** the LORD your
 Deut 8:6 . . . walking in his ways and **f-ing**
 Deut 13:4 . . . your God and **f** him alone.
 Deut 31:12 . . . learn to **f** the LORD your God
 Josh 4:24 . . . might **f** the LORD your God
 1 Sam 12:14 . . . if you **f** and worship
 2 Chr 26:5 . . . taught him to **f** God.
 Neh 5:15 . . . But because I **f-ed** God,
 Neh 7:2 . . . a faithful man who **f-ed** God
 Job 1:1 . . . He **f-ed** God and stayed
 Job 1:8 . . . **f-s** God and stays away from
 Ps 34:7 . . . and defends all who **f** him.
 Ps 46:2 . . . not **f** when earthquakes come
 Ps 61:5 . . . for those who **f** your name.
 Ps 76:7 . . . you are greatly **f-ed**!
 Ps 103:17 . . . with those who **f** him.
 Ps 128:1 . . . joyful are those who **f** the
 Prov 8:13 . . . All who **f** the LORD will
 Prov 28:14 . . . those who **f** to do wrong,

Prov 31:30 . . . a woman who **f-s** the LORD
 Isa 25:3 . . . nations will **f** you.
 Jer 2:19 . . . your God and not to **f** him.
 Mal 3:16 . . . those who **f-ed** the LORD spoke
 Mal 4:2 . . . for you who **f** my name,
 2 Cor 7:1 . . . because we **f** God.
 Rev 11:18 . . . and all who **f** your name,

FEAST (n) an elaborate meal; banquet
 Ps 23:5 . . . You prepare a **f** for me
 Prov 15:15 . . . life is a continual **f**.
 Luke 15:29 . . . goat for a **f** with my friends.

FEAST, FEASTING (v) to enjoy a good meal
 Esth 9:17 . . . a day of **f-ing** and gladness.
 Prov 17:1 . . . a house filled with **f-ing**—
 and
 Prov 23:20 . . . or **f** with gluttons,
 Isa 22:13 . . . You **f** on meat and drink
 wine.

FEED, FEEDS (v) to give food to; to eat; to
 provide something essential to the develop-
 ment, sustenance, maintenance, or
 operation of
 Prov 15:14 . . . while the fool **f-s** on trash.
 Prov 22:9 . . . because they **f** the poor.
 Jer 50:19 . . . own land, to **f** in the fields
 Matt 6:26 . . . your heavenly Father **f-s** them.
 Matt 14:16 . . . necessary—you **f** them."
 Matt 25:42 . . . and you didn't **f** me.
 John 6:57 . . . anyone who **f-s** on me will
 live
 John 21:15 . . . "Then **f** my lambs,"
 John 21:17 . . . "Then **f** my sheep."
 Rom 12:20 . . . enemies are hungry, **f** them.

FEET (n) *see also* FOOT
 Ps 22:16 . . . pierced my hands and **f**.
 Ps 40:2 . . . He set my **f** on solid ground
 Ps 73:2 . . . My **f** were slipping,
 Ps 119:105 . . . a lamp to guide my **f**
 Isa 52:7 . . . are the **f** of the messenger
 Matt 10:14 . . . shake its dust from your **f**
 Luke 24:39 . . . Look at my **f**.
 John 13:5 . . . began to wash the disciples' **f**,
 John 13:14 . . . wash each other's **f**.
 Rom 10:15 . . . beautiful are the **f** of
 Rom 16:20 . . . crush Satan under your **f**.
 1 Cor 15:25 . . . his enemies beneath his **f**.
 Heb 1:13 . . . a footstool under your **f**.
 Heb 12:13 . . . a straight path for your **f**

FELLOWSHIP (n) friendship; association;
 company; partnership
 Gen 5:24 . . . walking in close **f** with God.
 1 Cor 5:2 . . . remove this man from your **f**.
 2 Cor 13:14 . . . and the **f** of the Holy Spirit
 1 Jn 1:3 . . . you may have **f** with us.
 1 Jn 1:3 . . . our **f** is with the Father and
 1 Jn 1:6 . . . we say we have **f** with God but
 1 Jn 2:27 . . . remain in **f** with Christ.

FIELD, FIELDS (n) an open land area free
 of woods and buildings; an area of cleared
 land used for cultivation
 Lev 19:9 . . . along the edges of your **f-s**,
 Ruth 2:2 . . . into the harvest **f-s** to pick
 Isa 40:6 . . . the flowers in a **f**.
 Matt 6:28 . . . Look at the lilies of the **f**
 Matt 13:44 . . . discovered hidden in a **f**.
 Luke 2:8 . . . staying in the **f-s** nearby,
 John 4:35 . . . The **f-s** are already ripe
 1 Cor 3:9 . . . And you are God's **f**.
 1 Pet 1:24 . . . like a flower in the **f**.

FIGHT, FIGHTS (n) a hostile encounter; a
 struggle for a goal or an objective
 Prov 15:18 . . . hot-tempered person starts
f-s;
 Prov 20:3 . . . Avoiding a **f** is a mark of

Prov 29:22 . . . An angry person starts **f-s**;
2 Tim 4:7 . . . fought the good **f**,
Jas 4:1 . . . causing the quarrels and **f-s**

FIGHT, FIGHTING, FIGHTS (v) to actively oppose or combat, as with weapons; to gain by struggle
see also FOUGHT
Exod 14:14 . . . LORD himself will **f** for you.
Josh 23:10 . . . LORD your God **f-s** for you,
1 Sam 17:32 . . . I'll go **f** him!
1 Sam 25:28 . . . are **f-ing** the LORD's battles.
Neh 4:20 . . . our God will **f** for us!
Ps 35:1 . . . **F** those who **f** against me.
Prov 28:25 . . . Greed causes **f-ing**;
Isa 49:25 . . . I will **f** those who **f** you,
1 Cor 15:32 . . . value was there in **f-ing**
wild
Phil 1:27 . . . one purpose, **f-ing** together
for
1 Tim 6:12 . . . **F** the good fight
Jas 4:2 . . . so you **f** and wage war

FILL, FILLED, FILLS (v) to occupy the whole of; to supply fully; to spread through
Gen 1:28 . . . **F** the earth and govern it.
Exod 34:6 . . . **f-ed** with unfailing love
1 Kgs 8:11 . . . presence of the LORD **f-ed**
Ps 81:10 . . . and I will **f** it with good things.
Ps 107:9 . . . the thirsty and **f-s** the hungry
Ps 119:64 . . . unfailing love **f-s** the earth;
Ps 123:3 . . . have had our **f** of contempt.
Isa 6:3 . . . earth is **f-ed** with his glory!
Joel 2:13 . . . and **f-ed** with unfailing love.
Jon 4:2 . . . and **f-ed** with unfailing love.
Hagg 2:7 . . . I will **f** this place with glory,
Luke 1:15 . . . be **f-ed** with the Holy Spirit,
Luke 1:41 . . . was **f-ed** with the Holy Spirit.
Luke 1:67 . . . **f-ed** with the Holy Spirit
Luke 2:40 . . . He was **f-ed** with wisdom,
Luke 24:49 . . . Holy Spirit comes and **f-s**
Acts 2:4 . . . was **f-ed** with the Holy Spirit
Acts 2:28 . . . you will **f** me with the joy
Acts 4:8 . . . **f-ed** with the Holy Spirit,
Acts 4:31 . . . all **f-ed** with the Holy Spirit.
Acts 9:17 . . . be **f-ed** with the Holy Spirit.
Acts 13:9 . . . was **f-ed** with the Holy Spirit,
Rom 5:5 . . . Holy Spirit to **f** our hearts
Rom 15:13 . . . **f** you completely with joy
Eph 1:23 . . . by Christ, who **f-s** all things
Eph 5:18 . . . be **f-ed** with the Holy Spirit,
Col 3:16 . . . in all its richness, **f** your lives.

FIND, FINDS (v) to attain or reach (a goal or conclusion); to discover by searching or effort; to experience
1 Chr 28:9 . . . seek him, you will **f** him.
Job 23:3 . . . knew where to **f** God,
Prov 3:13 . . . the person who **f-s** wisdom,
Prov 8:17 . . . who search will surely **f** me.
Prov 8:35 . . . For whoever **f-s** me **f-s** life
Prov 11:27 . . . you will **f** favor;
Prov 31:10 . . . Who can **f** a virtuous and
Isa 55:6 . . . while you can **f** him.
Jer 6:16 . . . will **f** rest for your souls.
Matt 7:7 . . . seeking, and you will **f**.
Matt 7:8 . . . Everyone who seeks, **f-s**.
Matt 10:39 . . . your life for me, you will **f** it.
Luke 11:9 . . . and you will **f**.
Luke 11:10 . . . Everyone who seeks, **f-s**.
Luke 15:4 . . . that is lost until he **f-s** it?
Luke 15:8 . . . search carefully until she **f-s** it?

FINGER, FINGERS (n) any of the five terminating members of the hand; figurative for the power of God
Exod 8:19 . . . This is the **f** of God!
Exod 31:18 . . . written by the **f** of God.
Deut 9:10 . . . had written with his own **f**

Luke 16:24 . . . dip the tip of his **f** in water
John 8:6 . . . wrote in the dust with his **f**.
John 20:25 . . . in his hands, put my **f-s** into

FIRE, FIRES (n) hot flame and burning light; symbolic of hell; severe trial or ordeal
Exod 3:2 . . . **f** from the middle of a bush.
Exod 13:21 . . . at night with a pillar of **f**.
Dan 3:25 . . . walking around in the **f**
Matt 3:11 . . . the Holy Spirit and with **f**.
Matt 5:22 . . . are in danger of the **f-s** of hell.
Matt 18:8 . . . be thrown into eternal **f**
Mark 9:43 . . . the unquenchable **f-s** of hell
Mark 9:49 . . . be tested with **f**.
Luke 3:16 . . . with the Holy Spirit and with **f**.
Acts 2:3 . . . tongues of **f** appeared and
1 Cor 3:13 . . . The **f** will show
Heb 12:29 . . . God is a devouring **f**.
Jas 3:6 . . . it is set on **f** by hell itself.

FIRMAMENT (KJV)
Gen 1:7 . . . *space* to separate the waters
Ps 19:1 . . . *skies* display his craftsmanship
Ezek 1:22 . . . surface like the *sky*, glittering
Dan 12:3 . . . will shine as bright as the *sky*

FIRST (adj) preceding all others in time, order, or importance
Gen 1:5 . . . came, marking the **f** day.
Isa 44:6 . . . I am the **F** and the Last;
Isa 48:12 . . . God, the **F** and the Last.
Matt 22:38 . . . the **f** and greatest
Mark 9:35 . . . wants to be **f** must take last
Mark 13:10 . . . Good News must **f** be
Rom 1:16 . . . Jew **f** and also the Gentile.
Rom 2:9 . . . Jew **f** and also for the Gentile.
1 Cor 15:45 . . . The **f** man, Adam,
Eph 6:2 . . . the **f** commandment with a
1 Tim 2:13 . . . God made Adam **f**,
Heb 10:9 . . . He cancels the **f** covenant
1 Jn 4:19 . . . because he loved us **f**.
Rev 1:17 . . . I am the **F** and the Last.
Rev 22:13 . . . and the Omega, the **F** and the

FIRSTBEGOTTEN (KJV)
Heb 1:6 . . . his *supreme Son* into the world

FIRSTBORN (adj) eldest; the most prominent; the rightful heir
Exod 11:5 . . . All the **f** sons will die
Exod 34:20 . . . buy back every **f** son.
Ps 89:27 . . . I will make him my **f** son,
Mic 6:7 . . . sacrifice our **f** children to pay
Heb 12:23 . . . assembly of God's **f** children

FIRSTBORN (n) the eldest offspring; one possessing special rights of inheritance
Gen 25:34 . . . for his rights as the **f**.
Exod 13:2 . . . every **f** among the Israelites.
Exod 34:19 . . . The **f** of every animal

FIRSTFRUITS (KJV)
Exod 23:16 . . . the *first crops* of your harvest
Exod 23:19 . . . bring the *very best* of
Lev 2:14 . . . *first portion* of your harvest
Lev 23:10 . . . you harvest its *first crops*,
Num 28:26 . . . the *first* of your new grain
Rev 14:4 . . . as a *special offering* to God

FISH (n) any of numerous cold-blooded aquatic vertebrates
John 1:17 . . . had arranged for a great **f**
Matt 12:40 . . . in the belly of the great **f**
Luke 9:13 . . . loaves of bread and two **f**,
John 6:9 . . . five barley loaves and two **f**.

FISH, FISHED, FISHING (v) to attempt to catch fish
Mark 1:16 . . . for they **f-ed** for a living.
Mark 1:17 . . . how to **f** for people!
Luke 5:10 . . . you'll be **f-ing** for people!

FISHERMEN (n) those who engage in fishing as an occupation
Ezek 26:5 . . . a rock in the sea, a place for **f**

FISHERS (KJV)
Isa 19:8 . . . *fishermen* will lament for lack of work
Jer 16:16 . . . *fishermen* who will catch
Matt 4:19 . . . *how to fish* for people

FLATTER (v) to praise excessively out of self-interest
Job 32:21 . . . or try to **f** anyone.
Prov 29:5 . . . To **f** friends is
Dan 11:32 . . . He will **f** and win over those
Jude 1:16 . . . **f** others to get what they want.

FLATTERING (adj) characterized by excessive praise out of self-interest
Ps 12:2 . . . speaking with **f** lips
Ps 12:3 . . . cut off their **f** lips
Prov 26:28 . . . and **f** words cause ruin.

FLATTERY (n) insincere or excessive praise
Job 32:22 . . . For if I tried **f**, my Creator
Ps 5:9 . . . tongues are filled with **f**.
Prov 28:23 . . . criticism far more than **f**.
1 Thes 2:5 . . . try to win you with **f**,

FLESH (n) the meaty part of animal and human bodies
see also BODY, HUMAN
Gen 2:23 . . . and **f** from my **f**!
John 6:51 . . . so the world may live, is my **f**.
1 Cor 15:39 . . . different kinds of **f**—

FLOCK, FLOCKS (n) a group of animals assembled or herded together; a group under the guidance of a leader
Isa 40:11 . . . feed his **f** like a shepherd.
Jer 10:21 . . . and their **f-s** are scattered.
Jer 31:10 . . . as a shepherd does his **f**.
Zech 11:17 . . . who abandons the **f**!
Matt 26:31 . . . the **f** will be scattered.
Luke 2:8 . . . guarding their **f-s** of sheep.
Luke 12:32 . . . don't be afraid, little **f**.
John 10:16 . . . one **f** with one shepherd.
Acts 20:28 . . . shepherd God's **f**—

FLOOD, FLOODS (n) a rising and overflowing of a body of water; the destruction of the world by water during the time of Noah
Gen 7:7 . . . the boat to escape the **f**—
Prov 27:4 . . . cruel, and wrath is like a **f**,
Matt 24:38 . . . In those days before the **f**,
Luke 6:49 . . . the **f-s** sweep down against
2 Pet 2:5 . . . ungodly people with a vast **f**.

FOLLOW, FOLLOWED, FOLLOWING, FOLLOWS (v) to pursue or run after; to imitate; to obey
Deut 1:36 . . . because he has **f-ed** the LORD
Deut 5:32 . . . **f-ing** his instructions
Josh 14:14 . . . he wholeheartedly **f-ed** the
1 Kgs 3:3 . . . loved the LORD and **f-ed**
2 Chr 10:14 . . . and **f-ed** the counsel
Prov 4:27 . . . feet from **f-ing** evil.
Prov 10:9 . . . those who **f** crooked paths
Isa 57:2 . . . For those who **f** godly paths
Isa 65:2 . . . But they **f** their own evil paths
Matt 4:20 . . . at once and **f-ed** him.
Matt 7:24 . . . listens to my teaching and **f-s**
Matt 8:19 . . . I will **f** you wherever you go.
Matt 8:22 . . . **F** me now. Let her

Matt 9:9 . . . got up and **f-ed** him.
 Matt 16:24 . . . take up your cross, and **f**
 Matt 19:27 . . . given up everything to **f** you.
 Matt 26:58 . . . Meanwhile, Peter **f-ed** him
 Mark 1:17 . . . Come, **f** me, and I will show
 Luke 9:23 . . . your cross daily, and **f** me.
 Luke 17:23 . . . go out and **f** them.
 Luke 18:43 . . . **f-ed** Jesus, praising God.
 John 8:12 . . . If you **f** me, you won't have to
 John 10:4 . . . they **f** him because they know
 John 10:27 . . . know them, and they **f** me.
 John 12:26 . . . wants to serve me **f** me,
 John 21:19 . . . Jesus told him, "F me."
 1 Cor 1:12 . . . or "I **f** only Christ."
 1 Cor 4:17 . . . of how I **f** Christ Jesus,
 Gal 5:7 . . . you back from **f-ing** the truth?
 Gal 5:25 . . . **f** the Spirit's leading
 Phil 2:12 . . . always **f-ed** my instructions
 Phil 3:17 . . . those who **f** our example.
 2 Thes 3:6 . . . and don't **f** the tradition
 1 Pet 2:21 . . . must **f** in his steps.
 Rev 14:4 . . . as virgins, **f-ing** the Lamb

FOLLOWER, FOLLOWERS (n) one who follows the teachings of another; a disciple
 1 Kgs 18:3 . . . was a devoted **f** of the LORD.
 Matt 10:42 . . . one of the least of my **f-s**,
 Matt 18:20 . . . together as my **f-s**, I am there
 Acts 9:21 . . . Jesus' **f-s** in Jerusalem?

FOLLY (KJV)

Prov 14:18 . . . clothed with *foolishness*
 Prov 26:11 . . . a fool repeats his *foolishness*
 Eccl 2:13 . . . is better than *foolishness*
 Isa 9:17 . . . they all speak *foolishness*
 2 Tim 3:9 . . . recognize what *fools* they are

FOOD (n) something that nourishes, sustains, or supplies energy and vitality
see also BREAD

Lev 11:2 . . . the ones you may use for **f**.
 Prov 25:21 . . . hungry, give them **f** to eat.
 Isa 58:7 . . . Share your **f** with the hungry,
 Dan 1:8 . . . defile himself by eating the **f**
 Matt 6:11 . . . today the **f** we need,
 Matt 6:25 . . . Isn't life more than **f**,
 Mark 7:19 . . . every kind of **f** is acceptable
 John 6:55 . . . my flesh is true **f**, and my
 John 13:18 . . . eats my **f** has turned against
 Acts 15:20 . . . abstain from eating **f**
 Rom 14:6 . . . kind of **f** do so to honor
 1 Tim 6:8 . . . have enough **f** and clothing,
 Jas 2:15 . . . who has no **f** or clothing,

FOOL, FOOLS (n) one deficient in intellectual, practical, or moral sense
 1 Sam 25:25 . . . He is a **f**, just as his name
 Ps 14:1 . . . Only **f-s** say in their hearts,
 Prov 6:32 . . . commits adultery is an utter **f**,
 Prov 10:8 . . . babbling **f-s** fall flat on
 Prov 10:23 . . . wrong is fun for a **f**,
 Prov 17:7 . . . are not fitting for a **f**;
 Prov 17:16 . . . senseless to pay to educate a **f**,

Prov 26:1 . . . associated with **f-s** than snow
 Prov 26:7 . . . A proverb in the mouth of a **f**
 Prov 29:11 . . . **F-s** vent their anger,
 Prov 29:20 . . . more hope for a **f** than for
 Rom 1:22 . . . became utter **f-s**.
 1 Cor 3:18 . . . need to become a **f** to be
 2 Cor 11:21 . . . I'm talking like a **f** again—
 Eph 5:15 . . . Don't live like **f-s**,
 2 Tim 3:9 . . . recognize what **f-s** they are,

FOOLISH (adj) lacking in sense, judgment, or discretion; irreverent
 Prov 26:4 . . . the **f** arguments of fools,
 Prov 26:17 . . . else's argument is as **f**
 Rom 1:28 . . . abandoned them to their **f**

1 Cor 1:18 . . . the cross is **f** to those who
 1 Cor 1:27 . . . world considers **f** in order to
 1 Cor 2:14 . . . It all sounds **f** to them
 Eph 5:4 . . . Obscene stories, **f** talk,
 1 Tim 6:20 . . . Avoid godless, **f** discussions
 Titus 3:9 . . . not get involved in **f** discussions
FOOT (n) the end of the leg upon which an individual stands
see also FEET
 Josh 1:3 . . . Wherever you set **f**,
 Matt 18:8 . . . with only one hand or one **f**
 Luke 4:11 . . . won't even hurt your **f**
 1 Cor 12:15 . . . If the **f** says,
 Rev 10:2 . . . and his left **f** on the land.

FOOTSTOOL (n) a low stool used to support the feet
 Ps 110:1 . . . making them a **f** under
 Isa 66:1 . . . throne, and the earth is my **f**.
 Matt 5:35 . . . the earth is his **f**.
 Acts 7:49 . . . the earth is my **f**.
 Heb 1:13 . . . making them a **f** under
 Heb 10:13 . . . and made a **f** under

FORCE (n) violence, compulsion, or constraint exerted upon or against a person or thing
 Zech 4:6 . . . is not by **f** nor by strength,

FORCE, FORCED (v) to compel by physical, moral, or intellectual means
 Matt 27:32 . . . soldiers **f-d** him to carry
 John 6:15 . . . were ready to **f** him to be

(FORE)FATHERS (KJV)

Exod 10:6 . . . *ancestors* seen a plague like
 Num 11:12 . . . swore to give their *ancestors*
 Jer 11:10 . . . the sins of their *ancestors*
 Matt 23:32 . . . what your *ancestors* started

FOREHEAD, FOREHEADS (n) the part of the face above the eyes

Exod 13:9 . . . on your hand or your **f**.
 Deut 6:8 . . . wear them on your **f**
 1 Sam 17:49 . . . hit the Philistine in the **f**.
 Rev 9:4 . . . seal of God on their **f-s**.
 Rev 13:16 . . . right hand or on the **f**.
 Rev 14:1 . . . written on their **f-s**.

FOREIGNER, FOREIGNERS (n) nonresident, alien, or sojourner

see also STRANGER
 Exod 22:21 . . . not mistreat or oppress **f-s**
 Exod 23:9 . . . must not oppress **f-s**.
 Lev 24:22 . . . to the **f-s** living among you.
 Neh 9:2 . . . separated themselves from all **f-s**

Ps 119:19 . . . I am only a **f** in the land
 Hos 7:8 . . . mingle with godless **f-s**,
 Luke 17:18 . . . glory to God except this **f**?
 1 Cor 14:11 . . . I will be a **f** to someone
 Eph 2:19 . . . no longer strangers and **f-s**.
 1 Pet 1:1 . . . living as **f-s** in the provinces
 1 Pet 2:11 . . . temporary residents and **f-s**

FOREKNOW, FOREKNEW,

FOREKNOWLEDGE (KJV)
 Acts 2:23 . . . God *knew what would happen*
 Rom 8:29 . . . God knew his people *in advance*
 Rom 11:2 . . . whom he *chose from the very beginning*
 1 Pet 1:2 . . . Father *knew you and chose you*

FOREORDAINED (KJV)

1 Pet 1:20 . . . *chose* him as your ransom

FOREVER (adv) for a limitless time; continually
see also ETERNAL, EVERLASTING
 Gen 3:22 . . . they will live **f**!

Gen 17:8 . . . be their possession **f**,
 2 Sam 7:26 . . . name be honored **f**
 1 Chr 17:24 . . . be established and honored **f**

1 Chr 29:10 . . . be praised **f** and ever!
 Ezra 9:12 . . . prosperity to your children **f**.
 Ps 9:7 . . . the LORD reigns **f**,
 Ps 21:4 . . . of his life stretch on **f**.
 Ps 28:9 . . . in your arms **f**.
 Ps 37:28 . . . keep them safe **f**,
 Ps 61:8 . . . sing praises to your name **f**
 Ps 73:26 . . . he is mine **f**.
 Ps 79:13 . . . will thank you **f** and ever,
 Ps 86:12 . . . glory to your name **f**,
 Ps 92:8 . . . will be exalted **f**.
 Ps 100:5 . . . unfaithful love continues **f**,
 Ps 103:17 . . . the LORD remains **f** with
 Ps 107:1 . . . faithful love endures **f**.
 Ps 110:4 . . . are a priest **f**
 Ps 111:8 . . . They are **f** true,
 Ps 112:9 . . . be remembered **f**.
 Ps 119:152 . . . laws will last **f**.
 Ps 146:6 . . . every promise **f**.
 Isa 32:17 . . . and confidence **f**.
 Isa 51:6 . . . but my salvation lasts **f**.
 Isa 60:15 . . . make you beautiful **f**,
 Isa 63:12 . . . making himself famous **f**?
 Jer 25:5 . . . you and your *ancestors* **f**.
 Dan 2:44 . . . and it will stand **f**.
 Dan 4:3 . . . kingdom will last **f**, his rule
 Dan 7:27 . . . kingdom will last **f**,
 John 6:51 . . . eats this bread will live **f**;
 1 Cor 13:8 . . . But love will last **f**!
 1 Cor 13:13 . . . Three things will last **f**—
 1 Cor 15:42 . . . will be raised to live **f**.
 1 Cor 15:50 . . . inherit what will last **f**.
 2 Cor 4:17 . . . and will last **f**!
 2 Cor 4:18 . . . cannot see will last **f**.
 1 Thes 4:17 . . . will be with the Lord **f**.
 2 Thes 1:9 . . . destruction, **f** separated
 Heb 5:6 . . . a priest **f** in the order
 Heb 7:17 . . . a priest **f** in the order
 Heb 7:24 . . . Jesus lives **f**,
 Heb 9:12 . . . secured our redemption **f**.
 Heb 13:8 . . . yesterday, today, and **f**.
 1 Pet 1:25 . . . word of the Lord remains **f**.
 1 Jn 2:17 . . . will live **f**.
 Rev 22:5 . . . they will reign **f** and ever.

FORGAVE (v) to pardon or acquit of guilt
see also FORGIVE

Ps 78:38 . . . was merciful and **f** their sins
 Luke 7:42 . . . so he kindly **f** them both,
 Eph 1:7 . . . his Son and **f** our sins.
 Col 1:14 . . . our freedom and **f** our sins.
 Col 2:13 . . . with Christ, for he **f** all our

FORGIVE, FORGIVEN, FORGIVES, FORGIV-

EN (v) to pardon or acquit of sins
see also FORGAVE

Gen 50:17 . . . Please **f** your brothers
 Exod 23:21 . . . he will not **f** your rebellion.
 Exod 34:7 . . . I **f** iniquity, rebellion,
 Exod 34:9 . . . but please **f** our iniquity and
 Num 14:18 . . . **f-ing** every kind of sin
 Num 14:19 . . . just as you have **f-n** them
 1 Sam 3:14 . . . never be **f-n** by sacrifices
 1 Kgs 8:34 . . . hear from heaven and **f**
 Ps 65:3 . . . by our sins, you **f** them all.
 Ps 79:9 . . . Save us and **f** our sins
 Ps 86:5 . . . so good, so ready to **f**,
 Ps 103:3 . . . He **f-s** all my sins
 Prov 17:9 . . . when a fault is **f-n**,
 Isa 22:14 . . . you will never be **f-n** for this
 Isa 38:17 . . . and **f-n** all my sins.
 Isa 55:7 . . . for he will **f** generously.
 Jer 31:34 . . . I will **f** their wickedness,
 Hos 9:19 . . . O Lord, hear. O Lord, **f**.
 Hos 14:2 . . . **F** all our sins and

Matt 6:12 . . . and **f** us our sins,
 Matt 6:14 . . . If you **f** those who sin
 Matt 6:15 . . . if you refuse to **f** others,
 Matt 9:6 . . . authority on earth to **f** sins.
 Matt 18:21 . . . how often should I **f**
 Matt 26:28 . . . to **f** the sins of many.
 Mark 2:7 . . . Only God can **f** sins!
 Mark 2:10 . . . authority on earth to **f** sins.
 Mark 3:29 . . . will never be **f-n**.
 Mark 11:25 . . . first **f** anyone you are
 Mark 11:25 . . . will **f** your sins,
 Luke 5:21 . . . Only God can **f** sins!
 Luke 5:24 . . . authority on earth to **f** sins.
 Luke 6:37 . . . **F** others, and you will be
 Luke 7:47 . . . a person who is **f-n** little
 Luke 7:49 . . . he goes around **f-ing** sins?
 Luke 11:4 . . . **f** us our sins, as we
 Luke 17:3 . . . if there is repentance, **f**.
 Luke 17:4 . . . asks forgiveness, you must **f**.
 Luke 23:34 . . . Father, **f** them,
 John 20:23 . . . If you **f** anyone's sins,
 Acts 5:31 . . . repent of their sins and be **f-n**.
 Acts 8:22 . . . Perhaps he will **f** your evil
 Rom 4:5 . . . faith in God who **f-s** sinners.
 Rom 4:7 . . . whose disobedience is **f-n**,
 2 Cor 2:7 . . . time to **f** and comfort
 2 Cor 2:10 . . . When you **f** this man,
 Col 3:13 . . . so you must **f** others.
 Heb 8:12 . . . I will **f** their wickedness,
 1 Jn 1:9 . . . is faithful and just to **f** us

FORGIVENESS (n) acquittal or pardon of sins
see also ATONEMENT, MERCY

Neh 9:17 . . . you are a God of **f**,
 Luke 24:47 . . . There is **f** of sins for all
 Acts 13:38 . . . this man Jesus there is **f**
 Rom 5:15 . . . his gift of **f** to many
 Heb 9:22 . . . of blood, there is no **f**.
 Jas 5:20 . . . bring about the **f** of many sins.

FORMED (v) to create, fashion, or give shape to something

see also CREATE(D), MADE, MAKE
 Gen 2:7 . . . the LORD God **f** the man
 Gen 2:19 . . . LORD God **f** from the ground
 Ps 94:9 . . . the one who **f** your eyes?
 Isa 49:5 . . . the one who **f** me
 Jer 1:5 . . . knew you before I **f** you
 Heb 11:3 . . . universe was **f** at God's

FORNICATION (KJV)

Isa 23:17 . . . *be a prostitute* to all kingdoms
 Matt 19:9 . . . wife has been *unfaithful*
 1 Cor 5:1 . . . *sexual immorality* going on
 1 Cor 6:18 . . . *sexual immorality* is a sin
 Jude 1:7 . . . were filled with *immorality*

FORTRESS (n) a fortified place; a place of security or survival

see also REFUGE
 2 Sam 22:2 . . . my **f**, and my savior;
 Ps 27:1 . . . The LORD is my **f**,
 Ps 71:3 . . . my rock and my **f**.
 Ps 144:2 . . . and my **f**, my tower of safety,
 Prov 18:10 . . . LORD is a strong **f**;
 Zeph 3:6 . . . devastating their **f** walls and

FORTY (adj) the number 40

Gen 7:4 . . . for **f** days and **f** nights,
 Exod 16:35 . . . Israel ate manna for **f** years
 Exod 24:18 . . . **f** days and **f** nights.
 Num 14:34 . . . wilderness for **f** years—
 Matt 4:2 . . . For **f** days and **f** nights
 Acts 1:3 . . . the **f** days after he suffered,
 Acts 13:18 . . . **f** years of wandering

FOUGHT (v) *see also* FIGHT

Gen 32:28 . . . because you have **f** with God
 Josh 10:14 . . . Surely the LORD **f** for Israel
 2 Tim 4:7 . . . I have **f** the good fight,

FOUNDATION (n) basis upon which something is built, supported, or added to; substructure

Prov 1:7 . . . Fear of the LORD is the **f**
 Prov 9:10 . . . the LORD is the **f** of wisdom.
 Isa 28:16 . . . placing a **f** stone in Jerusalem,
 Luke 6:49 . . . on the ground, without a **f**.
 Eph 2:20 . . . built on the **f** of the apostles
 1 Tim 3:15 . . . pillar and **f** of the truth.
 2 Tim 2:19 . . . stands firm like a **f** stone
 Heb 1:10 . . . you laid the **f** of the earth

FOUNTAIN (n) source; spring of water
 Isa 12:3 . . . from the **f** of salvation!
 Zech 13:1 . . . a **f** to cleanse them

FREE (adj) not bound, confined, or detained by force; without restraint, inhibition, or cost; possessing the rights of citizenship

John 8:32 . . . the truth will set you **f**.
 John 8:36 . . . sets you **f**, you are truly **f**.
 Rom 6:7 . . . we were set **f** from the power
 Rom 6:18 . . . you are **f** from your slavery
 Gal 3:28 . . . slave or **f**, male and female.
 Jas 1:25 . . . the perfect law that sets you **f**,
 1 Pet 2:16 . . . For you are **f**, yet

FREED, FREES (v) to relieve or rid of what restrains, confines, restricts, or embarrasses

Ps 116:16 . . . **f-d** me from my chains.
 Ps 146:7 . . . The LORD **f-s** the prisoners.
 Isa 61:1 . . . prisoners will be **f-d**.
 Rom 3:24 . . . he **f-d** us from the penalty
 1 Cor 1:30 . . . and he **f-d** us from sin.
 Rev 1:5 . . . and has **f-d** us from our sins

FREEDOM (n) liberation from slavery, restraint, or the power of another
 Ps 119:45 . . . I will walk in **f**, for I have
 2 Cor 3:17 . . . the Lord is, there is **f**.
 Gal 2:4 . . . the **f** we have in Christ
 Gal 4:5 . . . sent him to buy **f** for us
 Gal 5:13 . . . don't use your **f** to satisfy
 Eph 1:7 . . . purchased our **f** with the blood
 1 Pet 2:16 . . . don't use your **f** as an excuse

FRIEND, FRIENDS (n) intimate associate; a favored companion

Prov 16:28 . . . separates the best of **f-s**.
 Prov 17:9 . . . on it separates close **f-s**.
 Prov 20:6 . . . will say they are loyal **f-s**,
 Prov 27:6 . . . Wounds from a sincere **f** are
 Prov 28:7 . . . with wild **f-s** bring shame
 Prov 29:5 . . . To flatter **f-s** is to lay a trap
 Isa 41:8 . . . from Abraham my **f**,
 Zech 13:6 . . . was wounded at my **f-s**' house!
 John 11:3 . . . Lord, your dear **f** is very sick.
 John 15:13 . . . one's life for one's **f-s**.
 John 15:14 . . . You are my **f-s** if you do
 John 15:15 . . . Now you are my **f-s**,
 John 19:12 . . . you are no '**f** of Caesar.'
 Jas 2:23 . . . even called the **f** of God.
 Jas 4:4 . . . want to be a **f** of the world,

FRIENDSHIP (n) association of familiarity and companionship

Prov 3:32 . . . he offers his **f** to the godly.
 Rom 5:10 . . . since our **f** with God was
 Jas 4:4 . . . you realize that **f** with the world

FRUIT (n) a product of plant growth; product or result

Ps 1:3 . . . bearing **f** each season.
 Isa 11:1 . . . new Branch bearing **f** from
 Dan 4:12 . . . loaded with **f** for all to eat.
 Matt 3:10 . . . not produce good **f** will be
 Matt 7:20 . . . can identify a tree by its **f**,

Matt 12:33 . . . is bad, its **f** will be bad.
 John 15:2 . . . that doesn't produce **f**,
 John 15:16 . . . go and produce lasting **f**,
 Gal 5:22 . . . produces this kind of **f**
 Phil 1:11 . . . the **f** of your salvation—
 2 Tim 2:6 . . . first to enjoy the **f**
 Rev 22:2 . . . bearing twelve crops of **f**,

FRUITFUL (adj) bearing fruit (product of a tree or plant); abundant (at producing work or in bearing children)

Gen 1:22 . . . Be **f** and multiply.
 Gen 9:1 . . . Be **f** and multiply.
 Gen 35:11 . . . Be **f** and multiply.
 Ps 128:3 . . . will be like a **f** grapevine,
 Jer 2:7 . . . brought you into a **f** land
 Phil 1:22 . . . do more **f** work for Christ.

FULFILL, FULFILLED, FULFILLS (v)

to complete or perform as promised; to measure up or satisfy
 Ps 57:2 . . . to God who will **f** his purpose
 Dan 9:4 . . . You always **f** your covenant
 Matt 2:15 . . . This **f-ed** what the Lord had
 Matt 2:23 . . . This **f-ed** what the prophets
 Matt 13:35 . . . **f-ed** what God had spoken
 Matt 27:9 . . . This **f-ed** the prophecy of
 Luke 4:21 . . . has been **f-ed** this very day!
 Luke 24:44 . . . Psalms must be **f-ed**.
 John 18:9 . . . this to **f** his own statement:
 John 19:28 . . . and to **f** Scripture he said,
 Acts 1:16 . . . Scriptures had to be **f-ed**
 Rom 3:31 . . . do we truly **f** the law.
 Rom 13:8 . . . you will **f** the requirements
 Rom 13:10 . . . love **f-s** the requirements
 Eph 1:9 . . . to **f** his own good plan.

FULL (adj) possessing or containing a great amount

Deut 34:9 . . . was **f** of the spirit of wisdom,
 Luke 4:1 . . . Then Jesus, **f** of the Holy Spirit,
 Acts 6:3 . . . **f** of the Spirit and wisdom.
 Acts 6:5 . . . Stephen (a man **f** of faith and
 Acts 7:55 . . . Stephen, **f** of the Holy Spirit,
 Acts 11:24 . . . man, **f** of the Holy Spirit

FULLNESS (n) the quality or state of containing all that is wanted, needed, or possible

Eph 3:19 . . . with all the **f** of life and
 Col 1:19 . . . God in all his **f** was pleased
 Col 2:9 . . . lives all the **f** of God

FURNACE (n) an enclosed structure in which heat is produced

Dan 3:6 . . . be thrown into a blazing **f**.
 Matt 13:42 . . . throw them into the fiery **f**,

FURY (n) wrath; fierceness; rage

Exod 15:7 . . . You unleash your blazing **f**;
 Deut 29:28 . . . In great anger and **f**
 Jer 32:37 . . . will scatter them in my **f**.

FUTURE (adj) existing or occurring at a later time

Deut 29:15 . . . also with the **f** generations
 Rom 8:19 . . . waiting eagerly for that **f** day
 Eph 2:7 . . . can point to us in all **f** ages
 Heb 2:5 . . . will control the **f** world

FUTURE (n) time that is to come; what is going to happen

Num 24:14 . . . do to your people in the **f**.
 Ps 31:15 . . . My **f** is in your hands.
 Ps 37:37 . . . a wonderful **f** awaits those
 Isa 42:9 . . . tell you the **f** before it happens.
 Isa 46:10 . . . can tell you the **f** before it
 Jer 29:11 . . . to give you a **f** and a hope.
 Jer 31:17 . . . There is hope for your **f**,

G

GABRIEL Angel who stands in God's presence; seen in Daniel's visions (Dan 8:16-18; 9:21); announced birth of John the Baptist (Luke 1:11-20); announced birth of Jesus (Luke 1:26-28).

GAIN (n) winnings or profits
Isa 56:11 . . . intent on personal **g**.

GAIN, GAINED, GAINS (v) to acquire or win; to profit or increase
Prov 3:13 . . . one who **g-s** understanding.
Prov 11:16 . . . gracious woman **g-s** respect,
Mark 8:36 . . . **g** the whole world but lose
Luke 9:25 . . . **g** the whole world but are
1 Cor 13:3 . . . I would have **g-ed** nothing.

GALILEE (n) a Roman province of Palestine during the time of Jesus
Isa 9:1 . . . a time in the future when **G**
Matt 4:15 . . . beyond the Jordan River, in **G**
Matt 26:32 . . . I will go ahead of you to **G**
Matt 28:10 . . . my brothers to leave for **G**,

GARDEN (n) a planted area where fruits, vegetables, and flowers are cultivated
Gen 2:8 . . . God planted a **g** in Eden
Gen 2:15 . . . God placed the man in the **G**
1 Kgs 4:25 . . . had its own home and **g**.
Song 4:12 . . . my private **g**, my treasure,
Isa 58:11 . . . will be like a well-watered **g**,
Jer 31:12 . . . life will be like a watered **g**,
Ezek 28:13 . . . in Eden, the **g** of God.

GARDENER (n) one who takes care of a garden
John 15:1 . . . my Father is the **g**.
John 20:15 . . . She thought he was the **g**.

GATE, GATES (n) opening in a (city) wall or fence, consisting of a door and protected by defensive structures (as towers); the place of judicial decisions, town criers, and marketplace trade; entrance
Esth 6:10 . . . sits at the **g** of the palace.
Ps 24:7 . . . Open up, ancient **g-s**!
Ps 100:4 . . . his **g-s** with thanksgiving;
Isa 62:10 . . . Go out through the **g-s**!
Matt 7:13 . . . only through the narrow **g**.
John 10:1 . . . going through the **g**,
John 10:2 . . . who enters through the **g**
John 10:7 . . . I am the **g** for the sheep.
Heb 13:12 . . . died outside the city **g-s**
Rev 21:21 . . . **g-s** were made of pearls—
Rev 21:21 . . . each **g** from a single pearl!

GAVE (v) to suffer the loss of
see also GIVE
John 3:16 . . . He **g** his one and only Son,
Rom 8:32 . . . **g** him up for us all,
Gal 2:20 . . . loved me and **g** himself
for me.
1 Tim 2:6 . . . He **g** his life to purchase

GENERATION, GENERATIONS (n) the whole body of individuals born about the same time (nation or racial group); the period of time during which those individuals lived (also, age or era); offspring
Gen 17:7 . . . after you, from **g** to **g**.
Exod 20:6 . . . love for a thousand **g-s**
Num 32:13 . . . the entire **g** that sinned
Judg 2:10 . . . After that **g** died,
1 Chr 16:15 . . . to a thousand **g-s**.
Ps 71:18 . . . your power to this new **g**,
Ps 100:5 . . . continues to each **g**.
Ps 102:12 . . . endure to every **g**.
Ps 102:18 . . . recorded for future **g-s**,
Ps 105:8 . . . to a thousand **g-s**.

Ps 119:90 . . . extends to every **g**,
Ps 145:4 . . . Let each **g** tell its children
Ps 146:10 . . . throughout the **g-s**.
Prov 27:24 . . . not be passed to the next **g**.
Isa 41:4 . . . summoning each new **g**
Lam 5:19 . . . continues from **g** to **g**.
Joel 1:3 . . . the story down from **g** to **g**.
Matt 12:39 . . . Only an evil, adulterous **g**
Mark 13:30 . . . this **g** will not pass
Luke 1:48 . . . all **g-s** will call me blessed.
Luke 11:29 . . . This evil **g** keeps asking me
Acts 2:40 . . . from this crooked **g**!
Eph 3:5 . . . not reveal it to previous **g-s**,
Eph 3:21 . . . all **g-s** forever and ever!

GENEROSITY (n) the quality or fact of being magnanimous, kindly, or open-handed; abundance
Acts 2:46 . . . meals with great joy and **g**—
2 Cor 9:10 . . . a great harvest of **g** in you.
Eph 4:7 . . . through the **g** of Christ.
Phlm 1:6 . . . put into action the **g** that

GENEROUS (adj) magnanimous, kindly; liberal in giving; abundant
Deut 15:8 . . . Instead, be **g** and lend
Ps 37:26 . . . godly always give **g** loans to
2 Cor 9:6 . . . will get a **g** crop.
1 Tim 6:18 . . . **g** to those in need,

GENTILE, GENTILES (n) non-Jewish individuals or nations, often connoting heathens or pagans
see also NATION(S)
Isa 49:6 . . . make you a light to the **G-s**,
Luke 21:24 . . . period of the **G-s** comes
Acts 10:45 . . . out on the **G-s**, too.
Acts 14:27 . . . faith to the **G-s**, too.
Acts 15:14 . . . God first visited the **G-s**
Acts 21:25 . . . As for the **G** believers,
Acts 28:28 . . . also been offered to the **G-s**,
Rom 1:16 . . . Jews first and also the **G**.
Rom 2:9 . . . Jews first and also for the **G**.
Rom 3:9 . . . people, whether Jews or **G-s**,
Rom 3:29 . . . God of the **G-s**?
Rom 10:12 . . . Jew and **G** are the same
Rom 11:11 . . . available to the **G-s**.
Rom 15:9 . . . the **G-s** might give glory
Rom 15:27 . . . **G-s** received the spiritual
Gal 2:2 . . . preaching to the **G-s**.
Gal 2:8 . . . apostle to the **G-s**.
Gal 2:9 . . . keep preaching to the **G-s**,
Gal 3:8 . . . God would make the **G-s**
Gal 3:14 . . . blessed the **G-s** with the same
Gal 3:28 . . . no longer Jew or **G**, slave or
Eph 3:8 . . . the privilege of telling the **G-s**
Col 3:11 . . . a Jew or a **G**, circumcised or

GENTLE (adj) kind; mild-mannered; soft
1 Kgs 19:12 . . . sound of a **g** whisper.
Prov 15:1 . . . A **g** answer deflects anger,
Prov 15:4 . . . **G** words are a tree of life;
Matt 11:29 . . . am humble and **g** at heart,
1 Cor 4:21 . . . love and a **g** spirit?
Eph 4:2 . . . be humble and **g**. Be patient
1 Tim 3:3 . . . must be **g**, not quarrelsome,
Titus 3:2 . . . be **g** and show true humility
Jas 3:17 . . . **g** at all times,

GENTLENESS (n) mildness of manners or disposition
Gal 5:23 . . . **g**, and self-control.
Col 3:12 . . . kindness, humility, **g**, and
1 Tim 6:11 . . . perseverance, and **g**.

GENUINE (adj) actual, true, authentic, sincere
John 1:47 . . . here is a **g** son of Israel—
2 Cor 8:8 . . . I am testing how **g** your love
Phil 1:18 . . . motives are false or **g**,
2 Tim 1:5 . . . I remember your **g** faith,

GETHESEMANE (n) the garden where Jesus often went for prayer, rest, or fellowship; the site where Judas betrayed Jesus before the crucifixion
Matt 26:36 . . . to the olive grove called **G**,
Mark 14:32 . . . to the olive grove called **G**,

GIDEON Judge of Israel, also called "Jerubbaal" (Judg 6-8; Heb 11:32); called by angel of the LORD (Judg 6:11-16); cut down Baal's altar (Judg 6:25-32); used fleece for guidance (Judg 6:36-40); led Israel against Midianite oppressors (Judg 7:1-8:21); refused kingship (Judg 8:22-23); made an ephod (Judg 8:24-28); died (Judg 8:29-35).

GIFT, GIFTS (n) a present from people to people (often a bribe); a sacrifice from people to God; anything given voluntarily or at no cost; that which is given from God, enabling or empowering his people
Prov 18:16 . . . Giving a **g** can open doors;
Matt 2:11 . . . and gave him **g-s** of gold,
Luke 11:13 . . . how to give good **g-s** to your
Rom 4:16 . . . given as a free **g**.
Rom 5:15 . . . and God's gracious **g**.
Rom 6:23 . . . free **g** of God is eternal
Rom 11:29 . . . For God's **g-s** and his call
1 Cor 12:4 . . . kinds of spiritual **g-s**,
1 Cor 12:7 . . . A spiritual **g** is given
1 Cor 12:31 . . . the most helpful **g-s**.
2 Cor 9:5 . . . I want it to be a willing **g**,
2 Cor 9:15 . . . Thank God for this **g**
Gal 2:9 . . . recognized the **g** God had
Eph 2:8 . . . it is a **g** from God.
Eph 4:8 . . . and gave **g-s** to his people.
2 Tim 1:6 . . . the spiritual **g** God gave you
Heb 2:4 . . . **g-s** of the Holy Spirit
1 Pet 3:7 . . . equal partner in God's **g**
1 Pet 4:10 . . . of spiritual **g-s**.

GIVE, GIVEN, GIVES, GIVING (v) to grant, bestow, convey, offer, provide, or designate; to yield or produce; to suffer the loss of (life)
Exod 30:15 . . . poor must not **g** less.
1 Sam 1:28 . . . **g-ing** him to the LORD,
Ps 112:9 . . . share freely and **g** generously
Ps 119:130 . . . your word **g-s** light,
Prov 21:26 . . . the godly love to **g**!
Prov 23:26 . . . O my son, **g** me your heart.
Isa 9:6 . . . a son is **g-n** to us.
Matt 7:11 . . . heavenly Father **g** good gifts
Matt 16:19 . . . And I will **g** you the keys
Matt 22:30 . . . marry nor be **g-n** in
marriage.
Mark 6:7 . . . by two, **g-ing** them authority
Luke 11:13 . . . know how to **g** good gifts to
Luke 14:33 . . . my disciple without **g-ing** up
Luke 22:19 . . . body, which is **g-n** for you.
John 1:17 . . . the law was **g-n** through
Moses,
John 5:21 . . . so the Son **g-s** life to anyone
John 13:34 . . . So now I am **g-ing** you a
new
John 14:27 . . . And the peace I **g** is a gift
Acts 5:32 . . . Spirit, who is **g-n** by God
Acts 14:3 . . . was true by **g-ing** them power
Acts 15:8 . . . by **g-ing** them the Holy Spirit
Acts 20:35 . . . is more blessed to **g** than to
Rom 2:7 . . . He will **g** eternal life
Rom 5:5 . . . because he has **g-n** us the
Holy
Rom 8:32 . . . won't he also **g** us everything
Rom 10:12 . . . Lord, who **g-s** generously
Rom 12:8 . . . is giving, **g** generously.
Rom 14:12 . . . each of us will **g** a personal
1 Cor 9:17 . . . God has **g-n** me this sacred
1 Cor 11:24 . . . body, which is **g-n** for you.

1 Cor 15:57 . . . thank God! He **g-s** us victory
 2 Cor 3:6 . . . the Spirit **g-s** life.
 2 Cor 8:6 . . . this ministry of **g-ing**.
 2 Cor 9:7 . . . how much to **g**.
 Eph 4:7 . . . he has **g-n** each one of us
 Eph 4:28 . . . and then **g** generously to
 1 Thes 4:8 . . . rejecting God, who **g-s**
 1 Tim 6:17 . . . God, who richly **g-s** us all we
 1 Jn 4:13 . . . And God has **g-n** us his Spirit

GLAD (adj) joyful or happy, often with shouts

Ps 16:9 . . . my heart is **g**, and I rejoice.
 Ps 32:11 . . . LORD and be **g**, all you who
 Ps 69:32 . . . at work and be **g**.
 Ps 97:1 . . . coastlands be **g**.
 Ps 104:15 . . . wine to make them **g**,
 Ps 118:24 . . . will rejoice and be **g** in it.
 Prov 10:8 . . . The wise are **g** to be
 Prov 27:11 . . . make my heart **g**.
 Isa 35:1 . . . and desert will be **g**.
 Zeph 3:14 . . . O Israel! Be **g** and rejoice
 Matt 5:12 . . . Be very **g!**
 John 11:15 . . . for your sakes, I'm **g** I wasn't
 Acts 13:48 . . . they were very **g**
 1 Cor 12:26 . . . the parts are **g**.
 2 Cor 2:2 . . . will make me **g?**
 Rev 19:7 . . . Let us be **g** and rejoice,

GLORIFY, GLORIFIED, GLORIFIES, GLORIFY-ING (v) to bestow honor or praise (as in worship); to magnify
see also EXALT, HONOR

Ps 147:12 . . . **G** the LORD, O Jerusalem!
 Isa 26:8 . . . desire is to **g** your name.
 Isa 42:12 . . . the whole world **g** the LORD;
 Dan 4:37 . . . praise and **g** and honor the
 Luke 2:20 . . . flocks, **g-ing** and praising
 John 8:50 . . . no wish to **g** myself, God is
 John 13:31 . . . God will be **g-ied**
 John 17:1 . . . **G** your Son so
 John 21:19 . . . of death he would **g** God.
 2 Cor 8:19 . . . a service that **g-ies** the Lord
 Eph 1:14 . . . would praise and **g** him.
 Rev 15:4 . . . you, Lord, and **g** your name?

GLORIOUS (adj) possessing or deserving special honor; splendid or magnificent
 Exod 15:6 . . . O LORD, is **g** in power.
 Exod 33:18 . . . show me your **g** presence.
 Deut 32:3 . . . the LORD; how **g** is our God!
 1 Chr 16:28 . . . the LORD is **g** and strong.
 Neh 9:5 . . . prayed: "May your **g** name be
 Job 37:5 . . . God's voice is **g** in the
 Ps 45:3 . . . You are so **g**, so majestic!
 Ps 76:4 . . . You are **g** and more majestic
 Ps 96:3 . . . Publish his **g** deeds among the
 Ps 149:9 . . . This is the **g** privilege of
 Isa 55:5 . . . of Israel, have made you **g**.
 Isa 63:15 . . . from your holy, **g** home,
 Dan 8:9 . . . east and toward the **g** land of
 Dan 11:45 . . . between the **g** holy mountain
 Matt 19:28 . . . sits upon his **g** throne,
 Acts 2:20 . . . that great and **g** day of the
 Acts 7:2 . . . Our **g** God appeared to
 Rom 1:23 . . . worshiping the **g**, ever-living
 Rom 3:23 . . . of God's **g** standard.
 Rom 8:21 . . . children in **g** freedom from
 2 Cor 3:9 . . . how much more **g** is the new
 2 Cor 3:10 . . . first glory was not **g** at all
 2 Cor 3:18 . . . into his **g** image.
 Eph 1:6 . . . God for the **g** grace he has
 Eph 1:17 . . . asking God, the **g** Father of
 Eph 3:16 . . . that from his **g**, unlimited
 Eph 5:27 . . . himself as a **g** church without
 Phil 3:21 . . . them into **g** bodies like his
 Phil 4:19 . . . from his **g** riches, which have
 Col 1:11 . . . with all his **g** power so you

Jas 2:1 . . . faith in our **g** Lord Jesus
 1 Pet 1:8 . . . with a **g**, inexpressible joy.
 1 Pet 4:14 . . . for the **g** Spirit of God rests
 Jude 1:24 . . . into his **g** presence without a

GLORY (n) honor bestowed; splendor or magnificence; a distinguishing quality, asset, or attribute
 Exod 16:10 . . . awesome **g** of the LORD
 Num 14:21 . . . filled with the LORD's **g**,
 Josh 7:19 . . . My son, give **g** to the LORD,
 1 Sam 4:21 . . . said, "Israel's **g** is gone."
 Ps 8:5 . . . them with **g** and honor.
 Ps 19:1 . . . proclaim the **g** of God.
 Ps 29:1 . . . LORD for his **g** and strength.
 Ps 44:8 . . . O God, we give **g** to you
 Ps 57:11 . . . May your **g** shine over all the
 Ps 71:8 . . . I declare your **g** all day
 Ps 86:12 . . . I will give **g** to your name
 Ps 108:5 . . . May your **g** shine over all the
 Ps 145:12 . . . the majesty and **g** of your
 Prov 16:31 . . . is a crown of **g**; it is gained
 Isa 6:3 . . . earth is filled with his **g!**
 Isa 24:16 . . . songs that give **g** to the
 Isa 35:2 . . . display his **g**, the splendor
 Isa 42:8 . . . not give my **g** to anyone else,
 Isa 48:11 . . . not share my **g** with idols!
 Isa 66:11 . . . Drink deeply of her **g** even
 Isa 66:19 . . . they will declare my **g** to the
 Ezek 44:4 . . . saw that the **g** of the LORD
 Matt 16:27 . . . angels in the **g** of his Father
 Matt 25:31 . . . comes in his **g**, and all the
 Mark 13:26 . . . great power and **g**.
 Luke 2:14 . . . **G** to God in highest heaven,
 Luke 9:26 . . . and in the **g** of the Father
 Luke 9:32 . . . they saw Jesus' **g** and the two
 Luke 21:27 . . . power and great **g**.
 John 1:14 . . . have seen his **g**, the **g** of
 John 7:39 . . . not yet entered into his **g**.
 John 11:40 . . . you would see God's **g** if
 John 12:23 . . . enter into his **g**.
 John 12:41 . . . the Messiah's **g**.
 John 14:13 . . . the Son can bring **g** to the
 John 16:14 . . . will bring me **g** by telling
 John 17:22 . . . given them the **g** you gave
 Acts 3:13 . . . who has brought **g** to his
 Rom 2:7 . . . seeking after the **g** and honor
 Rom 2:10 . . . there will be **g** and honor and
 Rom 3:7 . . . and brings him more **g?**
 Rom 4:20 . . . in this he brought **g** to God.
 Rom 8:17 . . . heirs of God's **g**.
 Rom 8:18 . . . compared to the **g** he will
 Rom 8:30 . . . gave them his **g**.
 Rom 9:4 . . . God revealed his **g** to them.
 Rom 9:23 . . . riches of his **g** shine even
 Rom 9:23 . . . in advance for **g**.
 Rom 15:6 . . . giving praise and **g** to God,
 Rom 15:9 . . . Gentiles might give **g** to God
 Rom 16:27 . . . All **g** to the only wise God
 1 Cor 2:7 . . . for our ultimate **g** before the
 1 Cor 10:31 . . . all for the **g** of God.
 1 Cor 15:43 . . . will be raised in **g**.
 2 Cor 1:20 . . . to God for his **g**.
 2 Cor 3:7 . . . shone with the **g** of God, even
 2 Cor 3:10 . . . In fact, that first **g** was not
 2 Cor 4:4 . . . about the **g** of Christ, who is
 2 Cor 4:17 . . . for us a **g** that vastly
 Eph 1:12 . . . bring praise and **g** to God.
 Phil 1:11 . . . will bring much **g** and praise
 Phil 2:11 . . . is Lord, to the **g** of God the
 Phil 4:20 . . . Now all **g** to God our
 1 Thes 2:12 . . . Kingdom and **g**.
 2 Thes 2:14 . . . share in the **g** of our Lord
 1 Tim 1:17 . . . All honor and **g** to God
 1 Tim 3:16 . . . to heaven in **g**.
 2 Tim 4:18 . . . All **g** to God forever
 Titus 2:13 . . . when the **g** of our great God
 Heb 1:3 . . . God's own **g** and expresses the

Heb 2:9 . . . crowned with **g** and honor.
 Heb 3:3 . . . far more **g** than Moses, just
 1 Pet 1:7 . . . much praise and **g** and honor
 1 Pet 1:21 . . . gave him great **g**.
 1 Pet 5:4 . . . of never-ending **g** and honor.
 2 Pet 1:3 . . . means of his marvelous **g** and
 2 Pet 1:17 . . . from the majestic **g** of God
 Jude 1:25 . . . All **g**, majesty, power,
 Rev 4:9 . . . beings give **g** and honor and
 Rev 4:11 . . . God, to receive **g** and honor
 Rev 5:12 . . . honor and **g** and blessing.
 Rev 5:13 . . . and honor and **g** and power
 Rev 11:13 . . . terrified and gave **g** to the
 Rev 16:9 . . . God and give him **g**.
 Rev 21:11 . . . shone with the **g** of God and
 Rev 21:23 . . . for the **g** of God
 Rev 21:26 . . . will bring their **g** and honor

GNAT, GNATS (n) any of various small usually biting dipteran flies
 Exod 8:16 . . . swarms of **g-s** throughout the
 Matt 23:24 . . . swallow a **g**, but you swallow

GOD, GODS (n) eternal, infinite Spirit; Creator, Redeemer, sovereign Lord; impotent pagan deity; image of pagan deity (made of wood, metal, or stone)
see also IDOL(S)

Gen 1:1 . . . In the beginning **G** created
 Gen 1:27 . . . In the image of **G** he created
 Gen 3:1 . . . Did **G** really say you must not
 Gen 6:2 . . . The sons of **G** saw the
 Gen 14:18 . . . a priest of **G** Most High,
 Gen 17:1 . . . El-Shaddai—**G** Almighty.
 Gen 22:12 . . . I know that you truly fear **G**.
 Gen 50:20 . . . **G** intended it all for good.
 Exod 20:5 . . . am a jealous **G** who will not
 Exod 22:28 . . . must not dishonor **G** or curse
 Exod 32:4 . . . these are the **g-s** who brought
 Exod 34:6 . . . The **G** of compassion
 Deut 6:4 . . . LORD is our **G**, the LORD
 Deut 23:5 . . . LORD your **G** loves you.
 Deut 32:16 . . . by worshiping foreign **g-s**; they
 Deut 32:39 . . . There is no other **g** but me!
 Deut 33:27 . . . The eternal **G** is
 Josh 24:19 . . . a holy and jealous **G**.
 1 Kgs 8:23 . . . there is no **G** like you
 1 Kgs 18:21 . . . if Baal is **G**, then follow
 2 Kgs 19:15 . . . You alone are **G** of all
 Ezra 9:9 . . . unfailing love our **G** did not
 Neh 1:5 . . . awesome **G** who keeps
 Ps 19:1 . . . proclaim the glory of **G**.
 Ps 22:1 . . . My **G**, my **G**, why have
 Ps 42:2 . . . I thirst for **G**, the living **G**.
 Ps 42:8 . . . praying to **G** who gives
 Ps 51:10 . . . a clean heart, O **G**.
 Ps 82:6 . . . say, "You are **g-s**; you are all
 Ps 100:3 . . . the LORD is **G!**
 Ps 139:23 . . . Search me, O **G**, and know
 Prov 24:12 . . . For **G** understands all
 Eccl 12:13 . . . conclusion: Fear **G** and obey
 Isa 9:6 . . . Mighty **G**, Everlasting Father,
 Isa 43:10 . . . I alone am **G**.
 Dan 6:16 . . . May your **G**, whom you
 Jon 4:2 . . . compassionate **G**, slow to
 Mic 6:8 . . . walk humbly with your **G**.
 Mic 7:18 . . . Where is another **G** like you,
 Nah 1:2 . . . a jealous **G**, filled with
 Mark 2:7 . . . Only **G** can forgive
 Mark 3:35 . . . Anyone who does **G**'s will is
 Mark 15:34 . . . My **G**, my **G**, why
 Luke 2:14 . . . Glory to **G** in highest
 Luke 10:9 . . . The Kingdom of **G** is near
 Luke 16:13 . . . cannot serve **G** and be enslaved

Luke 20:38 . . . So he is the **G** of the living,
 John 1:1 . . . Word was with **G**
 John 1:18 . . . One, who is himself **G**, is
 near
 John 1:29 . . . The Lamb of **G** who
 John 3:16 . . . For this is how **G** loved the
 world:
 John 10:34 . . . I say, you are **g**-s!
 John 14:1 . . . Trust in **G**, and trust also
 Acts 5:29 . . . We must obey **G** rather than
 Acts 12:24 . . . word of **G** continued to
 Acts 19:26 . . . aren't really **g**-s at all.
 Rom 1:16 . . . the power of **G** at work,
 Rom 3:23 . . . short of **G**'s glorious
 Rom 5:1 . . . have peace with **G** because
 Rom 5:5 . . . know how dearly **G** loves us,
 Rom 6:23 . . . free gift of **G** is eternal
 Rom 8:17 . . . are heirs of **G**'s glory.
 Rom 12:2 . . . learn to know **G**'s will for
 you,
 1 Cor 1:18 . . . the very power of **G**.
 1 Cor 1:25 . . . foolish plan of **G** is wiser
 1 Cor 6:20 . . . you must honor **G** with your
 1 Cor 14:33 . . . not a **G** of disorder but
 2 Cor 10:4 . . . We use **G**'s mighty weapons,
 Gal 3:6 . . . believed **G**, and **G** counted
 him
 Eph 2:10 . . . For we are **G**'s masterpiece.
 Eph 5:1 . . . Imitate **G**, therefore, in
 Phil 2:6 . . . equality with **G** as something
 Phil 4:7 . . . you will experience **G**'s peace,
 Col 2:9 . . . the fullness of **G** in a human
 1 Thes 5:18 . . . for this is **G**'s will
 1 Tim 2:5 . . . There is one **G** and one
 Titus 1:2 . . . **G**—who does not lie—
 Heb 6:18 . . . is impossible for **G** to lie.
 Heb 7:19 . . . we draw near to **G**.
 Heb 11:6 . . . believe that **G** exists
 Jas 2:19 . . . there is one **G**.
 Jas 2:23 . . . Abraham believed **G**, and **G**
 Jas 4:8 . . . Come close to **G**, and **G**
 1 Pet 2:15 . . . It is **G**'s will that your
 1 Pet 5:5 . . . for “**G** opposes the proud
 1 Jn 1:5 . . . declare to you: **G** is light,
 1 Jn 4:21 . . . Those who love **G** must also
 Rev 19:6 . . . the Lord our **G**, the Almighty,
 Rev 21:23 . . . glory of **G** illuminates the

GOD-BREATHED (KJV)
 2 Tim 3:16 . . . Scripture is *inspired by God*

GODLINESS (n) devotion to God; piety
see also RIGHTEOUSNESS
 Prov 16:8 . . . Better to have little, with **g**,
 1 Tim 4:8 . . . but training for **g** is much
 1 Tim 5:4 . . . to show **g** at home
 1 Tim 6:6 . . . Yet true **g** with contentment

GODLY (adj) marked by or showing rever-
 ence for God and devotion to worship
see also RIGHTEOUS, UPRIGHT
 Ps 31:23 . . . LORD, all you **g** ones!
 Ps 34:9 . . . LORD, you his **g** people,
 Prov 16:31 . . . by living a **g** life.
 Prov 23:24 . . . The father of **g** children has
 Acts 22:12 . . . He was a **g** man, deeply
 Gal 6:1 . . . you who are **g** should gently
 1 Tim 6:3 . . . promote a **g** life.
 2 Tim 3:12 . . . to live a **g** life in Christ
 Titus 1:1 . . . how to live **g** lives.
 2 Pet 2:9 . . . how to rescue **g** people from
 2 Pet 3:11 . . . what holy and **g** lives you

GODLY (n) people who are righteous or
 devout
 Ps 1:5 . . . no place among the **g**.
 Ps 37:21 . . . but the **g** are generous givers.
 Ps 37:30 . . . The **g** offer good counsel;
 Ps 68:3 . . . But let the **g** rejoice.
 Ps 118:20 . . . LORD, and the **g** enter there.

Prov 3:32 . . . friendship to the **g**.
 Prov 10:11 . . . The words of the **g** are a
 Prov 10:20 . . . The words of the **g** are like
 Prov 10:28 . . . The hopes of the **g** result in
 Prov 11:5 . . . The **g** are directed by
 Prov 11:28 . . . But the **g** flourish like
 Prov 13:9 . . . The life of the **g** is full of
 Prov 20:7 . . . The **g** walk with
 Prov 21:15 . . . Justice is a joy to the **g**,
 Prov 28:1 . . . the **g** are as bold as lions.

GOLD (n) a valuable yellow malleable
 metal especially used in coins and jewelry
 1 Kgs 20:3 . . . Your silver and **g** are mine,
 Ps 19:10 . . . more desirable than **g**,
 Ps 119:127 . . . even the finest **g**.
 Prov 3:14 . . . are better than **g**.
 Matt 2:11 . . . gifts of **g**, frankincense,
 Rev 3:18 . . . advise you to buy **g** from
 me—

GOLGOTHA (n) a hill just outside Jeru-
 salem; the place where Jesus was crucified
 Matt 27:33 . . . a place called **G**
 Mark 15:22 . . . a place called **G**
 John 19:17 . . . (in Hebrew, **G**).

GOLIATH Great Philistine warrior killed
 by David (1 Sam 17:4, 8, 23; 21:9; 22:10;
 2 Sam 21:19; 1 Chr 20:5).

GOOD (adj) kind; profitable; excellent;
 fitting or appropriate; morally right
 Gen 1:4 . . . that the light was **g**.
 Gen 1:31 . . . it was very **g**!
 Gen 2:18 . . . It is not **g** for the man to
 2 Chr 7:3 . . . He is **g**! His faithful
 2 Chr 31:20 . . . was pleasing and **g** in the
 Ps 34:8 . . . see that the LORD is **g**.
 Ps 119:68 . . . You are **g** and do only
 Eccl 7:20 . . . earth is always **g** and never
 Isa 5:20 . . . that evil is **g** and **g** is
 Isa 45:7 . . . I send **g** times and
 Mic 6:8 . . . told you what is **g**, and this is
 Matt 5:29 . . . eye—even your **g** eye—
 causes
 Matt 19:17 . . . is only One who is **g**.
 Matt 22:10 . . . they could find, **g** and bad
 Matt 25:21 . . . Well done, my **g** and
 Mark 3:4 . . . the law permit **g** deeds on the
 Mark 10:18 . . . God is truly **g**.
 Luke 6:45 . . . person produces **g** things
 from
 Luke 6:45 . . . treasury of a **g** heart,
 Luke 8:15 . . . seeds that fell on the **g** soil
 Luke 14:34 . . . Salt is **g** for seasoning.
 Luke 18:19 . . . God is truly **g**.
 Luke 19:17 . . . You are a **g** servant.
 John 10:11 . . . I am the **g** shepherd.
 Rom 7:12 . . . and right and **g**.
 Rom 7:16 . . . that the law is **g**.
 Rom 7:18 . . . know that nothing **g** lives in
 Rom 7:19 . . . do what is **g**, but I don't.
 Rom 12:2 . . . you, which is **g** and pleasing
 Rom 12:9 . . . Hold tightly to what is **g**.
 1 Cor 6:12 . . . not everything is **g** for you.
 1 Cor 7:1 . . . Yes, it is **g** to abstain
 1 Cor 15:33 . . . corrupts **g** character.
 Gal 6:9 . . . doing what is **g**.
 Eph 2:10 . . . so we can do the **g** things he
 Phil 1:6 . . . who began the **g** work within
 1 Thes 5:21 . . . Hold on to what is **g**.
 1 Tim 4:4 . . . everything God created is **g**,
 1 Tim 6:12 . . . Fight the **g** fight
 2 Tim 3:17 . . . people to do every **g** work.
 2 Tim 4:7 . . . I have fought the **g** fight,
 Titus 3:8 . . . These teachings are **g**
 Heb 10:24 . . . of love and **g** works.
 Heb 12:10 . . . is always **g** for us,
 Jas 2:8 . . . indeed, it is **g** when you obey

GOOD (n) something that is excellent, prof-
 itable, or morally right; advancement of
 prosperity or well-being; something useful
 or beneficial
 Gen 2:9 . . . the knowledge of **g** and evil.
 Gen 3:22 . . . knowing both **g** and evil.
 Gen 50:20 . . . God intended it all for **g**.
 1 Sam 26:23 . . . reward for doing **g** and for
 Ps 14:1 . . . not one of them does **g**!
 Ps 53:3 . . . No one does **g**, not a single
 Prov 3:27 . . . Do not withhold **g** from those
 Prov 11:27 . . . If you search for **g**, you will
 Prov 31:12 . . . She brings him **g**, not harm,
 Isa 55:2 . . . does you no **g**?
 Jer 13:23 . . . you start doing **g**, for you
 Jer 32:39 . . . for their own **g** and for the
 Matt 5:45 . . . evil and the **g**, and he sends
 Rom 3:12 . . . No one does **g**, not a single
 Rom 8:28 . . . together for the **g** of those
 Rom 13:4 . . . sent for your **g**.
 1 Cor 10:24 . . . but for the **g** of others.
 Gal 6:10 . . . we should do **g** to everyone—
 Eph 6:8 . . . each one of us for the **g** we do,
 1 Tim 5:10 . . . because of the **g** she has
 Heb 13:16 . . . forget to do **g** and to share
 1 Pet 2:20 . . . suffer for doing **g** and
 endure
 1 Pet 3:17 . . . suffer for doing **g**, if that

GOODNESS (n) the beneficial quality of
 something; kindness
 Ps 145:7 . . . the story of your wonderful **g**;
 Isa 63:7 . . . in his great **g** to Israel,
 Rom 14:17 . . . a life of **g** and peace and joy
 Rom 15:14 . . . that you are full of **g**.

GOSPEL (KJV)
 Mark 1:1 . . . the *Good News* about Jesus
 Luke 4:18 . . . anointed me to bring *Good
 News*
 Rom 1:16 . . . not ashamed of this *Good
 News*
 Rom 10:15 . . . feet of messengers who
 bring *good news*
 Gal 3:8 . . . proclaimed this *good news*

GOSSIP (n) rumor or report revealing
 personal or sensational facts about others
 Prov 16:28 . . . of strife; **g** separates the
 Prov 26:20 . . . disappear when **g** stops.
 2 Cor 12:20 . . . slander, **g**, arrogance,
GOSSIP, GOSSIPING (v) to relate rumors
 or reports about others
 Ps 15:3 . . . who refuse to **g** or harm their
 1 Tim 5:13 . . . spend their time **g-ing**

GOVERNMENT (n) the organization or
 agency through which a political unit exer-
 cises authority
 Isa 9:6 . . . The **g** will rest on his
 Rom 13:6 . . . For **g** workers need
 Titus 3:1 . . . to submit to the **g** and its

GRACE (n) God's free and unmerited favor
 toward sinful humanity
see also FAVOR
 Acts 6:8 . . . full of God's **g** and power,
 Acts 14:3 . . . about the **g** of the Lord.
 Acts 15:11 . . . by the undeserved **g** of the
 Acts 20:32 . . . message of his **g** that is able
 Rom 5:15 . . . is God's wonderful **g** and his
 Rom 5:21 . . . now God's wonderful **g** rules
 Rom 6:1 . . . of his wonderful **g**?
 Rom 11:5 . . . of God's **g**—his undeserved
 Rom 12:6 . . . In his **g**, God has given us
 1 Cor 3:10 . . . Because of God's **g** to me,
 1 Cor 16:23 . . . May the **g** of the Lord
 2 Cor 4:15 . . . And as God's **g** reaches more
 2 Cor 9:14 . . . of the overflowing **g** God has
 Gal 1:15 . . . by his marvelous **g**.

Gal 2:21 . . . do not treat the **g** of God as
Gal 5:4 . . . away from God's **g**.
Eph 1:7 . . . in kindness and **g** that he
Eph 2:5 . . . only by God's **g** that you have
Eph 2:7 . . . wealth of his **g** and kindness
Eph 2:8 . . . saved you by his **g** when you
Eph 3:2 . . . of extending his **g** to you
Eph 3:7 . . . By God's **g** and mighty
Phil 4:23 . . . May the **g** of the Lord
2 Thes 1:12 . . . because of the **g** of our God
2 Thes 2:16 . . . and by his **g** gave us eternal
1 Tim 1:2 . . . Lord give you **g**, mercy,
2 Tim 1:9 . . . show us his **g** through Christ
2 Tim 2:1 . . . strong through the **g** that God
2 Tim 4:22 . . . And may his **g** be with all of
Titus 2:11 . . . For the **g** of God has
Titus 3:7 . . . Because of his **g** he made
Titus 3:15 . . . May God's **g** be with you
Heb 4:16 . . . and we will find **g** to help us
Heb 12:15 . . . to receive the **g** of God.
Heb 13:9 . . . comes from God's **g**, not from
Heb 13:25 . . . May God's **g** be with you all.
Jas 4:6 . . . And he gives **g** generously
1 Pet 5:12 . . . Stand firm in this **g**.
2 Pet 3:18 . . . grow in the **g** and knowledge
Rev 22:21 . . . May the **g** of the Lord

GRACIOUS (adj) abounding in grace and
kindness; merciful, compassionate
2 Kgs 13:23 . . . the LORD was **g** and merciful
Ps 145:13 . . . he is **g** in all he
Prov 11:16 . . . A **g** woman gains
John 1:16 . . . received one **g** blessing after
2 Cor 8:7 . . . also in this **g** act of giving.
Col 4:6 . . . your conversation be **g** and
1 Tim 1:14 . . . generous and **g** our Lord
was!
1 Pet 1:10 . . . about this **g** salvation
1 Pet 1:13 . . . in the **g** salvation that will

GRAPEVINE (n) the vine on which grapes
grow
Ps 128:3 . . . a fruitful **g**, flourishing
Isa 36:16 . . . from your own **g** and fig tree
John 15:1 . . . am the true **g**, and my Father

GRASS (n) green plants that grow from the
ground and are suitable for grazing animals
Isa 40:6 . . . people are like the **g**.
1 Pet 1:24 . . . The **g** withers and

GRAVE, GRAVES (n) burial place; euphe-
mism for Hades, hell, or Sheol
Ps 5:9 . . . from an open **g**.
Ps 49:15 . . . power of the **g**.
John 5:28 . . . dead in their **g-s** will hear the
Acts 2:27 . . . rot in the **g**.
Rom 3:13 . . . from an open **g**.
Rev 20:13 . . . death and the **g** gave up
their

GREED (n) a selfish and excessive desire for
more of something (as money) than is
needed
Prov 15:27 . . . **G** brings grief
Rom 1:29 . . . of wickedness, sin, **g**, hate,
2 Pet 2:3 . . . In their **g** they will make up
2 Pet 2:14 . . . well trained in **g**.

GREEDY (adj) having or showing a selfish
desire for wealth and possessions
1 Sam 8:3 . . . for they were **g** for money.
Prov 1:19 . . . all who are **g** for money;
Prov 21:26 . . . people are always **g**
1 Cor 6:10 . . . are thieves, or **g** people,
Eph 5:5 . . . For a **g** person is an
Col 3:5 . . . Don't be **g**, for a **g**

GRIEF (n) deep and poignant distress due
to bereavement; a cause of suffering
Job 16:5 . . . take away your **g**.

Ps 10:14 . . . the trouble and **g** they cause.
Prov 10:1 . . . a foolish child brings **g** to a
Prov 15:27 . . . Greed brings **g** to the
John 16:20 . . . your **g** will suddenly turn
Rom 9:2 . . . sorrow and unending **g**

GRIEVE, GRIEVED (v) to feel, show, or
cause distress, vexation, sorrow, or regret
Eccl 3:4 . . . A time to **g** and a time
Isa 63:10 . . . rebelled against him and **g-d**
Lam 3:20 . . . time, as I **g** over my loss.
1 Thes 4:13 . . . so you will not **g** like
people

GROAN, GROANING, GROANINGS (n)
a deep moan indicative of pain, grief,
or annoyance
Exod 2:24 . . . God heard their **g-ing**, and he
Ps 90:9 . . . ending our years with a **g**.
Rom 8:26 . . . for us with **g-ings** that cannot

GROUND (n) soil, earth, or territory
Gen 1:10 . . . called the dry **g** "land" and
Gen 3:17 . . . the **g** is cursed because of
you.
Gen 4:2 . . . Cain cultivated the **g**.
Gen 4:10 . . . cries out to me from the **g**!
Exod 3:5 . . . standing on holy **g**.
Exod 15:19 . . . sea on dry **g**!
Isa 53:2 . . . like a root in dry **g**.
Matt 10:29 . . . fall to the **g** without your

GROW, GROWING, GROWS (v) to become;
to spring up and develop to maturity
Isa 40:31 . . . run and not **g** weary.
1 Cor 3:6 . . . God who made it **g**.
Eph 4:16 . . . is healthy and **g-ing** and
full of
Phil 1:25 . . . all of you **g** and experience
Col 2:19 . . . it **g-s** as God nourishes it.
2 Thes 1:3 . . . one another is **g-ing**.
Jas 1:15 . . . when sin is allowed to **g**,
2 Pet 3:18 . . . Rather, you must **g** in the

GRUMBLE (v) to mutter in discontent
1 Cor 10:10 . . . And don't **g** as some
Jas 5:9 . . . Don't **g** about each other

GRUMBLERS (n) those who mutter in
discontent
Jude 1:16 . . . people are **g** and complain-
ers,

GUARD (adj) defensively watchful; alert
2 Pet 3:17 . . . Be on **g**; then you will

GUARD, GUARDING, GUARDS (v) to protect
by watchful attention; to watch over
see also KEEP
Prov 4:23 . . . **G** your heart
Prov 7:2 . . . as you **g** your own eyes.
Prov 24:12 . . . He who **g-s** your soul knows
Luke 2:8 . . . fields nearby, **g-ing** their
flocks
Phil 4:7 . . . His peace will **g** your hearts
2 Thes 3:3 . . . and **g** you from

GUARDIAN (n) one caring for another
person or the property of another
Gen 4:9 . . . Am I my brother's **g**?
Gal 3:25 . . . the law as our **g**.
1 Pet 2:25 . . . your Shepherd, the **G** of your

GUIDANCE (n) direction or counsel
provided by another person
2 Chr 26:5 . . . as the king sought **g** from
Prov 24:6 . . . go to war without wise **g**;
Prov 29:18 . . . do not accept divine **g**,

GUIDE, GUIDED, GUIDES, GUIDING (v)
to direct, supervise, or influence usually
to a particular end
Exod 13:21 . . . He **g-d** them during the

Exod 15:13 . . . In your might, you **g** them
Deut 1:33 . . . **g-ing** you with a pillar of fire
Job 10:10 . . . **g-d** my conception and
formed

Ps 16:7 . . . bless the LORD who **g-s** me;
Ps 23:3 . . . He **g-s** me along
Ps 32:8 . . . I will **g** you along
Ps 139:10 . . . your hand will **g** me,
John 16:13 . . . he will **g** you into all
Isa 5:16 . . . let the Holy Spirit **g** your lives.
Jas 2:4 . . . are **g-d** by evil motives?

GUILT (n) the state or feeling of one who
has committed an offense
Job 6:29 . . . Stop assuming my **g**, for I
Ps 32:2 . . . the LORD has cleared of **g**,
Ps 38:4 . . . My **g** overwhelms me—
Ps 51:2 . . . Wash me clean from my **g**.
Isa 6:7 . . . Now your **g** is removed,
Dan 9:24 . . . atone for their **g**, to bring
GUILTY (adj) justly chargeable with wrong-
doing
Lev 19:17 . . . not be held **g** for their sin.
Rom 3:19 . . . entire world is **g** before God.
1 Cor 11:27 . . . **g** of sinning against
1 Jn 3:20 . . . if we feel **g**, God is greater
1 Jn 3:21 . . . we don't feel **g**, we can come

H

HAGAR Sarah's Egyptian servant and rival,
mother of Ishmael (Gen 16); sent away by
Abraham, son's cries heard by God (Gen
21:9-21); Paul's analogy using Hagar and
Sarah (Gal 4:24-25).

HAIR, HAIRS (n) a slender threadlike
outgrowth of the skin of an animal or
human
Lev 19:27 . . . Do not trim off the **h** on your
2 Sam 18:9 . . . his **h** got caught in the tree.
Matt 10:30 . . . And the very **h-s** on your
head
1 Cor 11:6 . . . to have her **h** cut or her
head
1 Cor 11:14 . . . man to have long **h**?
1 Cor 11:15 . . . And isn't long **h** a woman's
Rev 1:14 . . . His head and his **h** were white

HALLELUJAH (KJV)
Rev 19:1 . . . shouting, "Praise the Lord!
Rev 19:3 . . . rang out: "Praise the Lord!
Rev 19:4 . . . "Amen! Praise the Lord!"
Rev 19:6 . . . "Praise the Lord! For the Lord

HALLOW(ED) (KJV)
Exod 20:11 . . . Sabbath day and *set it apart*
as holy
Lev 25:10 . . . Set this year *apart as holy*
1 Kgs 9:3 . . . set this Temple *apart to be*
holy
Matt 6:9 . . . may your name *be kept holy*

HAND, HANDS (n) the end of the arm that
serves as a grasping and handling tool for
humans; symbolic of power
Exod 47:29 . . . Put your **h** under my
Exod 15:6 . . . Your right **h**, O LORD,
Exod 29:10 . . . will lay their **h-s** on its
head.
Exod 33:22 . . . cover you with my **h** until
1 Kgs 13:4 . . . king's **h** became paralyzed
Ps 22:16 . . . have pierced my **h-s** and feet.
Ps 24:4 . . . those whose **h-s** and hearts
Ps 32:4 . . . your **h** of discipline
Ps 44:3 . . . It was your right **h** and
Ps 63:4 . . . my **h-s** to you in prayer.

Pss 75:8 . . . a cup in his **h** that is full
 Ps 110:1 . . . at my right **h** until I humble
 Ps 137:5 . . . let my right **h** forget how to
 Ps 145:16 . . . you open your **h**, you satisfy
 Isa 40:12 . . . the oceans in his **h**?
 Isa 41:13 . . . by your right **h**—I, the LORD
 Isa 55:12 . . . will clap their **h-s**!
 Isa 64:8 . . . formed by your **h**.
 Dan 10:10 . . . Just then a **h** touched me
 Matt 5:30 . . . And if your **h**—even your
 Matt 6:3 . . . don't let your left **h** know
 what
 Matt 18:8 . . . with only one **h** or one foot
 Matt 26:64 . . . at God's right **h** and coming
 Mark 12:36 . . . at my right **h** until I humble
 Acts 6:6 . . . they laid their **h-s** on them.
 Acts 7:55 . . . at God's right **h**.
 Acts 8:18 . . . laid their **h-s** on people,
 Acts 13:3 . . . men laid their **h-s** on them
 Acts 19:6 . . . Paul laid his **h-s** on them,
 Acts 28:8 . . . and laying his **h-s** on him,
 1 Thes 4:11 . . . working with your **h-s**,
 1 Tim 2:8 . . . pray with holy **h-s** lifted up
 1 Tim 4:14 . . . church laid their **h-s** on you.
 2 Tim 1:6 . . . when I laid my **h-s** on you.
 Heb 1:13 . . . at my right **h** until I humble
 Rev 13:16 . . . mark on the right **h** or on the

HAPPINESS (n) a state of well-being and contentment; joy
 Deut 24:5 . . . **h** to the wife he has married.
 Job 7:7 . . . never again feel **h**.
 Job 9:25 . . . a glimpse of **h**.
 Ps 86:4 . . . Give me **h**, O LORD,
 Ps 119:35 . . . that is where my **h** is found.
 Eccl 8:15 . . . **h** along with all the hard work
 Isa 65:18 . . . Jerusalem as a place of **h**.
 Luke 6:24 . . . you have your only **h** now.

HAPPY (adj) expressing, reflecting, or suggestive of happiness
see also BLESSED
 Deut 16:14 . . . festival will be a **h** time
 Ps 113:9 . . . making her a **h** mother.
 Prov 15:13 . . . A glad heart makes a **h** face;
 Prov 15:15 . . . for the **h** heart, life is
 Prov 23:25 . . . she who gave you birth be **h**.
 Eccl 9:7 . . . drink your wine with a **h** heart,
 Zech 10:7 . . . will be made **h** as if by wine.
 Rom 12:15 . . . Be **h** with those who are **h**,
 Phil 2:2 . . . make me truly **h** by agreeing
 Jas 5:13 . . . Are any of you **h**?

HARD (adj) lacking in responsiveness, unfeeling; demanding the exertion of energy
 Rom 11:25 . . . of Israel have **h** hearts,
 Rev 2:2 . . . I have seen your **h** work and

HARD, HARDER (adv) with great or utmost effort or energy
 Prov 13:4 . . . those who work **h**
 Acts 20:35 . . . in need by working **h**.
 Rom 16:12 . . . has worked so **h**
 1 Cor 15:10 . . . worked **h-er** than any of
 2 Cor 11:23 . . . worked **h-er**, been put in
 1 Thes 5:12 . . . They work **h** among you
 2 Thes 3:8 . . . We worked **h** day and night

HARDEN, HARDENED (v) to make callous or unfeeling
 Exod 4:21 . . . But I will **h** his heart
 Exod 10:20 . . . LORD **h-ed** Pharaoh's heart
 Ps 95:8 . . . Don't **h** your hearts as Israel did
 Isa 6:10 . . . **H** the hearts of these people.
 Matt 13:15 . . . hearts of these people are **h-ed**,
 John 12:40 . . . and **h-ed** their hearts—
 Eph 4:18 . . . minds and **h-ed** their hearts
 Heb 3:8 . . . don't **h** your hearts as Israel did

HARLOT (KJV)
 Gen 38:15 . . . thought she was a *prostitute*
 Josh 2:1 . . . a *prostitute* named Rahab
 Hos 4:15 . . . you, Israel, are a *prostitute*
 Matt 21:31 . . . *prostitutes* will get into the Kingdom
 Rev 17:5 . . . Mother of All *Prostitutes* and

HARMONY (n) tranquility; agreement; unity
 Zech 6:13 . . . will be perfect **h** between his
 Rom 12:16 . . . Live in **h** with each other.
 Rom 14:19 . . . aim for **h** in the church
 Rom 15:5 . . . live in complete **h** with each
 1 Cor 12:25 . . . This makes for **h**
 2 Cor 6:15 . . . What **h** can there be
 2 Cor 13:11 . . . Live in **h** and peace.
 Col 3:14 . . . together in perfect **h**.

HARVEST, HARVESTS (n) the time or fruit of reaping or gathering in a crop—physically or spiritually
 Deut 16:15 . . . blesses you with bountiful **h-s**
 Matt 9:37 . . . The **h** is great, but
 John 4:35 . . . fields are already ripe for **h**.
 1 Cor 15:23 . . . raised as the first of the **h**;
 2 Cor 9:10 . . . great **h** of generosity
 Gal 6:9 . . . we will reap a **h** of blessing
 Heb 12:11 . . . peaceful **h** of right living
 Jas 3:18 . . . reap a **h** of righteousness.
 Rev 14:15 . . . the time of **h** has come;

HARVEST, HARVESTS (v) to gather in (a crop); to reap
 Gen 8:22 . . . there will be planting and **h**,
 Job 4:8 . . . and cultivate evil will **h**
 Prov 10:5 . . . wise youth **h-s** in the summer,
 Gal 6:8 . . . sinful nature will **h** decay and

HARVESTER, HARVESTERS (n) one who gathers in (a crop)
 Ruth 2:3 . . . to gather grain behind the **h-s**.
 John 4:36 . . . planter and the **h** alike!

HATE, HATED, HATES, HATING (v) to feel extreme enmity toward; to have a strong aversion to
 Ps 45:7 . . . love justice and **h** evil.
 Prov 1:22 . . . you fools **h** knowledge?
 Prov 6:16 . . . six things the LORD **h-s**—
 Prov 13:5 . . . The godly **h** lies;
 Prov 15:27 . . . those who **h** bribes will live.
 Prov 26:28 . . . A lying tongue **h-s** its victims,
 Prov 28:16 . . . but one who **h-s** corruption
 Mal 2:16 . . . “For I **h** divorce!”
 Matt 5:43 . . . and **h** your enemy.
 Matt 24:9 . . . be **h-d** all over the world
 Luke 6:22 . . . when people **h** you
 John 3:20 . . . All who do evil **h** the light
 John 15:18 . . . remember that it **h-d** me
 2 Tim 3:3 . . . be cruel and **h** what is good.
 Heb 1:9 . . . You love justice and **h** evil.
 1 Jn 2:9 . . . but **h-s** a fellow believer,
 1 Jn 4:20 . . . **h-s** a fellow believer, that person
 Jude 1:23 . . . **h-ing** the sins that contaminate

HATRED (n) strong emotional aversion
 Lev 19:17 . . . Do not nurse **h** in your heart
 Prov 26:24 . . . People may cover their **h**

HEAD, HEADS (n) top part of the body that contains the brain; one in charge; person, individual
 Gen 3:15 . . . He will strike your **h**, and
 Lev 26:13 . . . walk with your **h-s** held high.

Pss 22:7 . . . shake their **h-s**, saying,
 Ps 23:5 . . . by anointing my **h** with oil.
 Ps 133:2 . . . over Aaron's **h**, that ran
 Prov 25:22 . . . coals of shame on their **h-s**,
 Matt 27:39 . . . shaking their **h-s** in mockery.
 John 19:2 . . . thorns and put it on his **h**,
 Acts 18:6 . . . your own **h-s**—I am innocent.
 Rom 12:20 . . . coals of shame on their **h-s**.
 Eph 1:22 . . . and has made him **h** over all
 Eph 5:23 . . . as Christ is the **h** of the
 Rev 4:4 . . . crowns on their **h-s**.
 Rev 14:14 . . . He had a gold crown on his **h**
 Rev 19:12 . . . on his **h** were many crowns.

HEAL, HEALED, HEALING, HEALS (v) to mend, cure, make whole; to restore to health
 Gen 20:17 . . . and God **h-ed** Abimelech,
 Exod 15:26 . . . I am the LORD who **h-s** you.
 Num 12:13 . . . I beg you, please **h** her!
 Deut 32:39 . . . one who wounds and **h-s**;
 2 Chr 30:20 . . . prayer and **h-ed** the people.

Job 5:18 . . . his hands also **h**.
 Ps 6:2 . . . **H** me, LORD,
 Ps 103:3 . . . and **h-s** all my diseases.
 Ps 107:20 . . . his word and **h-ed** them,
 Prov 3:8 . . . will have **h-ing** for your body
 Prov 13:17 . . . messenger brings **h-ing**.
 Isa 6:10 . . . and turn to me for **h-ing**.
 Isa 30:26 . . . LORD begins to **h** his people
 Isa 57:18 . . . but I will **h** them anyway!
 Isa 57:19 . . . the LORD, who **h-s** them.
 Jer 8:18 . . . My grief is beyond **h-ing**;
 Jer 17:14 . . . O LORD, if you **h** me, I will
 Jer 17:14 . . . I will be truly **h-ed**;
 Jer 30:13 . . . No medicine can **h** you.
 Hos 6:1 . . . now he will **h** us.
 Hos 7:1 . . . I want to **h** Israel, but its
 Hos 14:4 . . . Then I will **h** you of your
 Zech 11:16 . . . nor **h** the injured,
 Mal 4:2 . . . with **h-ing** in his wings.
 Matt 4:23 . . . And he **h-ed** every kind
 Matt 8:7 . . . will come and **h** him.
 Matt 8:16 . . . and he **h-ed** all the sick.
 Matt 9:35 . . . he **h-ed** every kind of disease
 Matt 10:8 . . . **H** the sick, raise the
 Matt 15:30 . . . Jesus, and he **h-ed** them all.
 Matt 17:16 . . . they couldn't **h** him.
 Mark 1:34 . . . So Jesus **h-ed** many people
 Mark 3:2 . . . If he **h-ed** the man's
 Mark 3:10 . . . He had **h-ed** many people
 Mark 5:28 . . . touch his robe, I will be **h-ed**.
 Mark 6:5 . . . sick people and **h** them.
 Mark 6:13 . . . and **h-ed** many sick
 Mark 6:56 . . . who touched him were **h-ed**.
 Mark 10:52 . . . your faith has **h-ed** you.
 Luke 4:23 . . . Physician, **h** yourself
 Luke 4:40 . . . his hand **h-ed** every one.
 Luke 6:7 . . . If he **h-ed** the man's
 Luke 8:50 . . . faith, and she will be **h-ed**.
 Luke 10:9 . . . **H** the sick, and tell them
 Luke 13:14 . . . indignant that Jesus had **h-ed**
 Luke 14:3 . . . **h** people on the Sabbath
 Luke 14:4 . . . the sick man and **h-ed** him
 Luke 17:19 . . . Your faith has **h-ed** you.
 Luke 18:42 . . . Your faith has **h-ed** you.
 Luke 22:51 . . . man's ear and **h-ed** him.
 John 4:47 . . . to Capernaum to **h** his son,
 John 7:23 . . . angry with me for **h-ing** a man
 John 12:40 . . . and have me **h** them.
 Acts 3:16 . . . this man was **h-ed**—
 Acts 4:9 . . . to know how he was **h-ed**?
 Acts 4:14 . . . see the man who had been **h-ed**

Acts 4:22 . . . sign—the **h-ing** of a man
 Acts 8:7 . . . or lame were **h-ed**.
 Acts 9:34 . . . Jesus Christ **h-s** you! Get up,
 Acts 10:38 . . . and **h-ing** all who were
 Acts 28:8 . . . his hands on him, he **h-ed**
 Acts 28:27 . . . turn to me and let me **h**
 1 Cor 12:28 . . . the gift of **h-ing**,
 1 Cor 12:30 . . . have the gift of **h-ing**?
 Jas 5:16 . . . so that you may be **h-ed**.
 1 Pet 2:24 . . . By his wounds you are **h-ed**.
 Rev 13:3 . . . fatal wound was **h-ed**!
 Rev 13:12 . . . wound had been **h-ed**.

HEALING (adj) marked by restoring to original purity or integrity
 Luke 6:19 . . . **h** power went out from him,
 Acts 4:30 . . . your hand with **h** power;

HEALTH (n) the general condition of the body
 Ps 38:3 . . . my **h** is broken because of
 Ps 38:7 . . . and my **h** is broken.
 Prov 15:30 . . . makes for good **h**.
 Isa 38:16 . . . You restore my **h**
 Jer 30:17 . . . I will give you back your **h**

HEALTHY, HEALTHIER (adj) enjoying good health and vigor of body, mind, or spirit
 Ps 73:4 . . . bodies are so **h** and strong.
 Prov 16:24 . . . the soul and **h** for the body.
 Dan 1:15 . . . friends looked **h-ier** and better

Zech 11:16 . . . nor feed the **h**. Instead,
 Matt 9:12 . . . he said, "**H** people don't need

Mark 2:17 . . . **H** people don't need
 Luke 5:31 . . . answered them, "**H** people
 Eph 4:16 . . . whole body is **h** and growing
 3 Jn 1:2 . . . that you are as **h** in body as

HEAR, HEARD, HEARING (v) to perceive sound; to listen with attention; to be informed of; to take testimony from and make a legal decision
see also LISTEN

Gen 3:8 . . . and his wife **h-d** the LORD God
 Exod 2:24 . . . God **h-d** their groaning,
 Deut 1:16 . . . judges, "You must **h** the cases
 Josh 7:9 . . . people living in the land **h**
 1 Kgs 8:30 . . . May you **h** the humble
 2 Chr 7:14 . . . I will **h** from heaven and will
 Neh 1:11 . . . O LORD, please **h** my prayer!
 Ps 5:1 . . . O LORD, **h** me as I pray;
 Ps 89:1 . . . Young and old will **h** of your
 Isa 29:18 . . . the deaf will **h** words read
 Isa 30:21 . . . own ears will **h** him.
 Isa 40:28 . . . Have you never **h-d**?
 Isa 59:1 . . . too deaf to **h** you call.
 Dan 10:12 . . . has been **h-d** in heaven.
 Matt 5:21 . . . have **h-d** that our ancestors
 Matt 5:43 . . . You have **h-d** the law
 Matt 11:5 . . . cured, the deaf **h**, the dead
 Matt 13:14 . . . When you **h** what I say,
 Mark 4:12 . . . When they **h** what I say,
 Luke 7:22 . . . cured, the deaf **h**, the dead
 John 8:26 . . . what I have **h-d** from the one
 Acts 2:6 . . . When they **h-d** the loud noise,
 Acts 13:7 . . . he wanted to **h** the word of
 Rom 10:14 . . . how can they **h** about him
 Rom 10:17 . . . faith comes from **h-ing**,
 1 Cor 2:9 . . . no ear has **h-d**, and no mind
 1 Cor 12:17 . . . how would you **h**?
 Heb 3:7 . . . Today when you **h** his voice,
 2 Jn 1:6 . . . just as you **h-d** from the
 Rev 3:20 . . . If you **h** my voice and
 Rev 22:8 . . . I, John, am the one who **h-d**

HEART, HEARTS (n) figuratively, the seat of emotions, thoughts, and intentions; personality, disposition; courage; love,

affection; central or most vital part of something
 Gen 6:6 . . . It broke his **h**.
 Exod 4:21 . . . will harden his **h** so he
 Exod 35:21 . . . All whose **h-s** were stirred
 Deut 6:5 . . . LORD your God with all your **h**,
 Deut 9:10 . . . from the **h** of the fire
 Deut 20:3 . . . Do not lose **h** or panic
 Deut 28:65 . . . will cause your **h** to tremble,
 Josh 22:5 . . . with all your **h** and all your
 Josh 23:14 . . . Deep in your **h-s** you know
 1 Sam 1:15 . . . pouring out my **h**
 1 Sam 10:9 . . . God gave him a new **h**,
 1 Sam 12:20 . . . the LORD with all your **h**,
 1 Sam 13:14 . . . a man after his own **h**.
 1 Sam 16:7 . . . but the LORD looks at the **h**.
 1 Kgs 8:48 . . . with their whole **h** and soul
 1 Kgs 11:2 . . . turn your **h-s** to their gods.
 1 Kgs 11:3 . . . turn his **h** away from the LORD.
 1 Kgs 14:8 . . . followed me with all his **h**
 2 Kgs 23:3 . . . with all his **h** and soul.
 1 Chr 22:19 . . . God with all your **h** and soul.
 2 Chr 6:38 . . . with their whole **h** and soul
 2 Chr 22:9 . . . sought the LORD with all his **h**.
 2 Chr 34:31 . . . with all his **h** and soul.
 Ezra 1:5 . . . stirred the **h-s** of the priests
 Job 4:5 . . . trouble strikes, you lose **h**.
 Ps 9:1 . . . praise you, LORD, with all my **h**;
 Ps 14:1 . . . say in their **h-s**, "There is no
 Ps 19:14 . . . meditation of my **h**
 Ps 24:4 . . . whose hands and **h-s** are pure,
 Ps 27:8 . . . my **h** responds, "LORD,
 Ps 36:1 . . . within their **h-s**. They have no
 Ps 42:11 . . . Why is my **h** so sad?
 Ps 45:1 . . . Beautiful words stir my **h**.
 Ps 51:10 . . . Create in me a clean **h**, O God.
 Ps 57:7 . . . my **h** is confident.
 Ps 73:7 . . . everything their **h-s** could ever
 Ps 73:26 . . . the strength of my **h**;
 Ps 108:1 . . . with all my **h**!
 Ps 111:1 . . . thank the LORD with all my **h**
 Ps 119:2 . . . with all their **h-s**.
 Ps 119:11 . . . hidden your word in my **h**,
 Ps 119:58 . . . With all my **h** I want your
 Ps 119:145 . . . I pray with all my **h**;
 Ps 139:23 . . . and know my **h**; test me and
 Prov 3:3 . . . deep within your **h**.
 Prov 4:23 . . . Guard your **h** above all else,
 Prov 13:12 . . . deferred makes the **h** sick,
 Prov 14:30 . . . A peaceful **h** leads to a
 Prov 15:13 . . . a broken **h** crushes the
 Prov 15:30 . . . look brings joy to the **h**;
 Prov 17:22 . . . A cheerful **h** is good
 Prov 20:9 . . . have cleansed my **h**; I am pure
 Prov 23:15 . . . wise, my own **h** will rejoice!
 Prov 27:23 . . . and put your **h** into caring
 Song 4:9 . . . captured my **h**, my treasure,
 Song 5:2 . . . I slept, but my **h** was awake,
 Song 5:4 . . . and my **h** thrilled within me.
 Song 8:6 . . . like a seal over your **h**,
 Isa 1:5 . . . and your **h** is sick.
 Isa 6:10 . . . Harden the **h-s** of these people.
 Isa 42:4 . . . or lose **h** until justice
 Jer 3:15 . . . shepherds after my own **h**,
 Jer 3:22 . . . your wayward **h-s**.
 Jer 9:26 . . . have uncircumcised **h-s**.
 Jer 20:9 . . . burns in my **h** like a fire.
 Jer 32:39 . . . will give them one **h** and one
 Ezek 44:7 . . . who have no **h** for God.
 Joel 2:12 . . . Give me your **h-s**. Come with
 Matt 5:8 . . . those whose **h-s** are pure,
 Matt 5:28 . . . adultery with her in his **h**.
 Matt 11:29 . . . I am humble and gentle at **h**,
 Matt 12:34 . . . whatever is in your **h**

Matt 15:19 . . . For from the **h** come evil
 Matt 18:35 . . . and sisters from your **h**.
 Matt 22:37 . . . God with all your **h**, all your
 Mark 11:23 . . . have no doubt in your **h**.
 Mark 12:30 . . . God with all your **h**, all your
 Mark 12:33 . . . love him with all my **h** and
 Luke 6:45 . . . treasury of a good **h**,
 Luke 10:27 . . . God with all your **h**, all your
 Luke 12:34 . . . desires of your **h** will also
 Luke 24:38 . . . Why are your **h-s** filled with
 John 5:38 . . . your **h-s**, because you do not
 Acts 1:24 . . . you know every **h**. Show us
 Acts 4:32 . . . were united in **h** and mind.
 Acts 8:21 . . . this, for your **h** is not right
 Acts 15:8 . . . God knows people's **h-s**, and
 Acts 16:14 . . . Lord opened her **h**, and she
 Acts 28:27 . . . hear, and their **h-s** cannot
 Rom 1:9 . . . with all my **h** by spreading
 Rom 2:15 . . . written in their **h-s**, for their
 Rom 2:29 . . . changed **h** seeks praise
 Rom 10:9 . . . believe in your **h** that God
 2 Cor 2:4 . . . with a troubled **h** and many
 2 Cor 7:2 . . . Please open your **h-s** to us.
 2 Cor 9:7 . . . decide in your **h** how much to
 Eph 1:18 . . . I pray that your **h-s** will be
 Eph 3:13 . . . don't lose **h** because of my
 Eph 5:19 . . . music to the Lord in your **h-s**.
 Eph 6:6 . . . of God with all your **h**.
 Phil 1:7 . . . place in my **h**. You share with
 1 Tim 1:5 . . . comes from a pure **h**, a clear

HEAVEN, HEAVENS (n) sky and stars above; God's dwelling place; abode of eternal bliss
 Deut 30:12 . . . is not kept in **h**, so distant
 Job 41:11 . . . Everything under **h** is mine.
 Ps 18:16 . . . down from **h** and rescued me;
 Ps 71:19 . . . to the highest **h-s**. You have
 Ps 108:4 . . . than the **h-s**. Your faithfulness
 Matt 11:25 . . . Father, Lord of **h** and earth,
 Matt 24:30 . . . appear in the **h-s**, and there
 Rom 10:6 . . . go up to **h**? (to bring Christ
 2 Cor 12:2 . . . to the third **h** fourteen years
 Heb 9:24 . . . He entered into **h** itself to

HELL (n) abode of the dead; place of punishment; personification of evil; lowest place one can go
 Matt 5:22 . . . of the fires of **h**.
 Matt 16:18 . . . all the powers of **h** will not
 Matt 23:33 . . . judgment of **h** with?
 Mark 9:43 . . . fires of **h** with two hands.
 Luke 12:5 . . . throw you into **h**.
 Jas 3:6 . . . on fire by **h** itself.
 2 Pet 2:4 . . . threw them into **h**, in gloomy

HELMET (n) any of various protective head coverings usually made of hard metal
 Isa 59:17 . . . and placed the **h** of salvation
 Eph 6:17 . . . salvation as your **h**, and take

HELP (n) aid, assistance
 2 Sam 22:36 . . . your **h** has made me great.
 Ps 30:2 . . . I cried to you for **h**, and you
 Ps 33:20 . . . He is our **h** and our shield.
 Ps 108:12 . . . for all human **h** is useless.
 Isa 30:18 . . . wait for his **h**.
 Isa 38:14 . . . looking to heaven for **h**. I am
 Phil 4:16 . . . you sent **h** more than once.

HELP, HELPED, HELPING, HELPS (v) to give assistance or support; to rescue or save
 Exod 23:5 . . . Instead, stop and **h**.
 Deut 2:36 . . . our God also **h-ed** us conquer
 1 Sam 7:12 . . . the LORD has **h-ed** us!
 Ps 46:1 . . . always ready to **h** in times of
 Ps 72:12 . . . he will **h** the oppressed,

Ps 145:14 . . . The LORD **h-s** the fallen
 Prov 11:4 . . . Riches won't **h** on the
 Prov 14:31 . . . their Maker, but **h-ing** the
 poor
 Prov 19:17 . . . If you **h** the poor,
 Isa 41:10 . . . strengthen you and **h** you.
 Isa 44:10 . . . that cannot **h** him one bit?
 Jer 51:9 . . . We would have **h-ed** her if we
 Lam 4:16 . . . he no longer **h-s** them.
 Mark 9:24 . . . but **h** me overcome
 Acts 9:36 . . . for others and **h-ing** the poor.
 Acts 16:9 . . . to Macedonia and **h** us!
 Rom 12:13 . . . be ready to **h** them.
 1 Cor 12:28 . . . those who can **h** others,
 2 Cor 6:2 . . . salvation, I **h-ed** you.
 Gal 6:1 . . . and humbly **h** that person back
 1 Tim 5:10 . . . Has she **h-ed** those who
 2 Tim 2:7 . . . Lord will **h** you understand
 Heb 10:33 . . . you **h-ed** others who
 1 Pet 4:11 . . . the gift of **h-ing** others?

HELPER (n) one who gives aid; co-worker
 Gen 2:18 . . . I will make a **h** who is just
 Ps 70:5 . . . You are my **h** and my savior;
 Ps 115:9 . . . He is your **h** and your shield.
 Heb 13:6 . . . The LORD is my **h**, so I will

HELPLESS (adj) without any aid, comfort,
 protection, or chance of success
 Ps 9:12 . . . cares for the **h**. He does not
 Ps 10:12 . . . not ignore the **h**!
 Ps 34:2 . . . let all who are **h** take heart.
 Ps 35:10 . . . Who else protects the **h**
 Amos 2:7 . . . They trample **h** people in the
 Matt 9:36 . . . confused and **h**, like sheep
 Rom 5:6 . . . were utterly **h**, Christ came

HEROD 1. Herod the Great, ruler of Palestine at birth of John the Baptist and Jesus (Luke 1:5); tried to kill baby Jesus (Matt 2:1-18); died (Matt 2:19).
 2. Herod Antipas, tetrarch of Galilee (Luke 3:1), son of Herod the Great; arrested and beheaded John the Baptist (Matt 14:1-12; Mark 1:14; 6:14-29; Luke 3:19-20; 9:7-9); tried Jesus (Luke 23:7-15).
 3. Herod Agrippa I, grandson of Herod the Great; killed the apostle James (Acts 12:1-2); arrested Peter (Acts 12:3-19); died (Acts 12:21-23).
 4. Herod Agrippa II, great grandson of Herod the Great; spoke at Paul's trial (Acts 25-26).

HEZEKIAH King of Judah (southern kingdom) (2 Kgs 18-20; 2 Chr 29-32); reformed the Temple and its worship (2 Chr 29:20-36); offered effective prayer during war against Assyria (2 Kgs 19:14-19; 2 Chr 32:1-23; Isa 36:14-20); became sick but was healed (2 Kgs 20:1-11; 2 Chr 32:24-26; Isa 38:1-22); showed kingdom's treasures to Babylonians (2 Kgs 20:12-19; 2 Chr 32:31; Isa 39); died (2 Kgs 20:20-21; 2 Chr 32:32-33).

HID, HIDDEN (v) to remain out of sight; unrevealed
see also HID
 Ps 119:11 . . . I have **h-den** your word
 Matt 13:35 . . . explain things **h-den** since the
 Matt 13:44 . . . discovered **h-den** in a field.
 Matt 13:44 . . . he **h** it again and
 Matt 25:25 . . . your money, so I **h** it in the
 Mark 4:22 . . . that is **h-den** will eventually be
 1 Cor 2:7 . . . was previously **h-den**, even
 Col 3:3 . . . real life is **h-den** with Christ in
 Heb 11:23 . . . that Moses' parents **h** him

HIDE, HIDING (v) to shield; to seek protection; to put or remain out of sight
see also HID
 Deut 31:17 . . . abandon them, **h-ing** my face
 1 Sam 10:22 . . . "He is **h-ing** among the
 Ps 27:5 . . . he will **h** me in his
 Ps 57:1 . . . I will **h** beneath the shadow
 Ps 143:9 . . . run to you to **h** me.
 Jer 16:17 . . . cannot hope to **h** from me.
 Matt 11:25 . . . thank you for **h-ing** these

HOLINESS (n) sanctity or purity
 Exod 15:11 . . . glorious in **h**, awesome in
 Deut 32:51 . . . to demonstrate my **h** to the
 Ps 29:2 . . . the splendor of his **h**.
 Luke 1:75 . . . in **h** and righteousness for
 1 Cor 7:14 . . . wife brings **h** to her
 2 Cor 1:12 . . . a God-given **h** and sincerity
 1 Thes 4:4 . . . and live in **h** and honor—
 1 Tim 2:15 . . . faith, love, **h**, and modesty.
 Heb 12:10 . . . share in his **h**.

HOLY (adj) consecrated or set aside for sacred use (as opposed to pagan or common use); standing apart from sin and evil; characteristic of God, especially the third person of the Trinity
see also PURE

Gen 2:3 . . . and declared it **h**, because it
 Exod 3:5 . . . are standing on **h** ground.
 Exod 19:6 . . . priests, my **h** nation.
 Exod 26:33 . . . separate the **H** Place
 Exod 29:37 . . . be absolutely **h**,
 Exod 30:10 . . . LORD's most **h** altar.
 Exod 31:13 . . . the LORD, who makes you **h**.
 Lev 11:45 . . . you must be **h** because I am
 Lev 19:8 . . . for defiling what is **h** to the
 Lev 20:7 . . . set yourselves apart to be **h**,
 Lev 20:26 . . . You must be **h** because I,
 Lev 21:12 . . . for he has been made **h**
 by the

Lev 22:32 . . . the LORD who makes you **h**.
 Lev 27:9 . . . LORD will be considered **h**.
 Deut 5:12 . . . by keeping it **h**, as the LORD
 Josh 5:15 . . . where you are standing is **h**.
 Josh 24:19 . . . he is a **h** and jealous God.
 1 Chr 16:35 . . . we can thank your **h** name
 Neh 11:1 . . . in Jerusalem, the **h** city.
 Ps 22:3 . . . Yet you are **h**, enthroned on
 Ps 30:4 . . . Praise his **h** name.
 Ps 99:3 . . . Your name is **h**!
 Ps 105:3 . . . Exult in his **h** name; rejoice,
 Ps 111:9 . . . What a **h**, awe-inspiring name
 Prov 9:10 . . . of the **H** One results in good
 Isa 6:3 . . . to each other, "**H, h, h**
 Isa 40:25 . . . my equal?" asks the **H** One.
 Isa 54:5 . . . your Redeemer, the **H** One of
 Isa 66:20 . . . them to my **h** mountain in
 Dan 7:18 . . . But in the end, the **h** people
 Dan 9:24 . . . anoint the Most **H** Place.
 Zech 14:5 . . . and all his **h** ones with him.
 Matt 24:15 . . . standing in the **H** Place.
 Mark 1:24 . . . you are—the **H** One of God
 Luke 1:35 . . . baby to be born will be **h**,
 Luke 1:49 . . . Mighty One is **h**, and he has
 Luke 4:34 . . . you are—the **H** One of God
 Luke 11:2 . . . may your name be kept **h**.
 John 6:69 . . . you are the **H** One of God!"
 John 17:17 . . . Make them **h** by your
 Acts 13:35 . . . not allow your **H** One to rot
 Rom 7:12 . . . the law itself is **h**, and its
 Rom 14:5 . . . day is more **h** than another
 Rom 15:16 . . . made **h** by the **H** Spirit.
 1 Cor 1:2 . . . be his own **h** people.
 1 Cor 1:30 . . . made us pure and **h**,
 1 Cor 3:17 . . . God's temple is **h**, and you
 1 Cor 6:11 . . . you were made **h**; you were
 1 Cor 7:14 . . . children would not be **h**, but

Eph 1:4 . . . in Christ to be **h** and without
 Eph 2:21 . . . becoming a **h** temple for
 Eph 4:24 . . . righteous and **h**.
 Eph 5:26 . . . to make her **h** and clean,
 Col 1:22 . . . and you are **h** and blameless
 1 Thes 3:13 . . . blameless, and **h** as you
 1 Thes 4:7 . . . called us to live **h** lives,
 1 Thes 5:23 . . . make you **h** in every
 2 Thes 1:10 . . . from his **h** people—praise
 1 Tim 2:8 . . . to pray with **h** hands lifted
 2 Tim 1:9 . . . called us to live a **h** life.
 2 Tim 3:15 . . . taught the **h** Scriptures from
 Heb 2:11 . . . ones he makes **h** have the
 same
 Heb 10:14 . . . those who are being made **h**.
 Heb 10:19 . . . heaven's Most **H** Place
 Heb 10:29 . . . which made us **h**, as if it
 Heb 13:12 . . . make his people **h** by means
 1 Pet 1:16 . . . You must be **h** because I am
 1 Pet 2:5 . . . you are his **h** priests.
 1 Pet 2:9 . . . priests, a **h** nation, God's
 1 Pet 3:5 . . . is how the **h** women of old
 2 Pet 1:18 . . . on the **h** mountain.
 2 Pet 2:21 . . . to live a **h** life.
 2 Pet 3:11 . . . like this, what **h** and godly
 Rev 3:7 . . . one who is **h** and true,
 Rev 4:8 . . . on saying, "**H, h, h** is
 Rev 15:4 . . . you alone are **h**. All nations
 Rev 20:6 . . . Blessed and **h** are those who
 Rev 22:11 . . . continue to be **h**.

HOLY GHOST (KJV)

Matt 1:18 . . . the power of the *Holy Spirit*
 Matt 3:11 . . . baptize you with the *Holy Spirit*
 Matt 28:19 . . . the Son and the *Holy Spirit*
 Luke 3:22 . . . *Holy Spirit*, in bodily form,
 1 Jn 5:7-8 . . . three witnesses—the *Spirit*

HOLY SPIRIT the third person of the Holy Trinity

see also ADVOCATE, COUNSELOR
 Luke 11:13 . . . give the **H** to those
 2 Cor 5:5 . . . he has given us his **H**.
 Eph 1:13 . . . **H**, whom he promised
 Eph 4:30 . . . sorrow to God's **H**
 1 Thes 4:8 . . . gives his **H** to you

HOME (n) one's place of residence; place of origin, destiny, or comfort; family-style social unit

see also HOUSE
 Deut 11:19 . . . when you are at **h** and
 1 Chr 16:43 . . . turned and went **h** to bless
 Ps 46:4 . . . God, the sacred **h** of the Most
 Prov 3:33 . . . but he blesses the **h** of the
 Prov 27:8 . . . person who strays from **h**
 Matt 10:11 . . . stay in his **h** until you leave
 Luke 10:7 . . . move around from **h**
 Luke 19:9 . . . has come to this **h** today,
 John 14:2 . . . in my Father's **h**. If this
 John 14:23 . . . make our **h** with each
 Acts 16:15 . . . come and stay at my **h**.
 Rom 16:5 . . . meets in their **h**. Greet my
 Eph 3:17 . . . will make his **h** in your
 1 Tim 5:4 . . . show godliness at **h**
 Heb 13:14 . . . not our permanent **h**; we
 are
 1 Pet 4:9 . . . share your **h** with those who

HOMOSEXUALITY (n) erotic activity with another of the same sex

1 Cor 6:9 . . . prostitutes, or practice **h**,
 1 Tim 1:10 . . . or who practice **h**, or are
HONEST (adj) truthful; genuine; reputable; marked by integrity
 Exod 18:21 . . . some capable, **h** men
 2 Kgs 12:15 . . . were **h** and trustworthy
 Ps 37:37 . . . those who are **h** and good,

Prov 12:17 . . . An **h** witness tells
 Prov 28:6 . . . Better to be poor and **h** than
 Jer 5:1 . . . even one just and **h** person,
 Matt 22:16 . . . we know how **h** you are.
 1 Thes 2:10 . . . devout and **h** and faultless

HONESTY (n) fairness and straightforwardness of conduct; sincerity
 Ps 51:6 . . . But you desire **h** from the
 Prov 11:5 . . . are directed by **h**; the wicked
 Jer 5:3 . . . searching for **h**. You struck

HONEY (n) a sweet liquid substance produced by bees; symbolic of abundance or delight in God's word
 Exod 3:8 . . . with milk and **h**—the land
 1 Sam 14:26 . . . They didn't dare touch the **h**

Ps 19:10 . . . sweeter than **h**, even **h**
 Ps 119:103 . . . they are sweeter than **h**.
 Isa 7:15 . . . eating yogurt and **h**.
 Rev 10:9 . . . be sweet as **h** in your mouth,

HONEYCOMB (n) a mass of hexagonal wax cells in a honeybee nest that stores honey
 Song 5:1 . . . and eat **h** with my honey.

HONOR, HONORS (n) having a renowned reputation or social standing; physical or spiritual blessing (from God); a showing of merited respect

Ps 8:5 . . . crowned them with glory and **h**.
 Ps 104:1 . . . are robed with **h** and majesty.
 Prov 3:35 . . . The wise inherit **h**, but fools
 Prov 15:33 . . . humility precedes **h**.
 Prov 25:27 . . . not good to seek **h-s**
 Isa 53:12 . . . I will give him the **h-s** of a
 Isa 55:13 . . . will bring great **h** to the
 Luke 14:8 . . . don't sit in the seat of **h**.
 Eph 1:20 . . . the place of **h** at God's right
 Heb 13:4 . . . Give **h** to marriage,
 1 Pet 2:6 . . . chosen for great **h**, and
 1 Pet 2:12 . . . they will give **h** to God when
 1 Pet 3:7 . . . husbands must give **h** to
 2 Pet 1:17 . . . when he received **h** and
 glory
 Rev 4:9 . . . give glory and **h** and thanks
 Rev 19:7 . . . and let us give **h** to him.

HONOR, HONORED, HONORING, HONORS (v) of God, to reverence his majesty; of man, to respect or esteem; to confer honor upon

Exod 20:12 . . . **H** your father and mother.
 1 Kgs 8:43 . . . Temple I have built **h-s**
 Neh 1:11 . . . who delight in **h-ing** you.
 Ps 29:1 . . . **H** the LORD, you
 Ps 45:11 . . . **h** him, for he is your LORD.
 Ps 46:10 . . . I will be **h-ed** by every nation.
 Ps 47:9 . . . He is highly **h-ed** everywhere.
 Prov 14:31 . . . helping the poor **h-s** him.
 Isa 66:5 . . . the LORD be **h-ed!**
 Matt 15:4 . . . God says, 'H your father and
 Mark 6:4 . . . A prophet is **h-ed** everywhere
 Luke 16:15 . . . What this world **h-s**
 John 5:23 . . . that everyone will **h** the Son,
 John 12:26 . . . the Father will **h** anyone who
 Rom 12:10 . . . delight in **h-ing** each other.
 Rom 13:3 . . . and they will **h** you.
 1 Cor 6:20 . . . So you must **h** God with your
 1 Cor 12:26 . . . if one part is **h-ed**, all the
 Eph 6:2 . . . **H** your father and mother
 Col 1:10 . . . the way you live will always **h**
 1 Thes 5:12 . . . and sisters, **h** those who are
 2 Thes 1:12 . . . be **h-ed** along with him.
 Titus 2:3 . . . a way that **h-s** God.

HOPE, HOPES (n) confident trust with the expectation of fulfillment
 1 Sam 9:20 . . . focus of all Israel's **h-s**.
 Job 31:16 . . . crushed the **h-s** of widows?

Ps 10:17 . . . LORD, you know the **h-s** of the
 Ps 42:5 . . . I will put my **h** in God!
 Ps 112:10 . . . slink away, their **h-s** thwarted.
 Ps 119:49 . . . to me; it is my only **h**.
 Ps 119:74 . . . I have put my **h** in your word.
 Prov 10:24 . . . the **h-s** of the godly will be
 Prov 13:12 . . . **H** deferred makes the heart
 Zech 9:12 . . . prisoners who still have **h!**
 Rom 5:4 . . . our confident **h** of salvation.
 Rom 8:20 . . . curse. But with eager **h**,
 Rom 12:12 . . . Rejoice in our confident **h**.
 Rom 15:4 . . . give us **h** and encouragement
 Rom 15:13 . . . God, the source of **h**, will
 1 Cor 13:13 . . . faith, **h**, and love—
 1 Cor 15:19 . . . And if our **h** in Christ is
 Eph 2:12 . . . without God and without **h**.
 1 Thes 1:3 . . . and the enduring **h** you have
 1 Tim 4:10 . . . struggle, for our **h** is in the
 Heb 10:23 . . . wavering to the **h** we affirm,
 1 Pet 3:15 . . . about your **h** as a believer,

HORSE (n) a large solid-hoofed herbivorous mammal often used for working or riding
 Ps 147:10 . . . strength of a **h** or in human
 Prov 26:3 . . . Guide a **h** with a
 Zech 1:8 . . . on a red **h** that was standing
 Rev 6:2 . . . saw a white **h** standing there.
 Rev 6:4 . . . Then another **h** appeared,
 Rev 6:5 . . . saw a black **h**, and its rider
 Rev 6:8 . . . and saw a **h** whose color was
 Rev 19:11 . . . and a white **h** was standing

HOSANNA (KJV)

Matt 21:9 . . . *Praise God* in highest heaven!
 Matt 21:15 . . . *Praise God* for the Son of David
 Mark 11:9 . . . *Praise God!* Blessings on the
 Mark 11:10 . . . *Praise God* in highest heaven
 John 12:13 . . . *Praise God!* Blessings on the

HOSPITALITY (n) generous and cordial treatment, reception, or disposition
 Matt 25:38 . . . and show you **h?**
 Luke 10:7 . . . Don't hesitate to accept **h**,
 Rom 12:13 . . . be eager to practice **h**.

HOSTILITY (n) deep-seated ill will; enmity
 Gen 3:15 . . . I will cause **h** between you
 Lev 26:28 . . . I will give full vent to my **h**.
 Gal 5:20 . . . sorcery, **h**, quarreling,
 Eph 2:14 . . . the wall of **h** that separated
 Eph 2:16 . . . our **h** toward each other was
 Heb 12:3 . . . of all the **h** he endured from

HOUSE, HOUSES (n) living quarters; a family including ancestors, descendants, and kindred extended family unit, including ancestors and descendants
see also HOME, TEMPLE
 Exod 12:22 . . . doorframes of your **h-s**.
 Exod 12:27 . . . he passed over the **h-s** of the
 Exod 20:17 . . . your neighbor's **h**.
 2 Sam 7:11 . . . he will make a **h** for you—
 Ps 23:6 . . . live in the **h** of the LORD
 Ps 27:4 . . . to live in the **h** of the LORD
 Ps 69:9 . . . for your **h** has consumed me,
 Ps 127:1 . . . Unless the LORD builds a **h**,
 Isa 54:2 . . . Enlarge your **h**; build an
 Amos 5:11 . . . beautiful stone **h-s**, you will
 Matt 7:24 . . . who builds a **h** on solid rock.
 Matt 19:29 . . . given up **h-s** or brothers or
 Mark 11:17 . . . be called a **h** of prayer for
 John 2:17 . . . for God's **h** will consume me.

HOUSEHOLD (n) a social unit composed of those living together in the same dwelling; family
see also FAMILY
 Exod 12:3 . . . one animal for each **h**.

Acts 16:31 . . . everyone in your **h**.
 1 Tim 3:5 . . . manage his own **h**,
 1 Tim 3:12 . . . children and **h** well.
 1 Tim 3:15 . . . themselves in the **h** of God.
 1 Pet 4:17 . . . begin with God's **h**.

HUMAN (adj) of, relating to, or characteristic of men and women collectively; mortal; finite
 Gen 1:26 . . . Let us make **h** beings in our
 Gen 3:22 . . . Look, the **h** beings have
 Gen 9:6 . . . If anyone takes a **h** life,
 Ps 9:20 . . . they are merely **h**.
 Ps 33:13 . . . sees the whole **h** race.
 Ps 89:47 . . . futile this **h** existence!
 John 1:14 . . . So the Word became **h**
 John 2:25 . . . to tell him about **h** nature.
 John 8:15 . . . judge me by **h** standards,
 Rom 6:19 . . . weakness of your **h** nature,
 1 Cor 2:5 . . . trust not in **h** wisdom but in
 1 Cor 2:13 . . . come from **h** wisdom.
 2 Cor 3:3 . . . of stone, but on **h** hearts.
 2 Cor 10:3 . . . We are **h**, but we
 Gal 3:3 . . . by your own **h** effort?
 Col 2:9 . . . of God in a **h** body.
 1 Thes 2:13 . . . words as mere **h** ideas.
 Heb 7:28 . . . limited by **h** weakness.
 2 Pet 1:21 . . . or from **h** initiative.

HUMAN, HUMANS (n) a homo sapiens; mankind
 Gen 6:3 . . . Spirit will not put up with **h-s**
 Isa 2:22 . . . trust in mere **h-s**. They are as
 Jer 17:5 . . . trust in mere **h-s**, who rely on

HUMBLE (adj) not proud or haughty; can imply lower social or economic status; meek or gentle
 Num 12:3 . . . Moses was very **h**—
 Ps 138:6 . . . cares for the **h**, but he keeps

Ps 149:4 . . . he crowns the **h** with victory.
 Zech 9:9 . . . yet he is **h**, riding on a
 Matt 5:5 . . . those who are **h**,
 Matt 11:29 . . . I am **h** and gentle at
 Matt 21:5 . . . He is **h**, riding on a
 Eph 4:2 . . . Always be **h** and gentle.
 Phil 2:3 . . . Be **h**, thinking of
 Jas 4:6 . . . but gives grace to the **h**.
 1 Pet 3:8 . . . and keep a **h** attitude.

HUMBLE, HUMBLER, HUMBLER (v) to not think too highly of oneself; to bring low or prostrate

Isa 26:5 . . . He **h-s** the proud and
 Luke 14:11 . . . themselves will be **h-d**,
 Luke 18:14 . . . will be **h-d**, and those who
 2 Cor 11:7 . . . wrong when I **h-d** myself
 Phil 2:8 . . . he **h-d** himself in obedience
 Jas 1:10 . . . that God has **h-d** them.
 Jas 4:10 . . . **H** yourselves before the Lord,
 1 Pet 5:6 . . . So **h** yourselves under

HUMILIATE, HUMILIATED (v) to shame or mortify
 Deut 21:14 . . . for you have **h-ed** her.
 2 Sam 22:28 . . . watch the proud and **h**
 Ps 18:27 . . . but you **h** the proud

HUMILITY (n) show of meekness; quality of being humble
 Prov 11:2 . . . but with **h** comes wisdom.
 Prov 15:33 . . . **h** precedes honor.
 Prov 22:4 . . . True **h** and fear
 Col 3:12 . . . kindness, **h**, gentleness,
 Jas 3:13 . . . works with the **h** that comes
 1 Pet 5:5 . . . dress yourselves in **h** as you

HUNGER (n) a craving or urgent need for food
 Ps 145:16 . . . you satisfy the **h** and thirst

HUNGRY (adj) feeling a strong desire for food; a craving for anything
 Prov 25:21 . . . If your enemies are **h**,
 Matt 15:32 . . . to send them away **h**,
 Matt 25:35 . . . For I was **h**, and you fed me.
 Luke 1:53 . . . He has filled the **h** with good
 Luke 6:21 . . . you who are **h** now, for you
 John 6:35 . . . never be **h** again.
 Rom 8:35 . . . or are persecuted, or **h**, or
 Rom 12:20 . . . enemies are **h**, feed them.
 Rev 7:16 . . . never again be **h** or thirsty;

HUSBAND, HUSBANDS (n) male partner in a marriage; head of family; protector and provider; figurative of Christ
 Ruth 1:8 . . . kindness to your **h-s** and to me.
 Prov 12:4 . . . is a crown for her **h**,
 Prov 31:28 . . . Her **h** praises her:
 Jer 3:20 . . . wife who leaves her **h**.
 Rom 7:2 . . . binds her to her **h** as long as
 1 Cor 7:3 . . . The **h** should fulfill
 1 Cor 7:10 . . . not leave her **h**.
 1 Cor 7:39 . . . is bound to her **h** as long as
 1 Cor 11:2 . . . bride to one **h**—Christ.
 Gal 4:27 . . . lives with her **h**!
 Eph 5:22 . . . submit to your **h-s** as to the
 Eph 5:23 . . . For a **h** is the head
 Eph 5:25 . . . For **h-s**, this means
 Eph 5:28 . . . same way, **h-s** ought to love
 Col 3:18 . . . submit to your **h-s**, as is
 Col 3:19 . . . **H-s**, love your
 1 Tim 5:9 . . . faithful to her **h**.
 Titus 2:4 . . . to love their **h-s** and their
 1 Pet 3:1 . . . the authority of your **h-s**.
 1 Pet 3:7 . . . same way, you **h-s** must give

HYMN, HYMNS (n) a song of praise to God
 Ps 40:3 . . . to sing, a **h** of praise to our
 Matt 26:30 . . . they sang a **h** and went out
 Mark 14:26 . . . they sang a **h** and went out
 Acts 16:25 . . . praying and singing **h-s**
 Eph 5:19 . . . psalms and **h-s** and spiritual
 Col 3:16 . . . psalms and **h-s** and spiritual

HYPOCRISY (n) feigning to be what one is not; pretense of piety
 Matt 23:28 . . . your hearts are filled with **h**
 Mark 12:15 . . . saw through their **h**
 Gal 2:13 . . . followed Peter's **h**, and even
 Gal 2:13 . . . led astray by their **h**.
 1 Pet 2:1 . . . all deceit, **h**, jealousy,

HYPOCRITE, HYPOCRITES (n) a person who portrays a false appearance of religion; a pretender
 Matt 6:16 . . . make it obvious, as the **h-s**
 Matt 7:5 . . . **H**! First get rid of the log
 Matt 23:13 . . . and you Pharisees. **H-s**!
 Luke 6:42 . . . the log in your own eye? **H**!
 Luke 13:15 . . . Lord replied, "You **h-s**!
 1 Tim 4:2 . . . These people are **h-s** and liars,

IDOL, IDOLS (n) a representation or symbol of a false god
 Exod 20:4 . . . make for yourself an **i**
 Deut 27:15 . . . who carves or casts an **i**
 1 Sam 15:23 . . . as bad as worshipping **i-s**.
 Isa 40:19 . . . Can he be compared to an **i**
 Isa 44:9 . . . who worship **i-s** don't know
 Isa 44:15 . . . makes an **i** and bows down
 Isa 44:17 . . . and makes his god: a carved **i**!
 Isa 44:19 . . . who made the **i** never stops to
 Hab 2:18 . . . What good is an **i** carved
 Acts 15:20 . . . eating food offered to **i-s**,

Rom 1:23 . . . worshiped **i-s** made to look
 1 Cor 6:9 . . . or who worship **i-s**, or commit
 1 Cor 8:1 . . . has been offered to **i-s**.
 1 Cor 8:4 . . . an **i** is not really a god
 Rev 2:14 . . . sin by eating food offered to **i-s**

IDOLATRY (n) the worship of a physical object as a god; immoderate attachment or devotion to something
 Gal 5:20 . . . pleasures, **i**, sorcery,

IMAGE (n) a God-given likeness or reflection; a tangible or visible representation
 Gen 1:26 . . . make human beings in our **i**,
 Gen 1:27 . . . human beings in his own **i**.
 Gen 9:6 . . . made human beings in his own **i**.
 Col 1:15 . . . Christ is the visible **i** of the
 Jas 3:9 . . . made in the **i** of God.

IMITATE, IMITATED (v) to follow as a pattern, model, or example; to resemble; to mimic
 1 Cor 4:16 . . . I urge you to **i** me.
 1 Cor 11:1 . . . should **i** me, just as **i** I
 1 Thes 1:6 . . . you **i-d** both us and the Lord
 1 Thes 2:14 . . . you **i-d** the believers
 2 Thes 3:7 . . . that you ought to **i** us.

IMMANUEL Hebrew name meaning "God is with us"
 Isa 7:14 . . . to a son and will call him **i**
 Isa 8:8 . . . one end to the other, **O i**.
 Matt 1:23 . . . a son, and they will call him **i**,

IMMATURE (adj) lacking complete growth, development, or maturity
 Eph 4:14 . . . no longer be **i** like children.

IMMORAL (adj) characterized by conflicting with traditionally (biblically) held moral principles; sinful or impure
 Prov 2:16 . . . save you from the **i** woman,
 Prov 6:24 . . . keep you from the **i** woman,
 Prov 22:14 . . . an **i** woman is a dangerous
 Luke 7:37 . . . a certain **i** woman from
 Rom 13:13 . . . promiscuity and **i** living,
 Eph 5:5 . . . be sure that no **i**, impure,
 1 Tim 1:10 . . . people who are sexually **i**,
 Jude 1:4 . . . grace allows us to live **i** lives.
 Rev 22:15 . . . the sorcerers, the sexually **i**,

IMMORALITY (n) the quality or state of being immoral; an immoral act or practice
 Matt 15:19 . . . all sexual **i**, theft, lying,
 Acts 15:29 . . . animals, and from sexual **i**.
 1 Cor 6:13 . . . made for sexual **i**.
 1 Cor 6:18 . . . **i** is a sin against
 1 Cor 7:2 . . . there is so much sexual **i**,
 Gal 5:19 . . . very clear: sexual **i**, impurity,
 2 Pet 2:7 . . . who was sick of the shameful **i**
 Jude 1:7 . . . towns, which were filled with **i**

IMPARTIAL (adj) not partial or biased; treating all equally
 Deut 1:17 . . . and **i** in your judgments.
 Matt 22:16 . . . **i** and don't play favorites.

IMPOSSIBLE (adj) incapable of being or occurring
 Zech 8:6 . . . this may seem **i** to you now,
 Heb 6:4 . . . it is **i** to bring back
 Heb 11:6 . . . it is **i** to please God

INCORRUPTIBLE (KJV)
 1 Cor 15:52 . . . will be raised to *live forever*.
 1 Pet 1:4 . . . beyond the reach of change and decay.

INDULGE, INDULGED, INDULGES (v) to take unrestrained pleasure in
 Rom 1:26 . . . **i-d** in sex with each other.

Rom 13:14 . . . ways to **i** your evil desires.
 1 Cor 5:9 . . . people who **i** in sexual sin.
 1 Cor 5:11 . . . claims to be a believer yet **i-s**

INFANTS (n) a child in the first period of (physical or spiritual) life
 Ps 8:2 . . . and **i** to tell of your strength,
 Matt 21:16 . . . and **i** to give you praise.
 1 Cor 3:1 . . . were **i** in the Christian life.

INHERIT, INHERITED (v) to receive as a legacy or promise; to take possession as a rightful heir
 Matt 5:5 . . . they will **i** the whole earth.
 Matt 25:34 . . . **i** the Kingdom prepared
 Mark 10:17 . . . I do to **i** eternal life?
 1 Cor 6:9 . . . will not **i** the Kingdom
 Eph 3:6 . . . share equally in the riches **i-ed**
 Eph 5:5 . . . impure, or greedy person will **i**
 Rev 21:7 . . . All who are victorious will **i**

INHERITANCE (n) the acquisition of a possession, condition, or trait from past generations; something that is or may be inherited
 Ps 16:6 . . . What a wonderful **i**!
 Ps 33:12 . . . people he has chosen as his **i**.
 Ps 61:5 . . . an **i** reserved for those who
 Gal 4:30 . . . will not share the **i**
 Eph 1:14 . . . give us the **i** he promised
 Col 3:24 . . . give you an **i** as your reward,
 Heb 9:15 . . . receive the eternal **i** God has

INIQUITY, INIQUITIES (KJV)
 Ps 51:9 . . . Remove the stain of my *guilt*
 Isa 6:7 . . . your *guilt* is removed,
 Isa 53:6 . . . laid on him the *sins* of us all.
 1 Cor 13:6 . . . not rejoice about *injustice*
 Rev 18:5 . . . God remembers her *evil deeds*

INNOCENCE (n) freedom from guilt or sin through being unacquainted with evil; blamelessness
 Gen 20:5 . . . I acted in complete **i**!
 2 Sam 22:25 . . . He has seen my **i**.
 Hos 8:5 . . . will you be incapable of **i**?

INNOCENT (adj) regarded as righteous; free from guilt or sin; unaware or ignorant
 Job 13:18 . . . I will be proved **i**.
 Job 34:5 . . . Job also said, 'I am **i**,
 Ps 7:8 . . . for I am **i**, O Most High!
 Ps 26:1 . . . Declare me **i**, O LORD, for I
 Ps 143:2 . . . no one is **i** before you.
 Matt 27:4 . . . I have betrayed an **i** man.
 Matt 27:24 . . . I am **i** of this man's blood.
 Rom 16:18 . . . they deceive **i** people.

INSIGHT (n) the power or act of seeing into a situation; discernment
 Ps 19:8 . . . are clear, giving **i** for living.
 Prov 7:4 . . . make **i** a beloved member
 Eph 1:17 . . . and **i** so that you might grow

INSPIRED (adj) influenced, moved; guided or created by divine influence
 2 Tim 3:16 . . . All Scripture is **i** by God

INSTRUCT, INSTRUCTED, INSTRUCTS (v) to provide with authoritative information or advice; to teach, train, or direct
 Exod 4:12 . . . I will **i** you in what to say.
 Deut 2:1 . . . just as the LORD had **i-ed** me,
 Deut 4:36 . . . so he could **i** you.
 Josh 11:9 . . . chariots, as the LORD had **i-ed**.
 Josh 11:23 . . . as the LORD had **i-ed** Moses.
 Ps 105:22 . . . He could **i** the king's aides
 Prov 9:9 . . . I the wise, and they will be
 Prov 10:8 . . . The wise are glad to be **i-ed**,
 Prov 21:11 . . . if you **i** the wise,
 Acts 8:31 . . . unless someone **i-s** me?

2 Tim 2:25 . . . Gently **i** those who oppose
Titus 2:12 . . . **i-ed** to turn from godless
living

INSTRUCTION, INSTRUCTIONS (n) a
command or principle intended especially
as a general rule of action; an order; direc-
tions; the action, practice, or profession of
teaching

see also COMMANDMENT(S), LAW(S)

Exod 34:32 . . . Moses gave them all the **i-s**
Deut 31:11 . . . you must read this Book of **i**
Josh 1:7 . . . Be careful to obey all the **i-s**
Josh 1:8 . . . Study this Book of **I**
Ps 19:7 . . . The **i-s** of the LORD are perfect,
Ps 40:8 . . . **i-s** are written on my heart.
Ps 119:97 . . . Oh, how I love your **i-s!**
Prov 4:13 . . . Take hold of my **i-s**;
Prov 7:2 . . . Guard my **i-s** as you guard
Prov 8:33 . . . Listen to my **i** and be wise.
Prov 23:12 . . . Commit yourself to **i**;
Isa 40:14 . . . need **i** about what is good?
Jer 31:33 . . . put my **i-s** deep within
Zech 7:12 . . . they could not hear the **i-s**
1 Tim 1:5 . . . purpose of my **i** is that all
1 Tim 1:18 . . . here are my **i-s** for you,

INSULT, INSULTS (n) a gross indignity
Job 20:3 . . . I've had to endure your **i-s**,
Ps 69:7 . . . For I endure **i-s** for your sake;
Ps 69:9 . . . the **i-s** of those who insult you
Ps 69:20 . . . Their **i-s** have broken my
heart,

Prov 9:7 . . . will get an **i** in return.
Prov 22:10 . . . and **i-s** will disappear.
Rom 15:3 . . . The **i-s** of those who insult
you,
2 Cor 12:10 . . . and in the **i-s**, hardships,
Jude 1:15 . . . all the **i-s** that ungodly
sinners

INSULT, INSULTED (v) to treat with
insolence, indignity, or contempt
Prov 12:16 . . . stays calm when **i-ed**.
Prov 20:20 . . . **i** your father or mother,
Prov 30:9 . . . and thus **i** God's holy name.
Heb 10:29 . . . have **i-ed** and disdained
1 Pet 2:23 . . . not retaliate when he was
i-ed,

1 Pet 3:9 . . . insults when people **i** you.
1 Pet 4:14 . . . If you are **i-ed** because you

INTEGRITY (n) honesty; without compro-
mise or corruption
Job 2:3 . . . a man of complete **i**.
Job 2:9 . . . still trying to maintain your **i**?
Job 27:5 . . . I will defend my **i** until I die.
Ps 25:21 . . . May **i** and honesty protect me,
Ps 26:11 . . . I live with **i**. So redeem
Ps 111:8 . . . faithfully and with **i**.
Ps 119:1 . . . Joyful are people of **i**,
Prov 2:7 . . . shield to those who walk with **i**.
Prov 10:9 . . . People with **i** walk safely,
Titus 2:7 . . . you do reflect the **i**

INTERCEDE, INTERCEDED (v) to mediate
or plead another's case for justice or mercy
Isa 53:12 . . . of many and **i-d** for rebels.
1 Tim 2:1 . . . **i** on their behalf, and
Heb 7:25 . . . lives forever to **i** with God

INTERPRET, INTERPRETS (v) to explain;
to translate
Gen 41:15 . . . a dream you can **i** it.
Matt 16:3 . . . how to **i** the weather
1 Cor 12:30 . . . to **i** unknown languages?
1 Cor 14:5 . . . unless someone **i-s** what you
1 Cor 14:13 . . . **i** what has been said.
1 Cor 14:26 . . . another will **i** what is said.
1 Cor 14:27 . . . must **i** what they say.
1 Cor 14:28 . . . is present who can **i**,

INVISIBLE (adj) hidden; imperceptible
Rom 1:20 . . . see his **i** qualities—
Col 1:15 . . . visible image of the **i** God.
Heb 11:27 . . . his eyes on the one who is **i**.

IRON (n) metal used in instruments of
war, farming, and building; symbolic of
strength for both security and destruction
Ps 2:9 . . . break them with an **i** rod
Prov 27:17 . . . As **i** sharpens **i**, so
Dan 2:33 . . . its legs were **i**, and its feet
Rev 2:27 . . . rule the nations with an **i** rod
Rev 12:5 . . . nations with an **i** rod.
Rev 19:15 . . . rule them with an **i** rod.

ISAAC Patriarch, son of Abraham; prom-
ised by God (Gen 17:16-22; 18:14); born
(Gen 21:1-7; 1 Chr 1:28; Acts 7:8); recipi-
ent of divine covenant (Gen 17:21;
26:2-5); offered to God by Abraham (Gen
22:1-19; Heb 11:17-19); took Rebekah as
wife (Gen 24:67); inherited wealth (Gen
25:5); prayed for wife to have children
(Gen 25:20-21); father of twins, Esau and
Jacob (Gen 25:24; 1 Chr 1:34); preferred
Esau (Gen 25:28); dealings with Abimelech
(Gen 26:1-31); tricked into blessing Jacob
(Gen 27:1-29); died (Gen 35:27-29); father
of a nation (Deut 29:13; Rom 9:7, 10);
often mentioned in NT (Luke 3:34; Gal
4:28; Heb 11:9, 17-20; Jas 2:21).

ISAIAH Prophet of Judah (southern
kingdom) who prophesied during the
reigns of four consecutive kings (Isa 1:1);
called by God in a vision (Isa 6); prophesied
Immanuel's coming (Isa 7-11); prophesied
to Hezekiah (2 Kgs 19-20; Isa 36-38);
recorded history of kings (2 Chr 26:22;
32:32); often quoted in NT (Matt 3:3; 4:14;
8:17; 12:17; 13:14; 15:7; Luke 4:17;
John 12:38; Acts 8:28; 28:25; Rom 9:27;
10:16, 20).

ISRAEL 1. Another name for Jacob
(Gen 32:28).
2. The united kingdom of Israel, including
all twelve tribes, as ruled by Saul, David,
and Solomon.
3. The northern kingdom of Israel,
including the ten northern tribes, in
contrast to Judah (southern kingdom) (see
2 Sam 19:41-43).
Exod 3:9 . . . cry of the people of **I** has
Exod 12:37 . . . I left Rameses and started
Exod 16:1 . . . I set out from Elim
Exod 28:29 . . . I on the sacred chestpiece
Exod 31:16 . . . I must keep the Sabbath
day
Exod 39:42 . . . I followed all of the LORD'S
Lev 25:55 . . . the people of **I** belong to me.
Num 6:23 . . . I with this special blessing:
Num 9:17 . . . I would break camp and
follow
Num 20:22 . . . community of **I** left Kadesh
Num 27:12 . . . I have given the people of **I**.
Num 35:10 . . . instructions to the people
of **I**.
Deut 10:12 . . . **I**, what does the LORD your
Josh 21:3 . . . I gave the Levites the following
Judg 17:6 . . . In those days **I** had no king;
1 Sam 3:20 . . . And all **I**, from Dan
1 Sam 4:21 . . . said, "I's glory is gone."
1 Sam 15:26 . . . rejected you as king of **I**.
1 Sam 18:16 . . . all **I** and Judah loved
David

2 Sam 14:25 . . . handsome man in all **I**.
1 Kgs 1:35 . . . him to be ruler over **I**
1 Kgs 12:1 . . . **I** had gathered to make him
king.

1 Kgs 19:18 . . . preserve 7,000 others in **I**
2 Kgs 17:24 . . . replacing the people of **I**.
1 Chr 11:4 . . . and all **I** went to Jerusalem
1 Chr 21:1 . . . Satan rose up against **I**
2 Chr 9:8 . . . Because God loves **I**
Ps 73:1 . . . Truly God is good to **I**,
Ps 98:3 . . . to love and be faithful to **I**.
Isa 44:6 . . . says—I'S King and Redeemer,
Isa 44:21 . . . you are my servant, O **I**.
Jer 2:3 . . . In those days **I** was holy
Jer 31:2 . . . give rest to the people of **I**.
Jer 31:9 . . . For **I** am I'S father,
Jer 31:31 . . . covenant with the people of **I**
Ezek 3:17 . . . as a watchman for **I**.
Hos 1:10 . . . I'S people will be like the
sands
Hos 3:1 . . . LORD still loves **I**, even though
Amos 4:12 . . . in judgment, you people of **I!**
Amos 8:2 . . . Like this fruit, **I** is ripe
Mic 5:2 . . . a ruler of **I** whose origins are
Mal 1:5 . . . far beyond I'S borders!
Matt 2:6 . . . the shepherd for my people **I**.
Matt 10:6 . . . people of **I**—God's lost
sheep.
Matt 15:24 . . . lost sheep—the people of **I**.
Mark 12:29 . . . Listen, O **I!**
Acts 1:6 . . . time come for you to free **I**
Acts 9:15 . . . as well as to the people of **I**.
Rom 9:4 . . . **I**, chosen to be God's adopted
Rom 9:6 . . . **I** are truly members of God's
Rom 9:27 . . . **I** are as numerous as the
sand
Rom 9:31 . . . **I**, who tried so hard to get
Rom 10:1 . . . the people of **I** to be saved.
Rom 11:7 . . . **I** have not found the favor
Rom 11:26 . . . And so all **I** will be saved.
Eph 2:12 . . . citizenship among the people
of **I**,
Phil 3:5 . . . a pure-blooded citizen of **I** and
Heb 8:8 . . . covenant with the people of **I**
Rev 7:4 . . . sealed from all the tribes of **I**:
Rev 21:12 . . . **I** were written on the gates.

J

JACOB Patriarch, son of Isaac, grandson
of Abraham; younger twin son of Issac
and Rebekah (Gen 25:23-35:26; 48-49);
also known as "Israel" (Gen 32:28);
favored by Rebekah (Gen 25:28); bought
Esau's birthright for a meal (Gen
25:29-34); deceived Isaac to receive his
blessing (Gen 27:1-29); fled from Esau
(Gen 27:41-45); married inside of clan
(Gen 28:1-5); Jacob's ladder (Gen 28:12);
covenant extended to Jacob in a dream
(Gen 28:13-15); wives and concubines,
Rachel favored (Gen 29:1-30); children
(Gen 29:31-30:24; 35:16-26); prospered at
his uncle Laban's expense (Gen 30:25-43);
fled from Laban (Gen 31); name changed
to "Israel" (Gen 32:22-32); reconciled with
Esau (Gen 33); favored Rachel's oldest son
Joseph (Gen 37:3); overwhelmed by loss of
Joseph (Gen 37:33-35); migrated to Egypt
(Gen 46:5-7); blessed Joseph's sons (Gen
48); blessed his own sons (Gen 49:1-28);
died (Gen 49:33); buried (Gen 50:1-14);
often mentioned in NT (John 4:5-6, 12;
Acts 7:8-15; Rom 9:13; Heb 11:20-21).
see also ISRAEL

JAMES 1. One of the 12 disciples, brother
of John, son of Zebedee (Matt 10:2; Mark
3:17); called by Jesus (Matt 4:21; Luke
5:10); zealous for the Lord (Luke 9:54);

wanted honor (Mark 10:35-45); witnessed the Transfiguration (Matt 17:1-9; Mark 9:2-8; Luke 9:28-36); killed by Herod Agrippa I (Acts 12:2).
 2. One of the 12 disciples, son of Alphaeus (Matt 10:3; Mark 3:18; Luke 6:15); called “the younger” (Mark 15:40).
 3. Half-brother of Jesus (Matt 13:55; Mark 6:3; Luke 24:10; 1 Cor 15:7; Gal 1:19; 2:9, 12), brother of Jude (Jude 1:1); leader of Jerusalem Council (Acts 15:13; 21:18); with select group before Pentecost (Acts 1:13); wrote letter (Jas 1:1).
 4. Father of the apostle Judas, not Iscariot (Luke 6:16).
 5. Son of a certain Mary, perhaps the same as the “son of Alphaeus” (Matt 27:56).

JEALOUS (adj) intolerant of rivalry or unfaithfulness; hostile toward a rival
 Exod 20:5 . . . am a **j** God who will not
 Exod 34:14 . . . whose very name is **J**,
 Prov 6:34 . . . **j** husband will be furious,
 Nah 1:2 . . . a **j** God, filled with vengeance
 Rom 11:14 . . . **j** of what you Gentiles have,
 1 Cor 13:4 . . . Love is not **j** or boastful
 Gal 5:26 . . . provoke one another, or be **j**
 Jas 3:14 . . . if you are bitterly **j** and there is

JEALOUSY (n) a jealous feeling, disposition, or attitude
 Prov 27:4 . . . but **j** is even more dangerous.
 Rom 10:19 . . . I will rouse your **j**
 Rom 13:13 . . . or in quarreling and **j**.
 1 Cor 10:22 . . . dare to rouse the Lord’s **j**?
 2 Cor 11:2 . . . you with the **j** of God
 Gal 5:20 . . . **j**, outbursts of anger,
 1 Tim 6:4 . . . arguments ending in **j**,
 1 Pet 2:1 . . . with all deceit, hypocrisy, **j**,

JEHOVAH (KJV)
 Exod 6:3 . . . did not reveal my name,
Yahweh, to them
 Ps 83:18 . . . you alone are called *the LORD*
 Isa 12:2 . . . The *LORD GOD* is my strength
 Isa 26:4 . . . the *LORD GOD* is the eternal

JEREMIAH Prophet of Judah (southern kingdom) from Anathoth (Jer 11:18-23); never married (Jer 16:2); put in stocks (Jer 20:1-6); threatened by priests and prophets (Jer 26:8); brought death to false prophet (Jer 28:16-17); writings burned (Jer 36); imprisoned in dungeon (Jer 37:15); removed from the dungeon by King Zedekiah (Jer 37:21); lowered into cistern (Jer 38:1-6); set free by invaders (Jer 39:11–40:6); taken to Egypt (Jer 43); mentioned in NT (Matt 2:17; 27:9).

JERICHO (n) a city in the plain of the Jordan Valley at the foot of the ascent to the Judean mountains
 Num 22:1 . . . across from **J**.
 Josh 3:16 . . . near the town of **J**.
 Josh 5:10 . . . at Gilgal on the plains of **J**,
 Luke 10:30 . . . from Jerusalem down to **J**,
 Heb 11:30 . . . around **J** for seven days,

JERUSALEM (n) sacred city and well-known capital of Palestine during Bible times
 Josh 10:1 . . . Adoni-zedek, king of **J**, heard
 Josh 15:8 . . . where the city of **J** is located.
 Judg 1:8 . . . attacked **J** and captured it,
 2 Sam 5:5 . . . **J** he reigned over all Israel
 2 Sam 11:1 . . . David stayed behind in **J**.
 1 Kgs 9:15 . . . terraces, the wall of **J**,
 1 Kgs 10:26 . . . and some near him in **J**.
 1 Kgs 14:25 . . . came up and attacked **J**.
 2 Kgs 8:17 . . . he reigned in **J** eighty years.
 2 Kgs 12:1 . . . He reigned in **J** forty years.

2 Kgs 14:2 . . . reigned in **J** twenty-nine years.
 2 Kgs 15:2 . . . he reigned in **J** fifty-two years.
 2 Kgs 16:2 . . . he reigned in **J** sixteen years.
 2 Kgs 18:2 . . . reigned in **J** twenty-nine years.
 2 Kgs 19:31 . . . will spread out from **J**,
 2 Kgs 21:12 . . . I will bring such disaster on **J**
 2 Kgs 22:1 . . . reigned in **J** thirty-one years.
 2 Kgs 23:31 . . . he reigned in **J** three months.
 2 Kgs 24:8 . . . he reigned in **J** three months.
 2 Kgs 24:14 . . . Nebuchadnezzar took all of **J**
 2 Kgs 24:20 . . . anger against the people of **J**
 2 Kgs 25:9 . . . and all the houses of **J**.
 1 Chr 21:16 . . . reaching out over **J**.
 2 Chr 3:1 . . . the Temple of the **LORD** in **J**
 2 Chr 9:1 . . . she came to **J** to test him
 2 Chr 20:15 . . . all you people of Judah and **J**!
 2 Chr 29:8 . . . has fallen upon Judah and **J**.
 2 Chr 36:19 . . . tore down the walls of **J**,
 Ezra 2:1 . . . but now they returned to **J**
 Ezra 4:12 . . . came here to **J** from Babylon
 Ezra 6:12 . . . who has chosen the city of **J**
 Ezra 9:9 . . . a protective wall in Judah and **J**.
 Neh 1:3 . . . The wall of **J** has been torn
 Neh 3:8 . . . They left out a section of **J**
 Neh 11:1 . . . of the people were living in **J**,
 Neh 12:43 . . . joy of the people of **J** could be
 Ps 9:11 . . . the **LORD** who reigns in **J**.
 Ps 51:18 . . . rebuild the walls of **J**.
 Ps 74:2 . . . remember **J**, your home here
 Ps 79:1 . . . made **J** a heap of ruins.
 Ps 87:2 . . . He loves the city of **J** more than
 Ps 102:13 . . . arise and have mercy on **J**—
 Ps 122:2 . . . standing inside your gates, **O J**.
 Ps 122:6 . . . Pray for peace in **J**.
 Ps 125:2 . . . **J**, so the **LORD** surrounds
 Ps 128:5 . . . May you see **J** prosper
 Ps 137:3 . . . Sing us one of those songs of **J**!
 Ps 137:5 . . . If I forget you, **O J**,
 Ps 147:2 . . . The **LORD** is rebuilding **J**
 Ps 147:12 . . . Glorify the **LORD**, **O J**!
 Isa 1:1 . . . saw concerning Judah and **J**.
 Isa 3:1 . . . take away from **J** and Judah
 Isa 4:3 . . . who survive the destruction of **J**
 Isa 27:13 . . . return to **J** to worship the **LORD**
 Isa 31:5 . . . will hover over **J** and protect it
 Isa 40:2 . . . Speak tenderly to **J**.
 Isa 51:11 . . . They will enter **J** singing,
 Isa 52:1 . . . clothes, **O** holy city of **J**,
 Isa 52:8 . . . see the **LORD** returning to **J**.
 Isa 62:7 . . . makes **J** the pride of the earth.
 Jer 2:2 . . . Go and shout this message to **J**.
 Jer 4:5 . . . to Judah, and broadcast to **J**!
 Jer 6:6 . . . ramps against the walls of **J**.
 Jer 9:11 . . . will make **J** into a heap of ruins,
 Jer 23:14 . . . prophets of **J** are even worse!
 Jer 26:18 . . . **J** will be reduced to ruins!
 Jer 39:1 . . . with his elite army to besiege **J**.
 Jer 51:50 . . . think about your home in **J**.
 Lam 1:7 . . . **J** remembers her ancient splendor.
 Dan 6:10 . . . windows open toward **J**.
 Dan 9:2 . . . **J** must lie desolate for seventy
 Dan 9:12 . . . a disaster as happened in **J**.
 Dan 9:25 . . . command is given to rebuild **J**
 Joel 3:16 . . . from Zion and thunder from **J**,
 Amos 2:5 . . . fortresses of **J** will be destroyed.

Obad 1:11 . . . and cast lots to divide up **J**,
 Mic 4:2 . . . his word will go out from **J**.
 Zeph 3:16 . . . the announcement to **J** will be,
 Zech 1:17 . . . Zion and choose **J** as his own.
 Zech 2:4 . . . **J** will someday be so full
 Zech 8:8 . . . home again to live safely in **J**.
 Zech 8:22 . . . nations will come to **J** to seek
 Zech 9:10 . . . and the warhorses from **J**.
 Zech 12:10 . . . and on the people of **J**.
 Zech 14:8 . . . waters will flow out from **J**,
 Matt 20:18 . . . going up to **J**, where the Son
 Matt 21:10 . . . city of **J** was in an uproar
 Matt 23:37 . . . **J**, the city that kills the
 Mark 10:33 . . . going up to **J**, where the Son
 Luke 2:22 . . . parents took him to **J**
 Luke 2:41 . . . Jesus’ parents went to **J**
 Luke 4:9 . . . Then the devil took him to **J**,
 Luke 9:31 . . . about to be fulfilled in **J**.
 Luke 13:34 . . . **O J**, **J**, the city that kills
 Luke 18:31 . . . to **J**, where all the predictions
 Luke 21:20 . . . you see **J** surrounded
 Luke 24:47 . . . nations, beginning in **J**;
 Acts 1:8 . . . about me everywhere—in **J**,
 Acts 6:7 . . . believers greatly increased in **J**,
 Acts 20:22 . . . bound by the Spirit to go to **J**.
 Acts 23:11 . . . a witness to me here in **J**,
 Rom 9:33 . . . I am placing a stone in **J**
 Rom 11:26 . . . rescues will come from **J**,
 Rom 15:19 . . . from **J** all the way to Illyricum.
 Gal 4:25 . . . **J** is just like Mount Sinai
 Gal 4:26 . . . represents the heavenly **J**.
 Heb 12:22 . . . living God, the heavenly **J**,
 Rev 21:10 . . . he showed me the holy city, **J**,

JESUS *see also* CHRIST, MESSIAH
 Family line (Matt 1:1-17; Luke 3:23-38);
 birth announced (Matt 1:18-25; Luke 1:26-38);
 born in Bethlehem (Luke 2:1-20);
 circumcised, officially named, and
 presented at Temple (Luke 2:21-40);
 visited by Magi (Matt 2:1-12);
 escape to and return from Egypt (Matt 2:13-23);
 amazed the Temple scholars (Luke 2:41-50);
 summary of youth (Luke 2:51-52);
 baptized by John (Matt 3:13-17; Mark 1:9-11; Luke 3:21-22);
 John 1:32-34);
 tempted by Satan (Matt 4:1-11; Mark 1:12-13; Luke 4:1-13);
 ministered in Galilee (Matt 4:12–18:35; Mark 1:14–9:50);
 transfigured on a mountain (Matt 17:1-13; Mark 9:2-13; Luke 9:28-36; 2 Pet 1:16-18);
 triumphal entry (Matt 21:1-11; Mark 11:1-11; Luke 19:28-44; John 12:12-19);
 the Last Supper (Matt 26:17-35; Mark 14:12-31; Luke 22:7-38; John 13-17);
 betrayed and tried (Matt 26:36–27:31; Mark 14:32–15:20; Luke 22:39–23:25; John 18:1–19:16);
 crucified, died, and was buried (Matt 27:32-66; Mark 15:21-47; Luke 23:26-56; John 19:17-42);
 rose again and appeared to followers (Matt 28; Mark 16; Luke 24; John 20–21; Acts 1:1-11; 7:55-56; 9:3-6; 1 Cor 15:1-8; Rev 1:1-20);
 ascended to heaven (Mark 16:19; Luke 24:50-53; John 1:51; Acts 1:9; Eph 4:8).

JEZEBEL Queen of Israel (northern kingdom), daughter of Ethbaal, king of Sidon; evil, influential wife of King Ahab (1 Kgs 21:25); Baal worshiper (1 Kgs 16:31-33); tried to kill all the **LORD**’s prophets (1 Kgs 18:4, 13); vowed to kill Elijah (1 Kgs 19:1-2); arranged murder to get vineyard for Ahab (1 Kgs 21:1-16); death foretold

and fulfilled (1 Kgs 21:23; 2 Kgs 9:10, 30-37).

JOB Man who feared God and had integrity (Job 1:1-5); slandered and attacked by Satan (Job 1:6-2:10); debated suffering with his "friends" (Job 3-37); enlightened by vision of the LORD (Job 38-41); restored to peace and prosperity (Job 42); example of righteousness (Ezek 14:14, 20); example of endurance in suffering (Jas 5:11).

JOHN 1. The Baptist, son of Zechariah and Elizabeth (Luke 1:5-25, 57-80); called to prepare the way for the Messiah (Isa 40:3-5; Luke 3:1-6; John 1:19-28); called to preach and baptize (Matt 3:1-12; Mark 1:1-8); preached repentance (Luke 3:7-20); baptized Jesus (Matt 3:13-17; Luke 3:21-22); confirmed Jesus' ministry (Matt 3:11-12; Mark 1:7-8; Luke 3:15-18; John 3:22-36; 5:33); ministry compared to Elijah (Mal 4:5; Matt 11:11-19; Mark 9:11-13; Luke 7:24-35); arrested and beheaded by Herod Antipas (Matt 14:1-12; Mark 6:14-29; Luke 9:7-9).

2. One of the 12 disciples, brother of James, son of Zebedee (Matt 10:2; Mark 3:17); witnessed the Transfiguration (Matt 17:1-9; Mark 9:2-8; Luke 9:28-36); inner circle of Jesus' followers (Matt 17:1; Mark 5:37; 9:2; 13:3; Luke 8:51; 9:28; Gal 2:9); with Peter, healed a man and was arrested (Acts 3-4); with Peter, rebuked sorcerer (Acts 8:14-25); wrote fourth Gospel (John 13:23-25; *see also* 20:2; 21:20-25), letters of John (the "elder," 2 Jn 1:1; 3 Jn 1:1), and Revelation (the "servant," Rev 1:1, 9; 22:8).

3. *See* MARK, also known as John Mark.

JOIN, JOINED, JOINS (v) to put or bring into close association or relationship; to take part in a collective activity
Ps 26:5 . . . I refuse to **j** in with the wicked.
Dan 11:34 . . . who **j** them will not be sincere.

Zech 2:11 . . . will **j** themselves to the LORD
Matt 19:6 . . . what God has **j-ed** together.
Mark 10:9 . . . what God has **j-ed** together.
Rom 6:3 . . . **j-ed** with Christ Jesus in baptism,
Rom 8:16 . . . his Spirit **j-s** with our spirit
Rom 15:30 . . . **j** in my struggle by praying
1 Cor 6:16 . . . if a man **j-s** himself to
Eph 2:21 . . . carefully **j-ed** together in him,

JONAH Prophet of Israel (northern kingdom), in the days of Jeroboam II (2 Kgs 14:25); swallowed by great fish (Jon 1:17); survived and then preached to Nineveh (Jon 3); mentioned by Jesus as a sign (Matt 12:39-41; 16:4; Luke 11:29-32).

JOSEPH 1. Oldest son of Jacob and Rachel (Gen 30:24); loved by Jacob—hated by brothers (Gen 37:3-4); dreamer of dreams (Gen 37:5-11); captured to be killed, but sold into slavery (Gen 37:20, 27-28); faithfully served Egyptian master (Gen 39:3); wrongfully accused and imprisoned (Gen 39); interpreted dreams of royal staff (Gen 40); interpreted dreams of Pharaoh, then ruled Egypt (Gen 41:4-44); prepared Egypt for famine (Gen 41:46-57); tested brothers, revealed identity, and reconciled with them (Gen 42-45); brought his father Jacob and family to Egypt (Gen 46-47); sons, Ephraim and Manasseh, blessed by Jacob (Gen 48); Joseph blessed by Jacob (Gen 49:22-26; Deut 33:13-17); reassured

his brothers (Gen 50:15-21); died (Gen 50:22-26; Heb 11:22); remembered as one chosen and helped by God (Acts 7:9-18); 12,000 descendants will be marked by God (Rev 7:8).

2. Husband of Mary the mother of Jesus; accepted supernatural pregnancy of Mary (Matt 1:16-25); had no relations with Mary until birth of Jesus (Matt 1:25); was present at birth and dedication of Jesus (Luke 2:4-38); fled to Egypt, then Nazareth (Matt 2:13-22); descendant of David in the family line of Jesus (Luke 3:23); Jesus called his son (Luke 4:22; John 1:45; 6:42).

JOSHUA Son of Nun, who led Israel into Promised Land (Acts 7:45; Heb 4:8); commanded by Moses to fight Amalek (Exod 17:8-16); assistant to Moses (Exod 24:13); explored Canaan (Num 13:8); demonstrated faith in his report (Num 14:6-9); allowed to enter Promised Land (Num 14:30; Deut 1:38); became Israel's leader after Moses (Num 27:18-23; Deut 31:1-18); went with Moses up the mountain of God (Exod 24:13); assumed command (Josh 1); sent spies to Jericho (Josh 2); led Israel across the Jordan (Josh 3-4); established memorial stones (Josh 4); circumcised the people (Josh 5:2-9); conquered Jericho (Josh 6) and Ai (Josh 7-8); uncovered Achan's sin (Josh 7:10-26); made pact with the Gibeonites (Josh 9); sun stood still (Josh 10:1-15); conquered southern Canaan (Josh 10:28-43); conquered northern Canaan (Josh 11-12); divided the land (Josh 13-22); gave final words to Israel (Josh 23); made covenant at Shechem (Josh 8:30-35; 24:1-28); died (Josh 24:29-30).

JOY, JOYS (n) the emotion evoked by well-being, success, or good fortune
Deut 16:15 . . . be a time of great **j** for all.
1 Sam 18:6 . . . danced for **j** with tambourines

1 Chr 16:27 . . . and **j** fill his dwelling.
1 Chr 29:22 . . . with great **j** that day.
Ezra 3:12 . . . however, were shouting for **j**.
Neh 8:10 . . . **j** of the LORD is your strength!
Neh 8:17 . . . they were all filled with great **j**!
Esth 9:22 . . . and their mourning into **j**.
Job 3:22 . . . with **j** when they finally die,
Job 8:21 . . . your lips with shouts of **j**.
Ps 1:1 . . . **j-s** of those who do not follow
Ps 2:12 . . . **j** for all who take refuge in him!
Ps 9:2 . . . filled with **j** because of you.
Ps 19:8 . . . bringing **j** to the heart.
Ps 21:1 . . . He shouts with **j**
Ps 28:7 . . . my heart is filled with **j**.
Ps 30:11 . . . and clothed me with **j**,
Ps 32:2 . . . what **j** for those whose record
Ps 33:12 . . . **j** for the nation whose God
Ps 41:1 . . . **j-s** of those who are kind
Ps 42:4 . . . singing for **j** and giving thanks
Ps 45:7 . . . pouring out the oil of **j** on you
Ps 46:4 . . . A river brings **j** to the city
Ps 51:12 . . . to me the **j** of your salvation,
Ps 65:8 . . . you inspire shouts of **j**.
Ps 65:13 . . . They all shout and sing for **j**!
Ps 71:23 . . . I will shout for **j** and sing
Ps 92:4 . . . I sing for **j** because of what
Ps 98:4 . . . in praise and sing for **j**!
Ps 105:43 . . . his people out of Egypt with **j**,
Ps 106:5 . . . Let me rejoice in the **j**
Ps 119:92 . . . hadn't sustained me with **j**,
Ps 126:2 . . . laughter, and we sang for **j**.
Ps 132:9 . . . loyal servants sing for **j**.

Ps 132:16 . . . servants will sing for **j**.
Ps 145:7 . . . **j** about your righteousness.
Prov 10:1 . . . A wise child brings **j**
Prov 11:10 . . . **j** when the wicked die.
Prov 14:10 . . . no one else can fully share its **j**.

Prov 15:20 . . . Sensible children bring **j** to
Prov 21:15 . . . Justice is a **j** to the godly,
Prov 23:25 . . . your father and mother **j**!
Prov 29:6 . . . righteous escape, shouting for **j**.

Isa 12:6 . . . shout his praise with **j**!
Isa 16:9 . . . no more shouts of **j** over your
Isa 16:10 . . . gone the **j** of harvest.
Isa 26:19 . . . will rise up and sing for **j**!
Isa 35:10 . . . crowned with everlasting **j**.
Isa 42:11 . . . Let the people of Sela sing for **j**;

Isa 49:13 . . . Sing for **j**, O heavens!
Isa 51:11 . . . filled with **j** and gladness.
Isa 52:8 . . . watchmen shout and sing with **j**,

Isa 56:7 . . . fill them with **j** in my house
Isa 60:15 . . . beautiful forever, a **j** to all
Isa 61:7 . . . everlasting **j** will be yours.
Isa 65:14 . . . My servants will sing for **j**, but
Jer 31:13 . . . young women will dance for **j**,
Jer 31:13 . . . turn their mourning into **j**.
Jer 33:11 . . . the sounds of **j** and laughter.
Jer 48:33 . . . treads the grapes with shouts of **j**.

Jer 49:25 . . . a city of **j**, will be forsaken!
Joel 1:12 . . . the people's **j** has dried up
Matt 2:10 . . . they were filled with **j**!
Matt 2:18 . . . but also filled with great **j**,
Mark 11:8 . . . Son, and you bring me great **j**.

Mark 4:16 . . . receive it with **j**.
Luke 1:14 . . . have great **j** and gladness,
Luke 1:44 . . . in my womb jumped for **j**.
Luke 2:10 . . . bring great **j** to all people.
Luke 6:23 . . . be happy! Yes, leap for **j**!
Luke 10:21 . . . with the **j** of the Holy Spirit,
Luke 24:41 . . . filled with **j** and wonder.
John 15:11 . . . you will be filled with my **j**.
John 16:20 . . . turn to wonderful **j**.
John 16:24 . . . and you will have abundant **j**.

John 20:20 . . . **j** when they saw the Lord!
Acts 2:28 . . . you will fill me with the **j**
Acts 2:46 . . . their meals with great **j**
Acts 11:23 . . . he was filled with **j**,
Acts 13:52 . . . believers were filled with **j**
Acts 15:3 . . . much to everyone's **j**—
Rom 14:17 . . . and **j** in the Holy Spirit.
Rom 15:13 . . . with **j** and peace because
2 Cor 1:24 . . . so you will be full of **j**,
2 Cor 2:3 . . . ought to give me the greatest **j**.
2 Cor 2:3 . . . **j** comes from your being joyful.

2 Cor 6:10 . . . but we always have **j**.
2 Cor 7:7 . . . I was filled with **j**!
Gal 5:22 . . . fruit in our lives: love, **j**, peace,
Phil 1:4 . . . requests for all of you with **j**,
Phil 1:25 . . . experience the **j** of your faith.
Phil 4:1 . . . you are my **j** and the crown
1 Thes 1:6 . . . received the message with **j**
1 Thes 2:19 . . . what gives us hope and **j**,
1 Thes 2:20 . . . Yes, you are our pride and **j**.
1 Thes 3:9 . . . we have great **j**
2 Tim 1:4 . . . with **j** when we are together
Heb 10:34 . . . you accepted it with **j**.
Heb 12:2 . . . Because of the **j** awaiting him,
Heb 13:17 . . . reason to do this with **j**
Jas 1:2 . . . it an opportunity for great **j**.
1 Pet 1:8 . . . a glorious, inexpressible **j**.
1 Pet 4:13 . . . the wonderful **j** of seeing his
1 Jn 1:4 . . . you may fully share our **j**.

JUDAH 1. Fourth son of Jacob and Leah (Gen 29:35); who gave his name to a tribe of Israel; interceded for Joseph (Gen 37:26-27); failed to uphold daughter-in-law Tamar's rights (Gen 38:1-30); offered himself as slave and ransom (Gen 44:18-34); given the family birthright by Jacob (Gen 49:3-10); his tribe was numbered (Num 1:26-27), allotted land and cities (Josh 15:1-63), led the conquest of Canaan (Judg 1:2); 12,000 will be marked by God (Rev 7:7).
 2. The southern kingdom of Judah, including the tribes of Judah and Benjamin, in contrast to Israel (northern kingdom) (see 2 Sam 12:8).

JUDAS 1. One of the 12 disciples, also known as "Iscariot" (Mark 3:19; Luke 6:16); criticized Mary (John 12:3-6); foretold as betrayer (John 6:70-71; 13:21-30); made deal for 30 pieces of silver (Matt 26:14-15; see also Mark 14:10); identified as a thief (John 12:6); entered by Satan (Luke 22:3; John 13:27); betrayed Jesus with kiss (Mark 14:43-45); had remorse and committed suicide (Matt 27:3-10; Acts 1:18); his position refilled (Acts 1:20-26).
 2. One of the 12 disciples, son of James, likely also called Thaddaeus (Matt 10:3; Mark 3:18), not Iscariot (John 14:22); see also Luke 6:16; Acts 1:13.
 3. Brother of James and half-brother of Jesus, also known as "Jude" (Matt 13:55; Mark 6:3; Jude 1:1).

JUDEA (n) the Greco-Roman name for the land of Judah
 Matt 2:1 . . . was born in Bethlehem in **J**,
 Matt 24:16 . . . in **J** must flee to the hills.
 Luke 3:1 . . . Pilate was governor over **J**;
 Acts 1:8 . . . throughout **J**, in Samaria,
 Acts 9:31 . . . had peace throughout **J**,
 1 Thes 2:14 . . . in God's churches in **J**

JUDGE, JUDGES (n) a public official authorized to decide issues brought before a court; one of a cycle of charismatic deliverers of ancient Israel
 Deut 17:12 . . . to reject the verdict of the **j**
 Judg 2:16 . . . LORD raised up **j-s** to rescue
 Judg 2:18 . . . the LORD raised up a **j**
 1 Sam 7:6 . . . Samuel became Israel's **j**,
 1 Sam 7:15 . . . continued as Israel's **j**,
 Ps 50:6 . . . God himself will be the **j**,
 Isa 33:22 . . . the LORD is our **j**, our lawgiver,
 Acts 7:35 . . . you a ruler and **j** over us?
 Acts 10:42 . . . **j** of all—the living and
 Rev 14:7 . . . he will sit as **j**.

JUDGE, JUDGED, JUDGES, JUDGING (v)
 to form an evaluation of; to decide as a judge; to govern or rule; to punish or condemn; to form a negative opinion about
 1 Sam 16:7 . . . Don't **j** by his appearance
 or
 1 Sam 24:12 . . . the LORD **j** between us.
 2 Chr 19:7 . . . **j** with integrity, for the LORD
 Ps 7:8 . . . The LORD **j-s** the nations.
 Ps 9:4 . . . For you have **j-d** in my favor;
 Ps 9:8 . . . He will **j** the world
 Ps 82:8 . . . Rise up, O God, and **j** the earth,
 Ps 96:10 . . . He will **j** all peoples fairly.
 Ps 96:13 . . . will **j** the world with justice,
 Prov 16:10 . . . he must never **j** unfairly.
 Prov 29:14 . . . If a king **j-s** the poor fairly,
 Isa 11:3 . . . He will not **j** by appearance
 Isa 66:16 . . . He will **j** the earth,
 Matt 7:1 . . . Do not **j** others, and you

Matt 16:27 . . . will **j** all people according
 Matt 19:28 . . . thrones, **j-ing** the twelve
 John 3:18 . . . been **j-d** for not believing
 John 5:22 . . . the Father **j-s** no one.
 John 5:22 . . . absolute authority to **j**,
 John 5:27 . . . authority to **j** everyone
 John 5:30 . . . I **j** as God tells me.
 John 12:31 . . . time for **j-ing** this world
 John 12:47 . . . not **j** those who hear me
 Acts 17:31 . . . he has set a day for **j-ing**
 Rom 2:16 . . . Jesus, will **j** everyone's secret
 Rom 3:6 . . . be qualified to **j** the world?
 1 Cor 6:2 . . . we believers will **j** the world?
 1 Cor 11:31 . . . we would not be **j-d**
 2 Cor 5:10 . . . stand before Christ to be **j-d**.
 2 Tim 4:1 . . . Jesus, who will someday **j**
 Heb 10:30 . . . The LORD will **j** his own
 Heb 13:4 . . . **j** people who are immoral
 Jas 2:13 . . . will be merciful when he **j-s**
 Jas 3:1 . . . we who teach will be **j-d** more
 Jas 4:11 . . . criticizing and **j-ing** God's law.
 Jas 4:12 . . . So what right do you have to **j**
 1 Pet 1:17 . . . He will **j** or reward you
 1 Pet 2:23 . . . God, who always **j-s** fairly.
 Rev 19:11 . . . **j-s** fairly and wages a
 righteous
 Rev 20:4 . . . given the authority to **j**.
 Rev 20:12 . . . the dead were **j-d** accord-
 ing to

JUDGMENT, JUDGMENTS (n) a ruling or decision by a ruler, a judge, or an individual; the process of forming an opinion or evaluation by discerning and comparing see also JUSTICE
 Deut 1:17 . . . impartial in your **j-s**.
 1 Sam 3:17 . . . warned him that **j** is
 coming
 Ps 1:5 . . . be condemned at the time of **j**.
 Ps 37:13 . . . he sees their day of **j** coming.
 Ps 51:4 . . . your **j** against me is just.
 Prov 4:1 . . . Pay attention and learn good **j**,
 Prov 4:7 . . . else you do, develop good **j**.
 Prov 9:10 . . . results in good **j**.
 Isa 3:14 . . . comes forward to pronounce **j**
 Jer 11:20 . . . you make righteous **j-s**,
 Jer 25:31 . . . His cry of **j** will reach
 Dan 9:11 . . . curses and **j-s** written in
 Hos 6:5 . . . with **j-s** as inescapable as light.
 Joel 3:12 . . . LORD, will sit to pronounce **j**.
 Matt 5:21 . . . murder, you are subject to **j**.
 Matt 11:24 . . . will be better off on **j** day
 Matt 12:36 . . . on **j** day for every idle word
 Matt 12:41 . . . this generation on **j** day
 John 5:30 . . . **j** is just, because I carry out
 John 8:16 . . . if I did, my **j** would be
 correct
 John 16:8 . . . and of the coming **j**.
 Acts 24:25 . . . coming day of **j**,
 1 Cor 4:3 . . . I don't even trust my own **j**
 1 Cor 4:5 . . . don't make **j-s** about anyone
 1 Cor 11:29 . . . eating and drinking God's **j**
 2 Thes 1:8 . . . **j** on those who don't know
 Heb 9:27 . . . and after that comes **j**,
 1 Pet 4:17 . . . And if **j** begins with us,
 2 Pet 2:9 . . . until the day of final **j**.
 2 Pet 3:7 . . . being kept for the day of **j**,
 Jude 1:6 . . . waiting for the great day of **j**.
 Rev 16:7 . . . your **j-s** are true and just.

JUST (adj) conforming to a standard of correctness; faithful to the original design; honest, fair, upright
 see also RIGHT, RIGHTEOUS
 Gen 18:19 . . . by doing what is right and **j**.
 Deut 32:4 . . . Everything he does is **j**
 2 Sam 8:15 . . . did what was **j** and right
 Neh 9:13 . . . and instructions that were **j**,
 Job 37:23 . . . he is **j** and righteous,

Ps 33:5 . . . loves whatever is **j** and good;
 Ps 92:15 . . . The LORD is **j**! He is
 Ps 119:121 . . . I have done what is **j**
 Prov 1:3 . . . do what is right, **j**, and fair.
 Prov 2:9 . . . will understand what is right, **j**,
 Prov 12:5 . . . The plans of the godly are **j**;
 Isa 16:5 . . . He will always do what is **j**
 Isa 59:8 . . . or what it means to be **j**
 Jer 22:3 . . . Be fair-minded and **j**.
 Ezek 18:5 . . . and does what is **j** and right.
 Dan 4:37 . . . All his acts are **j** and true,
 Matt 5:45 . . . rain on the **j** and the unjust
 1 Jn 1:9 . . . he is faithful and **j** to forgive
 Rev 15:3 . . . **J** and true are your ways,
 Rev 16:5 . . . You are **j**, O Holy One,
 Rev 16:7 . . . your judgments are true and **j**.
 Rev 19:2 . . . His judgments are true and **j**.

JUSTICE (n) the administration of law that determines what is right, based on principles of equity and correctness, and rewards accordingly; the quality of being just, impartial, or fair
 see also JUDGMENT, RIGHTEOUSNESS
 Exod 23:2 . . . by the crowd to twist **j**.
 Lev 19:15 . . . Do not twist **j** in legal matters
 Deut 16:19 . . . never twist **j** or show
 partiality
 Deut 32:36 . . . LORD will give **j** to his
 1 Sam 8:3 . . . bribes and perverted **j**.
 1 Kgs 3:11 . . . governing my people with **j**
 1 Kgs 7:7 . . . Hall of **J**, where he sat to hear
 2 Chr 9:8 . . . so you can rule with **j**
 Job 8:3 . . . Does God twist **j**?
 Job 19:7 . . . I protest, but there is no **j**.
 Job 31:6 . . . weigh me on the scales of **j**,
 Job 34:17 . . . God govern if he hated **j**?
 Ps 9:8 . . . He will judge the world with **j**?
 Ps 10:18 . . . You will bring **j** to the orphans
 Ps 36:6 . . . your **j** like the ocean depths.
 Ps 45:4 . . . defending truth, humility, and **j**.
 Ps 45:7 . . . You love **j** and hate evil.
 Ps 72:1 . . . Give your love of **j** to the king,
 Ps 82:3 . . . Give **j** to the poor
 Ps 96:13 . . . He will judge the world with **j**,
 Ps 98:9 . . . **j**, and the nations with fairness.
 Ps 99:4 . . . You have acted with **j**
 Ps 103:6 . . . **j** to all who are treated
 Ps 146:7 . . . He gives **j** to the oppressed
 Prov 16:12 . . . his rule is built on **j**.
 Prov 19:28 . . . makes a mockery of **j**;
 Prov 29:26 . . . but **j** comes from the LORD.
 Prov 31:9 . . . and see that they get **j**.
 Isa 1:17 . . . Seek **j**. Help the oppressed.
 Isa 1:27 . . . Zion will be restored by **j**;
 Isa 5:16 . . . will be exalted by his **j**.
 Isa 10:2 . . . They deprive the poor of **j**
 Isa 28:17 . . . with the measuring line of **j**
 Isa 33:5 . . . make Jerusalem his home of **j**
 Isa 42:1 . . . He will bring **j** to the nations.
 Isa 51:4 . . . my **j** will become a light
 Isa 59:9 . . . there is no **j** among us,
 Isa 59:14 . . . **j** is nowhere to be found.
 Isa 61:8 . . . I, the LORD, love **j**.
 Jer 4:2 . . . you could do so with truth, **j**,
 Jer 9:24 . . . who brings **j** and righteousness
 Jer 21:12 . . . Give **j** each morning
 Jer 30:11 . . . discipline you, but with **j**;
 Lam 3:36 . . . if they twist **j** in the courts—
 Hos 2:19 . . . righteousness and **j**,
 Amos 5:7 . . . You twist **j**, making it a bitter
 Amos 5:15 . . . courts into true halls of **j**.
 Amos 6:12 . . . when you turn **j** into poison
 Mic 3:8 . . . I am filled with **j** and strength
 Hab 1:4 . . . there is no **j** in the courts.
 Zeph 3:5 . . . Day by day he hands down **j**,
 Mal 2:17 . . . Where is the God of **j**?
 Matt 5:6 . . . who hunger and thirst for **j**,

Matt 12:18 . . . proclaim **j** to the nations.
 Matt 23:23 . . . aspects of the law—**j**,
 Luke 11:42 . . . ignore **j** and the love of God.
 Luke 18:3 . . . Give me **j** in this dispute
 Acts 8:33 . . . humiliated and received no **j**.
 Acts 17:31 . . . **j** by the man he has
 appointed
 Rom 2:2 . . . God, in his **j**, will punish
 2 Thes 1:5 . . . persecution to show his **j**
 2 Thes 1:6 . . . In his **j** he will pay back
 Heb 1:8 . . . You rule with a scepter of **j**.
 Heb 7:2 . . . Melchizedek means “king of **j**,”
 Heb 11:33 . . . ruled with **j**, and received

JUSTIFY, JUSTIFIED (v) to prove to be just,
 right, or reasonable; to acquit or absolve
see also RIGHT, RIGHTEOUS

Luke 10:29 . . . wanted to **j** his actions,
 Luke 18:14 . . . returned home **j-ed**
 2 Cor 8:24 . . . boasting about you is **j-ied**.

K

KEEP, KEEPING, KEEPS, KEPT (v) to be
 faithful to; to have in control; to refrain
 from granting, giving, or allowing; to cause
 to remain in a given place, situation, or
 condition; to refrain from revealing; to
 maintain or preserve

see also GUARD, OBEY, PROTECT

Exod 12:42 . . . the LORD **k-pt** his promise
 Exod 20:8 . . . Sabbath day by **k-ing** it holy.
 Exod 31:13 . . . Be careful to **k** my Sabbath
 Deut 5:12 . . . Sabbath day by **k-ing** it holy,
 Deut 7:8 . . . **k-ing** the oath he had sworn
 Deut 7:9 . . . God who **k-s** his covenant for a
 Deut 7:12 . . . your God will **k** his covenant
 2 Chr 6:14 . . . You **k** your covenant
 2 Chr 34:31 . . . to obey the LORD by **k-ing**
 Neh 1:5 . . . God who **k-s** his covenant of
 Ps 15:4 . . . **k** their promises even when
 Ps 116:14 . . . I will **k** my promises to
 Ps 119:100 . . . **k-pt** your commandments.
 Ps 121:7 . . . The LORD **k-s** you from
 Ps 130:3 . . . LORD, if you **k-pt** a record of
 Ps 146:6 . . . He **k-s** every promise
 Prov 10:19 . . . and **k** your mouth shut
 Prov 15:3 . . . **k-ing** his eye on
 Prov 21:23 . . . your tongue and **k**
 Eccl 3:6 . . . A time to **k** and a time to
 John 17:6 . . . and they have **k-pt** your
 word.

Acts 2:24 . . . death could not **k** him in its
 Rom 10:3 . . . by trying to **k** the law.
 Rom 14:22 . . . **k** it between yourself
 1 Cor 1:8 . . . He will **k** you strong
 1 Cor 7:19 . . . **k** God's commandments.
 1 Cor 13:5 . . . it **k-s** no record
 Eph 4:3 . . . effort to **k** yourselves united
 1 Tim 5:22 . . . **K** yourself pure.
 2 Tim 4:5 . . . But you should **k** a clear
 mind

Heb 11:27 . . . going because he **k-pt** his
 eyes
 Jas 2:10 . . . the person who **k-s** all of the
 1 Pet 1:4 . . . **k-pt** in heaven for you, pure
 1 Jn 5:3 . . . **k-ing** his commandments,
 Jude 1:21 . . . **k** yourselves safe in God's
 love.

Rev 12:17 . . . **k** God's commandments

KILL, KILLED, KILLING, KILLS (v) to take
 or deprive of life

Gen 4:8 . . . Abel, and **k-ed** him.
 Exod 2:12 . . . Moses **k-ed** the Egyptian
 Exod 21:12 . . . assaults and **k-s** another

Lev 24:21 . . . whoever **k-s** another person
 2 Sam 2:26 . . . always be **k-ing** each other?
 Neh 9:26 . . . they **k-ed** your prophets
 Job 13:15 . . . God might **k** me, but I
 Ps 44:22 . . . for your sake we are **k-ed**
 Prov 6:17 . . . hands that **k** the innocent,
 Prov 23:13 . . . punishment won't **k** them
 Eccl 3:3 . . . A time to **k** and a time to
 Matt 10:28 . . . who want to **k** your body;
 Matt 16:21 . . . He would be **k-ed**,
 Mark 10:34 . . . flog him with a whip, and **k**
 Luke 11:48 . . . They **k-ed** the prophets,
 Acts 3:15 . . . You **k-ed** the author
 Rom 8:36 . . . For your sake we are **k-ed**
 1 Tim 1:9 . . . who **k** their father or mother
 1 Jn 3:12 . . . evil one and **k-ed** his brother.

KIND (adj) affectionate, loving; of a
 sympathetic or helping nature; gentle
 Luke 6:35 . . . for he is **k** to those who are
 1 Cor 13:4 . . . is patient and **k**. Love is not
 Eph 4:32 . . . Instead, be **k** to each other,
 2 Tim 2:24 . . . but must be **k** to everyone,

KIND, KINDS (n) nature, family, type,
 or category

Gen 1:12 . . . and trees of the same **k**.
 1 Cor 12:4 . . . different **k-s** of spiritual
 gifts,
 1 Tim 6:10 . . . root of all **k-s** of evil.

KINDNESS (n) a kind deed; affection;
 the quality or state of being kind
 Ps 106:7 . . . his many acts of **k** to them.
 Rom 2:4 . . . his **k** is intended to turn you
 Rom 12:8 . . . gift for showing **k** to others,
 2 Cor 6:1 . . . marvelous gift of God's **k**
 2 Cor 8:1 . . . God in his **k** has done through
 2 Cor 10:1 . . . gentleness and **k** of Christ—
 Gal 5:22 . . . peace, patience, **k**, goodness,
 Eph 2:7 . . . his grace and **k** toward us,
 Col 3:12 . . . mercy, **k**, humility,
 Titus 3:4 . . . revealed his **k** and love,
 1 Pet 2:3 . . . a taste of the Lord's **k**.

KINGDOM (n) rule or realm; dominion
 of a king
 Exod 19:6 . . . will be my **k** of priests,
 1 Kgs 11:31 . . . to tear the **k** from the hand
 1 Chr 28:7 . . . make his **k** last forever.
 Ps 145:11 . . . glory of your **k**;
 Matt 3:2 . . . for the **K** of Heaven is near.
 Matt 4:23 . . . Good News about the **K**.
 Matt 5:10 . . . right, for the **K** of Heaven is
 Matt 5:19 . . . great in the **K** of Heaven.
 Matt 6:10 . . . May your **K** come soon.
 Matt 7:21 . . . will enter the **K** of Heaven.
 Matt 8:12 . . . for whom the **K** was
 prepared—

Matt 10:7 . . . them that the **K** of Heaven is
 Matt 11:12 . . . until now, the **K** of Heaven
 Matt 12:26 . . . His own **k** will not
 Matt 13:11 . . . secrets of the **K** of Heaven,
 Matt 13:38 . . . represents the people of
 the **K**.
 Matt 13:43 . . . their Father's **K**. Anyone
 with
 Matt 13:45 . . . Again, the **K** of Heaven is
 Matt 13:52 . . . a disciple in the **K** of Heaven
 Matt 16:28 . . . Son of Man coming in his **K**.
 Matt 18:4 . . . greatest in the **K** of Heaven.
 Matt 19:12 . . . sake of the **K** of Heaven.
 Matt 19:23 . . . to enter the **K** of Heaven.
 Matt 20:1 . . . For the **K** of Heaven is
 Matt 21:43 . . . I tell you, the **K** of God will
 Matt 23:13 . . . shut the door of the **K** of
 Heaven
 Matt 24:14 . . . Good News about the **K** will
 be
 Matt 25:34 . . . inherit the **K** prepared for

Mark 3:24 . . . A **k** divided by
 Mark 4:11 . . . secret of the **K** of God.
 Mark 4:30 . . . I describe the **K** of God?
 Mark 9:1 . . . they see the **K** of God arrive
 Mark 10:15 . . . doesn't receive the **K** of
 God
 Mark 10:24 . . . to enter the **K** of God.
 Mark 11:10 . . . on the coming **K** of our
 Mark 13:8 . . . and **k** against **k**.
 Mark 15:43 . . . waiting for the **K** of God to
 Luke 4:43 . . . Good News of the **K** of God
 in
 Luke 7:28 . . . least person in the **K** of God
 Luke 8:10 . . . secrets of the **K** of God.
 Luke 9:11 . . . taught them about the **K** of
 God,
 Luke 9:60 . . . preach about the **K** of God.
 Luke 10:9 . . . tell them, “The **K** of God is
 Luke 10:11 . . . know this—the **K** of God is
 Luke 11:17 . . . he said, “Any **k** divided
 Luke 11:20 . . . the **K** of God has arrived
 Luke 12:31 . . . Seek the **K** of God
 Luke 13:18 . . . What is the **K** of God like?
 Luke 14:15 . . . a banquet in the **K** of God!
 Luke 17:20 . . . When will the **K** of God
 Luke 17:21 . . . For the **K** of God is
 Luke 18:24 . . . to enter the **K** of God!
 Luke 18:29 . . . for the sake of the **K** of God,
 Luke 21:10 . . . and **k** against **k**.
 Luke 22:16 . . . fulfilled in the **K** of God.
 Luke 22:29 . . . granted me a **K**, I now grant
 Luke 23:42 . . . come into your **K**.
 John 3:3 . . . you cannot see the **K** of God.
 John 3:5 . . . no one can enter the **K** of God
 John 18:36 . . . But my **K** is not of
 Acts 1:3 . . . talked to them about the **K** of
 God.

Acts 1:6 . . . restore our **k**?
 Acts 8:12 . . . News concerning the **K** of God
 Acts 19:8 . . . about the **K** of God.
 Acts 28:23 . . . testified about the **K** of God
 Rom 14:17 . . . For the **K** of God is
 1 Cor 4:20 . . . For the **K** of God is
 1 Cor 6:10 . . . will inherit the **K** of God.
 1 Cor 15:24 . . . will turn the **K** over to
 1 Cor 15:50 . . . cannot inherit the **K** of
 God.

Gal 5:21 . . . will not inherit the **K** of God.
 Eph 5:5 . . . will inherit the **K** of Christ
 Col 4:11 . . . with me here for the **K** of God.
 1 Thes 2:12 . . . to share in his **K** and glory.
 2 Thes 1:5 . . . worthy of his **K**, for which
 2 Tim 4:18 . . . his heavenly **K**. All glory to
 Heb 12:28 . . . we are receiving a **K** that is
 Jas 2:5 . . . inherit the **K** he promised to
 2 Pet 1:11 . . . into the eternal **K** of our
 Rev 1:6 . . . made us a **K** of priests for
 Rev 5:10 . . . to become a **K** of priests for
 Rev 11:15 . . . now become the **K** of our
 Lord
 Rev 12:10 . . . power and the **K** of our God,
 Rev 16:10 . . . **k** was plunged into darkness.

KINSMAN-REDEEMER (KJV)

Ruth 3:9 . . . my family redeemer
 Ruth 3:12 . . . of your family redeemers
 Ruth 4:1 . . . the family redeemer he had

KISS, KISSES (n) a greeting or caress with
 the lips; an expression of affection
 Prov 27:6 . . . better than many **k-es** from an
 Song 7:9 . . . May your **k-es** be as
 Mark 14:45 . . . and gave him the **k**.
 Luke 22:48 . . . the Son of Man with a **k**?

KISS, KISSING (v) to caress with the lips
 Song 1:2 . . . **K** me and **k** me again,
 Song 8:1 . . . Then I could **k** you no matter
 Luke 7:38 . . . Then she kept **k-ing** his feet

KNEE, KNEES (n) the joint in the middle part of the leg; when bent, symbolic of submission or defeat
 Isa 35:3 . . . those who have weak **k-s**.
 Isa 45:23 . . . Every **k** will bend to me,
 Luke 5:8 . . . he fell to his **k-s** before Jesus
 Rom 14:11 . . . every **k** will bend to me,
 Eph 3:14 . . . I fall to my **k-s** and pray to
 Phil 2:10 . . . at the name of Jesus every **k**
 Heb 12:12 . . . strengthen your weak **k-s**.

KNEEL, KNELT (v) to bend the knee; to fall or rest on the knees; usually a gesture of submission, defeat, or reverence
 2 Chr 6:13 . . . then he **k-lt** in front of
 Ps 95:6 . . . Let us **k** before the LORD
 Dan 6:10 . . . went home and **k-lt** down
 Matt 8:2 . . . approached him and **k-lt**
 Matt 9:18 . . . came and **k-lt** before him.
 Matt 17:14 . . . came and **k-lt** before Jesus
 Matt 27:29 . . . **k-lt** before him in mockery
 Luke 22:41 . . . stone's throw, and **k-lt** down
 Acts 20:36 . . . speaking, he **k-lt** and prayed
 Acts 21:5 . . . There we **k-lt**, prayed,

KNEW (v) to be familiar with
see also KNOW
 Matt 7:23 . . . reply, 'I never **k** you.
 John 2:24 . . . because he **k** all about people.
 John 19:28 . . . Jesus **k** that his mission
 Acts 2:23 . . . But God **k** what would
 Rom 1:21 . . . Yes, they **k** God,
 Rom 8:29 . . . God **k** his people in advance,
 1 Pet 1:2 . . . God the Father **k** you and

KNOCK, KNOCKING, KNOCKS (v) to strike sharply
 Matt 7:7 . . . Keep on **k-ing**, and the door
 Matt 7:8 . . . to everyone who **k-s**, the door
 Luke 11:9 . . . Keep on **k-ing**, and the door
 Rev 3:20 . . . I stand at the door and **k**.

KNOW, KNOWING, KNOWN, KNOWS (v) to be intimately familiar with; to discern, recognize, regard, acknowledge, pay heed to, approve, learn
 Gen 3:5 . . . like God, **k-ing** both good and
 Gen 3:22 . . . like us, **k-ing** both good and
 Gen 22:12 . . . for now I **k** that you truly
 Exod 6:7 . . . Then you will **k** that I am the
 Deut 18:21 . . . How will we **k** whether or not
 Deut 29:29 . . . God has secrets **k-n** to no
 Josh 23:14 . . . Deep in your hearts you **k** that
 Job 19:25 . . . for me, I **k** that my Redeemer
 Ps 9:10 . . . Those who **k** your name trust
 Ps 19:2 . . . after night they make him **k-n**.
 Ps 44:21 . . . for he **k-s** the secrets of
 Ps 46:10 . . . Be still, and **k** that I am
 Ps 94:10 . . . doesn't he also **k** what you
 Ps 94:11 . . . The LORD **k-s** people's thoughts;
 Ps 103:14 . . . For he **k-s** how weak we are;
 Ps 119:168 . . . you **k** everything I do.
 Ps 139:2 . . . You **k** when I sit
 Ps 139:23 . . . O God, and **k** my heart;
 Isa 12:4 . . . Let them **k** how mighty
 Jer 9:24 . . . that they truly **k** me and
 Jer 31:34 . . . will **k** me already,
 Dan 11:32 . . . the people who **k** their God
 Matt 6:3 . . . don't let your left hand **k** what
 Matt 10:29 . . . without your Father **k-ing** it.
 Matt 11:27 . . . no one truly **k-s** the Father
 Mark 12:24 . . . you don't **k** the Scriptures,
 Luke 11:13 . . . if you sinful people **k** how to
 Luke 13:25 . . . will reply, 'I don't **k** you

Luke 16:15 . . . but God **k-s** your hearts.
 Luke 23:34 . . . they don't **k** what they are
 John 3:11 . . . you what we **k** and have seen,
 John 4:42 . . . Now we **k** that he
 John 6:69 . . . we **k** you are the Holy One
 John 7:28 . . . Yes, you **k** me, and you
 John 8:14 . . . For I **k** where I came
 John 8:32 . . . And you will **k** the truth,
 John 10:4 . . . because they **k** his voice.
 John 10:27 . . . I **k** them, and they follow
 John 13:17 . . . Now that you **k** these things,
 John 14:7 . . . If you had really **k-n** me,
 John 16:30 . . . we understand that you **k**
 John 17:23 . . . the world will **k** that you sent
 John 21:15 . . . Peter replied, "you **k** I love
 Acts 1:24 . . . O Lord, you **k** every heart.
 Rom 1:19 . . . They **k** the truth
 Rom 7:18 . . . And I **k** that nothing good
 Rom 8:26 . . . we don't **k** what God wants us
 Rom 8:27 . . . the Father who **k-s** all hearts
 Rom 11:34 . . . For who can **k** the LORD's
 Rom 12:16 . . . And don't think you **k** it all!
 Rom 16:26 . . . message is made **k-n** to all
 1 Cor 2:11 . . . no one can **k** God's thoughts
 1 Cor 13:12 . . . All that I **k** now is partial
 2 Cor 4:6 . . . so we could **k** the glory of
 Gal 4:9 . . . now that you **k** God (or should
 Phil 3:10 . . . I want to **k** Christ and
 Col 1:10 . . . you learn to **k** God better and
 1 Thes 3:3 . . . But you **k** that we
 1 Thes 5:2 . . . For you **k** quite well
 2 Thes 1:8 . . . on those who don't **k** God
 1 Tim 1:7 . . . but they don't **k** what they
 1 Tim 3:15 . . . you will **k** how people must
 2 Tim 1:12 . . . I **k** the one in whom I trust,
 2 Tim 2:19 . . . The LORD **k-s** those who are
 Heb 8:11 . . . greatest, will **k** me already.
 Heb 11:8 . . . without **k-ing** where he
 Jas 1:3 . . . For you **k** that when your faith
 Jas 4:14 . . . How do you **k** what your life
 Jas 4:17 . . . it is sin to **k** what you ought
 2 Pet 2:21 . . . they had never **k-n** the way to
 1 Jn 2:3 . . . we can be sure that we **k** him
 1 Jn 2:4 . . . claims, "I **k** God," but
 1 Jn 2:5 . . . is how we **k** we are living in
 1 Jn 2:11 . . . person does not **k** the way to
 1 Jn 2:29 . . . Since we **k** that Christ
 1 Jn 3:1 . . . they don't **k** him.
 1 Jn 3:2 . . . But we do **k** that we will be
 1 Jn 3:24 . . . And we **k** he lives in us
 1 Jn 4:6 . . . is how we **k** if someone has
 1 Jn 4:7 . . . is a child of God and **k-s** God.
 1 Jn 4:8 . . . does not **k** God, for God
 1 Jn 5:13 . . . you may **k** you have eternal
 1 Jn 5:15 . . . And since we **k** he hears us
 1 Jn 5:20 . . . And we **k** that the Son of
 Rev 3:15 . . . I **k** all the things you do,

KNOWLEDGE (n) the fact or condition of being aware of something, of having information, or of being learned; information, wisdom
 Gen 2:9 . . . the tree of the **k** of good and
 Gen 2:17 . . . the tree of the **k** of good and
 Prov 1:7 . . . foundation of true **k**, but fools
 Prov 2:6 . . . From his mouth come **k** and
 Prov 3:20 . . . By his **k** the deep
 Prov 8:10 . . . **k** rather than pure gold.
 Prov 14:6 . . . **k** comes easily to those with
 Prov 18:15 . . . Their ears are open for **k**.
 Isa 11:2 . . . the Spirit of **k** and the fear
 Luke 11:52 . . . remove the key to **k** from
 Rom 2:20 . . . gives you complete **k**
 1 Cor 12:8 . . . gives a message of special **k**.
 1 Cor 13:2 . . . and possessed all **k**,
 1 Cor 13:9 . . . Now our **k** is partial

2 Cor 2:14 . . . to spread the **k** of Christ
 Eph 1:17 . . . grow in your **k** of God.
 Eph 4:13 . . . our faith and **k** of God's Son
 Phil 1:9 . . . will keep on growing in **k** and
 Col 1:9 . . . to give you complete **k** of his
 Col 2:3 . . . treasures of wisdom and **k**.
 Heb 10:26 . . . we have received **k** of the
 2 Pet 1:5 . . . and moral excellence with **k**,
 2 Pet 1:8 . . . **k** of our Lord Jesus Christ.
 2 Pet 3:18 . . . the grace and **k** of our Lord

L
LAID (v) to place or set down
see also LAY
 Isa 53:6 . . . Yet the LORD **l** on him the
 Acts 6:6 . . . as they **l** their hands on them.
 Acts 8:18 . . . the apostles **l** their hands on
 1 Tim 4:14 . . . elders of the church **l** their
 2 Tim 1:6 . . . when I **l** my hands on

LAKE (n) a considerable inland body of standing water
 Matt 8:24 . . . a fierce storm struck the **l**,
 Luke 8:33 . . . into the **l** and drowned.
 John 6:25 . . . on the other side of the **l**
 Rev 19:20 . . . into the fiery **l** of burning
 Rev 20:14 . . . This **l** of fire is

LAMB, LAMBS (n) a young sheep that is less than one year old
 Exod 12:21 . . . pick out a **l** or young goat
 Isa 53:7 . . . He was led like a **l** to the
 Mark 14:12 . . . the Passover **l** is sacrificed,
 Luke 10:3 . . . out as **l-s** among wolves.
 John 1:29 . . . and said, "Look! The **L** of God
 John 21:15 . . . "Then feed my **l-s**," Jesus
 Acts 8:32 . . . And as a **l** is silent before
 1 Pet 1:19 . . . sinless, spotless **L** of God.
 Rev 5:6 . . . Then I saw a **L** that looked as
 Rev 5:12 . . . Worthy is the **L** who was
 Rev 7:14 . . . robes in the blood of the **L**
 Rev 15:3 . . . the song of the **L**:
 Rev 17:14 . . . to war against the **L**, but the
 Rev 19:9 . . . to the wedding feast of the **L**.
 Rev 21:23 . . . and the **L** is its light.

LAME (adj) having a disabled body part as to impair freedom of movement
 Isa 33:23 . . . Even the **l** will take
 Isa 35:6 . . . The **l** will leap like a
 Matt 11:5 . . . blind see, the **l** walk,
 Matt 15:31 . . . the **l** were walking,
 Luke 14:21 . . . the blind, and the **l**.
 Heb 12:13 . . . weak and **l** will not fall

LAMP, LAMPS (n) a source of intellectual or spiritual illumination; any of various devices for producing light
 2 Sam 22:29 . . . O LORD, you are my **l**.
 Ps 18:28 . . . You light a **l** for me.
 Ps 119:105 . . . Your word is a **l** to guide my
 Prov 6:23 . . . For their command is a **l**
 Prov 31:18 . . . her **l** burns late
 Matt 6:22 . . . Your eye is like a **l** that
 Matt 25:1 . . . who took their **l-s**
 Matt 25:7 . . . got up and prepared their **l-s**.
 Luke 8:16 . . . No one lights a **l** and then
 Luke 12:35 . . . and keep your **l-s** burning,
 Rev 22:5 . . . no need for **l-s** or sun—for the

LAMPSTAND, LAMPSTANDS (n) a support that holds a lamp
 Exod 25:31 . . . Make the entire **l** and its
 2 Chr 4:7 . . . cast ten gold **l-s** according to
 Zech 4:2 . . . a solid gold **l** with a bowl of
 Zech 4:11 . . . on each side of the **l**,

Heb 9:2 . . . In the first room were a **I**,
 Rev 1:12 . . . I saw seven gold **I-s**.
 Rev 1:20 . . . the seven gold **I-s**:
 Rev 2:5 . . . and remove your **I** from its

LAND (n) the solid part of the surface of the earth; a portion of the earth's solid surface distinguishable by boundaries or ownership

Gen 1:10 . . . the dry ground "**I**" and the Gen 15:18 . . . I have given this **I** to your Exod 6:8 . . . you into the **I** I swore to Deut 8:7 . . . you into a good **I** of flowing Ps 37:11 . . . will possess the **I** and will

LANGUAGE, LANGUAGES (n) means of communication peculiar to a certain people; a special language gift given by the Holy Spirit
see also TONGUE(S)

Gen 11:9 . . . the people with different **I-s**.
 Isa 28:11 . . . speak a strange **I**!
 Mark 16:17 . . . they will speak in new **I-s**.
 Acts 2:4 . . . speaking in other **I-s**, as the 1 Cor 12:28 . . . speak in unknown **I-s**.
 1 Cor 12:30 . . . to interpret unknown **I-s**?
 1 Cor 13:8 . . . in unknown **I-s** and special 1 Cor 14:19 . . . in an unknown **I**.
 Eph 4:29 . . . or abusive **I**. Let everything Col 3:8 . . . slander, and dirty **I**.
 Rev 5:9 . . . every tribe and **I** and people Rev 7:9 . . . and tribe and people and **I**, Rev 14:6 . . . nation, tribe, **I**, and people.

LASCIVIOUSNESS (KJV)

Mark 7:22 . . . deceit, *lustful desires*, envy, 2 Cor 12:21 . . . and *eagerness for lustful pleasure*
 Gal 5:19 . . . impurity, *lustful pleasures*
 Eph 4:19 . . . They live for *lustful pleasure*
 1 Pet 4:3 . . . their *immorality* and lust,

LAST, LASTING (adj) following all the rest; being the only remaining; belonging to the final stage; of or relating to being continuous in time; existing or continuing a long while

Prov 10:25 . . . have a **I-*ing*** foundation.
 Matt 20:16 . . . who are **I** now will be first John 15:16 . . . to go and produce **I-*ing*** fruit,
 Acts 2:17 . . . 'In the **I** days,' God says,
 1 Cor 15:26 . . . And the **I** enemy to be 1 Cor 15:52 . . . **I** trumpet is blown.
 2 Tim 3:1 . . . that in the **I** days there will 2 Pet 3:3 . . . that in the **I** days scoffers
 Jude 1:18 . . . you that in the **I** times there Rev 1:17 . . . I am the First and the **L**.
 Rev 22:13 . . . the Omega, the First and the **L**,

LAST (n) the one who is at or endures to the end

Isa 41:4 . . . First and the **L**. **I** alone
 Isa 44:6 . . . First and the **L**; there is no
 Isa 48:12 . . . God, the First and the **L**.

LAST, LASTS (v) to continue in time
 Ps 30:5 . . . For his anger **I-s** only a moment,
 1 Cor 13:13 . . . **I** forever—faith, hope, and

LAUGH, LAUGHED, LAUGHS (v) to show mirth or joy or to despise or mock something with a chuckle or explosive vocal sound

Gen 17:17 . . . **I-*ed*** to himself in disbelief.
 Gen 18:12 . . . So she **I-*ed*** silently to herself
 Ps 2:4 . . . one who rules in heaven **I-s**.
 Ps 37:13 . . . the LORD just **I-s**, for he sees
 Ps 59:8 . . . But LORD, you **I** at them.
 Prov 31:25 . . . and she **I-s** without fear

Ecc 3:4 . . . and a time to **I**. A time to
 Luke 6:21 . . . for in due time you will **I**.
 Luke 6:25 . . . awaits you who **I** now,

LAUGHTER (n) a chuckle or explosive vocal sound; cause for merriment
 Gen 21:6 . . . God has brought me **I**.
 Ps 126:2 . . . We were filled with **I**, and we
 Ecc 2:2 . . . So **I** said, "**L** is silly.
 Jer 7:34 . . . happy singing and **I** in the
 Jas 4:9 . . . instead of **I**, and gloom

LAVER(S) (KJV)

Exod 30:18 . . . Make a bronze *washbasin*
 Lev 8:11 . . . *washbasin* and its stand,
 1 Kgs 7:38 . . . ten smaller bronze *basins*
 2 Chr 4:14 . . . carts holding the *basins*

LAW, LAWS (n) words of Moses; a binding decree; a universal principle; governing authority

see also COMMANDMENT(S), INSTRUCTION(S), REGULATIONS, TEACHING(S)
 2 Chr 17:9 . . . the Book of the **L**
 Ps 1:2 . . . delight in the **I** of the LORD,
 Ps 93:5 . . . Your royal **I-s** cannot be
 Ps 119:14 . . . rejoiced in your **I-s** as much as
 Ps 119:36 . . . for your **I-s** rather than a love
 Ps 119:125 . . . **I** will understand your **I-s**.
 Ps 119:152 . . . days that your **I-s** will last
 Matt 5:17 . . . to abolish the **I** of Moses or
 Matt 5:19 . . . who obeys God's **I-s**
 Matt 22:40 . . . The entire **I** and all the
 Matt 23:23 . . . of the **I**—justice, mercy,
 Mark 7:8 . . . ignore God's **I** and substitute
 Luke 11:52 . . . experts in religious **I**!
 Luke 23:56 . . . rested as required by the **I**.
 Luke 24:44 . . . written about me in the **I**
 John 1:17 . . . For the **I** was given
 Rom 2:12 . . . be judged by that **I** when they
 Rom 2:15 . . . that God's **I** is written in
 Rom 2:20 . . . that God's **I** gives you
 Rom 2:25 . . . if you don't obey God's **I**,
 Rom 3:19 . . . Obviously, the **I** applies to
 Rom 3:21 . . . requirements of the **I**, as was
 Rom 3:28 . . . not by obeying the **I**.
 Rom 4:13 . . . his obedience to God's **I**,
 Rom 4:16 . . . according to the **I** of Moses,
 Rom 5:13 . . . was not yet any **I** to break.
 Rom 6:15 . . . has set us free from the **I**,
 Rom 7:4 . . . power of the **I** when you died
 Rom 7:5 . . . the **I** aroused these evil desires
 Rom 7:8 . . . If there were no **I**, sin would
 Rom 7:12 . . . But still, the **I** itself is
 Rom 7:22 . . . I love God's **I** with all my
 Rom 7:25 . . . I really want to obey God's **I**,
 Rom 8:3 . . . did what the **I** could not do.
 Rom 8:4 . . . requirement of the **I** would be
 Rom 8:7 . . . did obey God's **I-s**, and it
 Rom 9:4 . . . gave them his **I**. He gave them
 Rom 9:31 . . . with God by keeping the **I**,
 Rom 10:4 . . . for which the **I** was given.
 Rom 13:10 . . . requirements of God's **I**.
 1 Cor 9:9 . . . For the **I** of Moses
 1 Cor 9:21 . . . I obey the **I** of Christ.
 2 Cor 3:6 . . . not of written **I-s**, but of the
 Gal 2:16 . . . by obeying the **I**. And we have
 Gal 2:19 . . . So **I** died to the **I**—I stopped
 Gal 3:2 . . . by obeying the **I** of Moses?
 Gal 3:5 . . . because you obey the **I**?
 Gal 3:11 . . . by trying to keep the **I**.
 Gal 3:19 . . . But the **I** was designed
 Gal 3:21 . . . If the **I** could give us
 Gal 3:23 . . . placed under guard by the **I**.
 Gal 4:21 . . . live under the **I**, do you know
 Gal 5:3 . . . in the whole **I** of Moses.
 Gal 5:14 . . . the whole **I** can be summed
 Gal 6:2 . . . this way obey the **I** of Christ.
 Eph 2:15 . . . the system of **I** with its

Phil 3:6 . . . I obeyed the **I** without fault.
 1 Tim 1:8 . . . know that the **I** is good when
 Heb 10:1 . . . under the **I** of Moses
 Jas 1:25 . . . into the perfect **I** that sets
 Jas 2:8 . . . obey the royal **I** as found in
 Jas 2:10 . . . all of the **I-s** except one is as

LAWLESSNESS (n) the quality or state of not being restrained or controlled by law
 2 Thes 2:3 . . . the man of **I** is revealed—
 2 Thes 2:7 . . . For this **I** is already
 2 Thes 2:8 . . . Then the man of **I** will be

LAWSUITS (n) an act or instance of suing
 1 Cor 6:7 . . . Even to have such **I** with one

LAY, LAYING (v) to put or set down
see also LAID

Exod 29:10 . . . his sons will **I** their hands
 Lev 1:4 . . . **L** your hand on
 Lev 4:15 . . . must then **I** their hands on
 Num 8:10 . . . of Israel must **I** their hands
 Num 27:18 . . . in him, and **I** your hands on
 Acts 8:19 . . . so that when **I** **I** my hands on
 Heb 6:2 . . . the **I-*ing*** on of hands,
 Rev 4:10 . . . And they **I** their crowns

LAZINESS (n) a disinclination to activity or exertion

Prov 31:27 . . . suffers nothing from **I**.
 Ezek 16:49 . . . gluttony, and **I**, while the
LAZY (adj) disinclined to activity or exertion; not energetic or vigorous
 Prov 12:27 . . . **L** people don't
 Prov 20:4 . . . Those too **I** to plow in the
 Rom 12:11 . . . Never be **I**, but work
 1 Tim 5:13 . . . they will learn to be **I**
 Titus 1:12 . . . animals, and **I** gluttons.

LEAD, LEADING, LEADS (v) to guide by direction or example; to go at the head of; to result in
see also LED

Deut 27:18 . . . anyone who **I-s** a blind
 Deut 31:2 . . . no longer able to **I** you.
 Josh 1:6 . . . one who will **I** these people
 2 Chr 1:10 . . . knowledge to **I** them
 Ps 25:9 . . . He **I-s** the humble in
 Ps 73:24 . . . with your counsel, **I-*ing*** me to a
 Prov 6:22 . . . counsel will **I** you.
 Prov 14:30 . . . A peaceful heart **I-s** to a
 Prov 19:23 . . . Fear of the LORD **I-s** to life,
 Isa 11:6 . . . little child will **I** them all.
 Matt 15:14 . . . blind guides **I-*ing*** the blind,
 John 10:3 . . . by name and **I-s** them out.
 Rom 6:16 . . . to sin, which **I-s** to death,
 Rom 6:22 . . . things that **I** to holiness and
 1 Tim 5:24 . . . **I-*ing*** them to certain judgment.
 Rev 7:17 . . . He will **I** them to

LEADER, LEADERS (n) a person who has commanding authority or influence; chief among others

1 Sam 13:14 . . . to be the **I** of his people,
 Prov 17:26 . . . to flog **I-s** for being honest.
 Jer 51:46 . . . **I-s** fight against each other.
 Matt 20:26 . . . a **I** among you must be
 Mark 10:43 . . . a **I** among you must be
 Luke 22:26 . . . **I** should be like a servant.
 Acts 13:27 . . . Jerusalem and their **I-s** did not
 1 Thes 5:12 . . . who are your **I-s** in the Lord's
 Heb 13:7 . . . Remember your **I-s** who taught
 Heb 13:17 . . . Obey your spiritual **I-s**, and do
 3 Jn 1:9 . . . to be the **I**, refuses to have

LEADERSHIP (n) the office or position of a leader; capacity to lead
 Num 33:1 . . . under the I of Moses
 1 Cor 12:29 . . . those who have the gift of I

LEARN, LEARNED, LEARNS (v) to come to know or realize; to acquire knowledge, skill, or behavioral tendency
 Deut 4:10 . . . Then they will I to fear me
 Deut 5:1 . . . so you may I them and obey
 Prov 9:9 . . . and they will I even more.
 Prov 18:15 . . . are always ready to I.
 Isa 1:17 . . . I to do good.
 Isa 26:9 . . . will people I what is right.
 Isa 29:13 . . . man-made rules I-**ed** by rote.
 Matt 2:7 . . . and he I-**ed** from them the time
 John 6:45 . . . listens to the Father and I-**s**
 Phil 4:9 . . . all you I-**ed** and received from
 Phil 4:11 . . . have I-**ed** how to be content
 Col 1:10 . . . grow as you I to know God
 1 Tim 2:11 . . . Women should I quietly and
 2 Tim 1:13 . . . teaching you I-**ed** from me—
 Heb 5:8 . . . he I-**ed** obedience from the

LEAVEN (KJV)

Exod 12:20 . . . anything made with *yeast*
 Exod 13:7 . . . any *yeast* at all found within
 Matt 13:33 . . . of Heaven is like the *yeast*
 Matt 16:6 . . . the *yeast* of the Pharisees
 1 Cor 5:6 . . . this sin is like a little *yeast*

LED (v) to guide by direction or example
see also LEAD

Ps 68:18 . . . the heights, you I a crowd of
 Isa 53:7 . . . He was I like a lamb
 Jer 11:19 . . . like a lamb being I to the
 Luke 4:1 . . . He was I by the Spirit
 Acts 8:32 . . . He was I like a sheep
 Rom 8:14 . . . all who are I by the Spirit
 Eph 4:8 . . . the heights, he I a crowd of

LEFT (adj) of, relating to, situated on, or being the side of the body in which the heart is mostly located
 Matt 6:3 . . . don't let your I hand know

LEFT (n) the location or direction of the left side
 Josh 1:7 . . . or to the I. Then you will be
 Josh 23:6 . . . either to the right or to the I.
 Isa 30:21 . . . to the right or to the I.
 Matt 25:33 . . . and the goats at his I.
 Matt 25:41 . . . those on the I and say,
 'Away

LEGION (n) a very large number;
 multitude
 Mark 5:9 . . . My name is I, because there

LEND, LENDING (v) to give for temporary use on condition that the same or its equivalent be returned
 Lev 25:37 . . . interest on money you I
 Deut 15:8 . . . and I them whatever
 Ps 15:5 . . . Those who I money without
 Prov 19:17 . . . you are I-**ing** to the LORD—
 Luke 6:34 . . . Even sinners will I to other

LENDER, LENDERS (n) one who loans to another
 Exod 22:25 . . . as a money I would.
 Prov 22:7 . . . borrower is servant to the I.
 Isa 24:2 . . . and sellers, I-**s** and borrowers,

LEPERS (n) those who suffer from a severe contagious skin and nerve disease
 Matt 11:5 . . . lame walk, the I are cured,
 Luke 17:12 . . . ten I stood at a distance,

LEPROSY (n) a chronic infectious disease affecting the skin and peripheral nerves which causes loss of sensation, paralysis, and deformities

Num 12:10 . . . as white as snow from I.
 2 Kgs 5:1 . . . he suffered from I.
 2 Kgs 7:3 . . . four men with I sitting at
 2 Chr 26:21 . . . King Uzziah had I until the

LEVI 1. Third son of Jacob and Leah (Gen 29:34), who gave his name to a tribe of Israel; violently avenged his sister Dinah (Gen 34); cursed for his violent temper (Gen 49:5-7); his tribe was blessed (Deut 33:8-11), chosen for priestly service (Num 3-4), numbered (Num 3:39; 26:62), allotted cities, but not land (Josh 13:14; *see also* Num 18:21-32); 12,000 will be marked by God (Rev 7:7).
 2. *See* MATTHEW, also known as Levi.

LIAR, LIARS (n) a person who deceives by telling untruths or falsehoods
 Ps 63:11 . . . while I-**s** will be silenced.
 Ps 116:11 . . . These people are all I-**s!**
 Prov 17:4 . . . I-**s** pay close attention to
 Prov 29:12 . . . pays attention to I-**s**, all his
 Prov 30:6 . . . expose you as a I.
 Isa 57:4 . . . of sinners and I-**s!**
 John 8:44 . . . a I and the father of lies.
 Rom 3:4 . . . else is a I, God is true.
 1 Tim 1:10 . . . are slave traders, I-**s**,
 promise

Titus 1:12 . . . are all I-**s**, cruel animals,
 1 Jn 1:10 . . . calling God a I and showing
 1 Jn 2:4 . . . that person is a I and is not
 1 Jn 4:20 . . . that person is a I; for if we
 1 Jn 5:10 . . . calling God a I because they
 Rev 3:9 . . . synagogue—those I-**s** who say
 Rev 21:8 . . . and all I-**s**—their fate is in

LIE, LIES (n) an untrue or inaccurate statement; something that misleads or deceives
 Ps 7:14 . . . give birth to I-**s**.
 Ps 24:4 . . . and never tell I-**s**.
 Ps 34:13 . . . lips from telling I-**s!**
 Prov 12:17 . . . a false witness tells I-**s**.
 Prov 30:8 . . . never to tell a I.
 John 8:44 . . . the father of I-**s**.
 Rom 1:25 . . . about God for a I.
 Rom 3:13 . . . filled with I-**s**.
 Eph 4:14 . . . to trick us with I-**s** so clever
 Eph 4:25 . . . So stop telling I-**s**.
 2 Thes 2:11 . . . they will believe these I-**s**.
 1 Pet 3:10 . . . and your lips from telling I-**s**.
 2 Pet 2:3 . . . make up clever I-**s** to get hold
 1 Jn 2:21 . . . between truth and I-**s**.
 Rev 14:5 . . . They have told no I-**s**;

LIE, LIED, LIES (v) to make an untrue statement with intent to deceive; to create a false or misleading impression
see also LYING
 Lev 6:3 . . . lost property and I about it,
 Job 31:5 . . . Have I I-**d** to anyone or
 Ps 58:3 . . . even from birth they have I-**d**
 Ps 89:35 . . . in my holiness I cannot I:
 Prov 24:28 . . . don't I about them.
 Prov 26:19 . . . who I-**s** to a friend
 Jer 7:9 . . . commit adultery, I, and burn
 Matt 5:11 . . . persecute you and I
 Col 3:9 . . . Don't I to each other,
 Titus 1:2 . . . God—who does not I

LIFE (n) the quality that distinguishes a vital and functional being from a dead body; period from birth to death; a way or manner of living; spiritual existence transcending death; salvation
 Gen 1:30 . . . everything that has I.
 Gen 2:7 . . . He breathed the breath of I
 Gen 2:9 . . . the tree of I and the tree of
 Gen 9:5 . . . who takes another person's I.
 Gen 9:6 . . . a human I, that person's I

Exod 21:23 . . . the injury: a I for a I,
 Num 35:31 . . . payment for the I of
 someone
 Deut 19:21 . . . be I for I, eye for eye,
 Deut 30:19 . . . choice between I and death,
 Deut 32:39 . . . kills and gives I; I am the
 1 Sam 2:6 . . . both death and I; he brings
 Ps 23:6 . . . the days of my I, and I will
 Ps 69:28 . . . the Book of I; don't let them
 Ps 91:16 . . . with a long I and give them
 Ps 139:24 . . . the path of everlasting I.
 Prov 3:2 . . . your I will be satisfying.
 Prov 6:26 . . . will cost you your I.
 Prov 13:3 . . . have a long I; opening your
 Prov 15:4 . . . Gentle words are a tree of I;
 Prov 21:21 . . . will find I, righteousness,
 Prov 28:16 . . . will have a long I.
 Isa 53:8 . . . that his I was cut short in
 Isa 55:3 . . . you will find I. I will make
 Lam 3:58 . . . you have redeemed my I.
 Dan 12:2 . . . to everlasting I and some to
 Matt 7:14 . . . But the gateway to I is very
 Matt 18:8 . . . to enter eternal I with only
 Matt 20:28 . . . and to give his I as a ransom
 Mark 8:35 . . . to hang on to your I,
 Mark 10:45 . . . and to give his I as a ransom
 Luke 6:9 . . . a day to save I or to destroy
 Luke 9:24 . . . give up your I for my sake,
 Luke 12:25 . . . single moment to your I?
 John 1:4 . . . The Word gave I to everything
 John 3:15 . . . will have eternal I.
 John 4:14 . . . giving them eternal I.
 John 5:24 . . . passed from death into I.
 John 5:39 . . . they give you eternal I.
 John 6:27 . . . the eternal I that the Son of
 John 6:35 . . . I am the bread of I.
 John 6:47 . . . who believes has eternal I.
 John 6:53 . . . have eternal I within you.
 John 6:68 . . . the words that give eternal I.
 John 10:10 . . . a rich and satisfying I.
 John 10:15 . . . So I sacrifice my I for the
 John 10:28 . . . give them eternal I, and
 they
 John 12:25 . . . nothing for their I in this
 John 14:6 . . . the truth, and the I.
 John 17:2 . . . He gives eternal I to each
 John 20:31 . . . you will have I by the power
 Acts 3:15 . . . You killed the author of I,
 Rom 1:17 . . . a righteous person has I.
 Rom 2:7 . . . will give eternal I to those
 Rom 4:25 . . . he was raised to I to make us
 Rom 5:10 . . . be saved through the I of his
 Rom 5:18 . . . God and new I for everyone.
 Rom 5:21 . . . in eternal I through Jesus
 Rom 6:13 . . . now you have new I.
 Rom 6:22 . . . result in eternal I.
 Rom 6:23 . . . is eternal I through Christ
 Rom 8:6 . . . mind leads to I and peace.
 Rom 8:11 . . . he will give I to your mortal
 Rom 8:38 . . . death nor I, neither angels
 2 Cor 3:6 . . . the Spirit gives I.
 2 Cor 4:10 . . . so that the I of Jesus may
 Gal 3:11 . . . a righteous person has I.
 Gal 3:21 . . . give us new I, we could be
 Gal 6:8 . . . harvest everlasting I from
 Eph 2:5 . . . he gave us I when he raised
 Eph 4:1 . . . to lead a I worthy of your
 Phil 2:16 . . . Hold firmly to the word of I;
 Phil 4:3 . . . written in the Book of I.
 Col 3:3 . . . and your real I is hidden
 1 Tim 1:16 . . . and receive eternal I.
 1 Tim 4:8 . . . and in the I to come.
 1 Tim 6:19 . . . may experience true I.
 2 Tim 1:9 . . . called us to live a holy I.
 2 Tim 3:12 . . . to live a godly I in Christ
 Titus 3:5 . . . new I through the Holy Spirit.
 Heb 7:16 . . . power of a I that cannot be
 Jas 1:12 . . . the crown of I that God has

1 Pet 3:7 . . . God's gift of new I.
 1 Pet 3:10 . . . want to enjoy I and see many
 1 Pet 3:16 . . . see what a good I you live
 2 Pet 1:3 . . . for living a godly I.
 1 Jn 1:1 . . . He is the Word of I.
 1 Jn 3:14 . . . have passed from death to I.
 1 Jn 3:16 . . . gave up his I for us.
 1 Jn 5:20 . . . God, and he is eternal I.
 Jude 1:21 . . . bring you eternal I.
 Rev 3:5 . . . names from the Book of I,
 Rev 13:8 . . . in the Book of I that belongs
 Rev 17:8 . . . in the Book of I before the
 Rev 20:12 . . . the Book of I. And the dead
 Rev 21:27 . . . in the Lamb's Book of I.
 Rev 22:1 . . . with the water of I, clear as
 Rev 22:2 . . . a tree of I, bearing twelve
 Rev 22:14 . . . eat the fruit from the tree of I.
 Rev 22:17 . . . from the water of I.
 Rev 22:19 . . . in the tree of I and in the

LIFT, LIFTED, LIFTING, LIFTS (v) to raise from a lower to a higher position; to raise in rank or condition

Lev 23:11 . . . the priest will I it up
 1 Sam 2:7 . . . some down and I-s others up.
 Neh 8:6 . . . as they I-ed their hands.
 Ps 28:2 . . . I I my hands toward your holy
 Ps 63:4 . . . I-ing up my hands to you in prayer.
 Ps 89:13 . . . Your right hand is I-ed high in
 Ps 113:7 . . . He I-s the poor from the dust
 Ps 123:1 . . . I I my eyes to you, O God
 Ps 134:2 . . . L your hands toward
 Lam 1:9 . . . no one to I her out.
 Lam 3:41 . . . Let us I our hearts and
 John 3:14 . . . Son of Man must be I-ed up,
 John 8:28 . . . When you have I-ed up the Son
 John 12:32 . . . And when I am I-ed up
 1 Tim 2:8 . . . holy hands I-ed up to God,
 Jas 4:10 . . . he will I you up in honor.
 1 Pet 5:6 . . . he will I you up in honor.

LIGHT, LIGHTS (n) daylight; brightness; illumination; celestial body; spiritual enlightenment; exposure to the truth and justice
 Gen 1:3 . . . "Let there be I," and there
 Gen 1:14 . . . said, "Let I-s appear in the sky
 Exod 13:21 . . . and he provided I at night
 Job 38:19 . . . Where does I come from,
 Ps 27:1 . . . The LORD is my I and my
 Ps 56:13 . . . in your life-giving I.
 Ps 119:105 . . . my feet and a I for my path.
 Ps 132:17 . . . will be a I for my people.
 Ps 139:12 . . . Darkness and I are the
 Isa 2:5 . . . us walk in the I of the LORD!
 Isa 42:6 . . . you will be a I to guide the
 Isa 45:7 . . . I create the I and make the
 Isa 49:6 . . . make you a I to the Gentiles,
 Matt 5:14 . . . You are the I of the world—
 Luke 2:32 . . . He is a I to reveal God to
 Luke 11:33 . . . its I can be seen by all
 John 1:4 . . . life brought I to everyone.
 John 1:9 . . . who is the true I, who gives
 John 3:20 . . . All who do evil hate the I
 John 3:21 . . . come to the I so others can
 John 8:12 . . . I am the I of the world.
 John 9:5 . . . I am the I of the world.
 John 12:46 . . . I have come as a I to shine
 Acts 13:47 . . . made you a I to the Gentiles,
 2 Cor 4:6 . . . said, "Let there be I in the
 2 Cor 6:14 . . . can I live with darkness?
 2 Cor 11:14 . . . as an angel of I.
 Eph 1:18 . . . be flooded with I so that you
 Eph 5:8 . . . live as people of I!

Phil 2:15 . . . like bright I-s in a world
 1 Thes 5:5 . . . children of the I and of the
 1 Tim 6:16 . . . he lives in I so brilliant
 1 Pet 2:9 . . . into his wonderful I.
 1 Jn 1:5 . . . God is I, and there is
 1 Jn 1:7 . . . living in the I, as God is in
 1 Jn 2:9 . . . I am living in the I,
 Rev 21:23 . . . city, and the Lamb is its I.

LIGHT, LIGHTS (v) to brighten; to ignite something

Ps 18:28 . . . The LORD, my God, I-s up my
 Luke 8:16 . . . No one I-s a lamp and
LIGHTNING (n) the flashing of light produced by a discharge of atmospheric electricity
 Exod 9:23 . . . I flashed toward the earth.
 Exod 20:18 . . . saw the flashes of I and the
 Dan 10:6 . . . face flashed like I, and his
 Matt 24:27 . . . For as the I flashes in the
 Matt 28:3 . . . face shone like I, and his
 Luke 10:18 . . . from heaven like I!
 Rev 4:5 . . . came flashes of I and the

LION, LIONS (n) a wild beast with a threatening roar; symbolic of a strong and fierce enemy

Isa 11:7 . . . The I will eat hay like a cow.
 Isa 65:25 . . . The I will eat hay like a cow.
 Dan 6:7 . . . thrown into the den of I-s.
 Dan 7:4 . . . was like a I with eagles'
 1 Pet 5:8 . . . like a roaring I, looking for
 Rev 5:5 . . . Look, the L of the tribe of

LIPS (n) the fleshy, muscular folds that surround the mouth; symbolic of speech

Ps 140:3 . . . drips from their I.
 Prov 12:22 . . . The LORD detests lying I,
 Isa 6:5 . . . I have filthy I, and I live
 Matt 15:8 . . . honor me with their I,
 Rom 3:13 . . . venom drips from their I.
 1 Pet 3:10 . . . evil and your I from telling

LISTEN, LISTENED, LISTENING (v) to hear something with thoughtful attention
see also HEAR

Deut 6:4 . . . L, O Israel! The LORD
 Deut 18:15 . . . You must I to him.
 1 Sam 3:9 . . . LORD, your servant is I-ing.
 Neh 8:3 . . . All the people I-ed closely to
 Ps 95:7 . . . If only you would I to his voice
 Prov 12:15 . . . but the wise I to others.
 Prov 18:13 . . . Spouting off before I-ing to
 Isa 6:9 . . . to this people, 'L carefully,
 Dan 9:6 . . . We have refused to I to your
 Mark 9:7 . . . dearly loved Son. L to him.
 Luke 10:39 . . . the Lord's feet, I-ing to
 Luke 16:31 . . . If they won't I to Moses and
 John 10:27 . . . My sheep I to my
 John 15:20 . . . And if they had I-ed to me,
 Rom 2:13 . . . For merely I-ing to the law
 1 Tim 2:12 . . . Let them I quietly.
 Jas 1:19 . . . be quick to I, slow to speak,
 1 Jn 4:6 . . . they do not I to us.
 Rev 1:3 . . . he blesses all who I to its
 Rev 2:7 . . . to hear must I to the Spirit

LIVE, LIVED, LIVES, LIVING (v) to be alive or come to life; to endure a period of time (a life span); to attain eternal life; to dwell; to subsist; to continue alive; to conduct or pass one's life

Gen 3:22 . . . Then they will I forever!
 Exod 20:12 . . . Then you will I a long, full
 Lev 26:11 . . . I will I among you,
 Deut 6:2 . . . as long as you I.
 Deut 8:3 . . . that people do not I by bread
 Job 14:14 . . . Can the dead I again?
 Job 19:25 . . . that my Redeemer I-s, and he

Ps 23:6 . . . and I will I in the house of
 Ps 37:3 . . . Then you will I safely in the
 Ps 61:4 . . . Let me I forever in your
 Ps 104:33 . . . as long as I I. I will praise
 Prov 21:19 . . . It's better to I alone in the
 Isa 33:14 . . . Who can I with this
 Isa 45:18 . . . He made the world to be I-d in,
 Amos 5:6 . . . to the LORD and I!
 Hab 2:4 . . . the righteous will I by their
 Zech 2:11 . . . I will I among you,
 Matt 4:4 . . . People do not I by bread
 John 14:19 . . . Since I I, you also will I.
 Acts 17:28 . . . For in him we I and move
 Rom 2:8 . . . on those who I for themselves,
 Rom 6:10 . . . he I-s, he I-s for the glory
 Rom 8:11 . . . same Spirit I-ing within you.
 Rom 13:13 . . . we must I decent lives
 Rom 14:7 . . . For we don't I for ourselves
 1 Cor 3:16 . . . Spirit of God I-s in you?
 2 Cor 5:7 . . . For we I by believing
 2 Cor 6:16 . . . said: "I will I in them and
 Gal 2:20 . . . no longer I who I, but Christ
 Gal 5:25 . . . Since we are I-ing by the Spirit,
 Col 1:19 . . . was pleased to I in Christ,
 Col 2:5 . . . you are I-ing as you should
 1 Thes 4:11 . . . your goal to I a quiet life,
 1 Thes 5:13 . . . And I peacefully with
 1 Tim 2:2 . . . so that we can I peaceful and
 1 Tim 4:16 . . . close watch on how you I
 2 Tim 3:12 . . . who wants to I a godly life
 Heb 10:38 . . . righteous ones will I by faith.
 Heb 12:14 . . . and work at I-ing a holy life,
 1 Pet 1:17 . . . So you must I in reverent
 1 Jn 1:7 . . . But if we are I-ing in the light,
 1 Jn 4:16 . . . God, and God I-s in them.

LIVES (n) way or manner of living
see also LIFE

Exod 23:26 . . . I will give you long, full I.
 1 Thes 2:8 . . . but our own I, too.
 1 Tim 2:2 . . . and quiet I marked by
 1 Pet 3:2 . . . pure and reverent I.
 1 Pet 4:2 . . . rest of your I chasing your

LOAN, LOANS (n) money lent at interest
 Deut 15:2 . . . must cancel the I-s they have
 Deut 15:9 . . . refuse someone a I
 Deut 24:6 . . . as security for a I, for the
 Ps 37:26 . . . give generous I-s to others,

LOANED (v) to give for temporary use
 Luke 7:41 . . . A man I money to two

LOCUSTS (n) a short-horned grasshopper
 Exod 10:4 . . . a swarm of I on your country.
 Joel 2:25 . . . and the cutting I. It was I
 Matt 3:4 . . . he ate I and wild honey.
 Rev 9:3 . . . Then I came from

LOG (n) a usually bulky piece or length of a tree

Matt 7:3 . . . you have a I in your own?
 Luke 6:41 . . . you have a I in your own?

LONGSUFFERING (KJV)
 Exod 34:6 . . . I am *slow to anger* and filled
 Num 14:18 . . . LORD is *slow to anger*
 Ps 86:15 . . . mercy, *slow to get angry*
 Gal 5:22 . . . love, joy, peace, *patience*,
 Eph 4:2 . . . Be *patient* with each other

LOOK (n) glance

Prov 15:30 . . . A cheerful I brings joy to

LOOK, LOOKED, LOOKING, LOOKS (v) to direct the eyes; to examine; to see; to make sure or take care (that something is done); to regard with contempt; to seem; to search
 Gen 19:17 . . . And don't I back or

Gen 19:26 . . . But Lot's wife **l-ed** back as she
 Exod 3:6 . . . was afraid to **I** at God.
 1 Sam 6:19 . . . they **l-ed** into the Ark
 1 Sam 16:7 . . . LORD **l-s** at the heart.
 Ps 34:5 . . . Those who **l** to him for
 Ps 113:6 . . . He stooped to **l** down on heaven
 Ps 123:2 . . . We keep **l-ing** to the LORD
 Isa 65:1 . . . but no one was **l-ing** for me.
 Dan 10:5 . . . **l-ed** up and saw a man
 Hab 3:6 . . . When he **l-s**, the nations
 Zech 12:10 . . . They will **l** on me
 Matt 5:28 . . . who even **l-s** at a woman
 Mark 16:6 . . . You are **l-ing** for Jesus
 Luke 9:62 . . . plow and then **l-s** back is not
 Luke 22:61 . . . turned and **l-ed** at Peter.
 John 4:23 . . . The Father is **l-ing** for those
 John 17:1 . . . Jesus **l-ed** up to heaven
 Rom 14:10 . . . Why do you **l** down
 Phil 2:4 . . . Don't **l** out only
 Heb 11:16 . . . they were **l-ing** for a better
 Jas 1:25 . . . But if you **l** carefully into
 2 Pet 3:12 . . . **l-ing** forward to the day
 Rev 5:6 . . . I saw a Lamb that **l-ed** as if it

LORD (n) traditionally rendered, Jehovah (Hebrew *Yahweh*); the sovereign God Almighty
see also YAHWEH

Gen 2:4 . . . When the **L** God made
 Gen 4:4 . . . The **L** accepted Abel
 Gen 15:6 . . . Abram believed the **L**, and
 Gen 22:14 . . . the **L** will provide
 Gen 31:49 . . . May the **L** keep watch
 Exod 6:2 . . . I am Yahweh—"the **L**."
 Exod 15:26 . . . I am the **L** who heals you.
 Exod 40:34 . . . the glory of the **L** filled
 Lev 20:26 . . . because **l**, the **L**, am holy.
 Lev 23:4 . . . these are the **L**'s appointed
 Num 6:24 . . . May the **L** bless you and
 Num 14:18 . . . The **L** is slow to anger
 Num 14:21 . . . filled with the **L**'s glory,
 Num 14:41 . . . disobeying the **L**'s orders
 Deut 5:9 . . . **l**, the **L** your God, am a jealous
 Deut 6:5 . . . love the **L** your God with all
 Deut 6:18 . . . good in the **L**'s sight,
 Deut 10:13 . . . obey the **L**'s commands
 Deut 10:20 . . . must fear the **L** your God
 Deut 11:1 . . . must love the **L** your God
 Deut 29:29 . . . The **L** our God has secrets
 Deut 30:20 . . . obey the **L**, you will live
 Josh 23:11 . . . to love the **L** your God.
 2 Sam 22:2 . . . sang: "The **L** is my rock,
 2 Sam 22:31 . . . All the **L**'s promises prove
 2 Kgs 22:2 . . . pleasing in the **L**'s sight
 2 Kgs 22:8 . . . Law in the **L**'s Temple!
 1 Chr 17:1 . . . Ark of the **L**'s Covenant is
 2 Chr 16:9 . . . The eyes of the **L** search
 Neh 9:6 . . . You alone are the **L**.
 Job 38:1 . . . Then the **L** answered Job
 Ps 1:6 . . . For the **L** watches over
 Ps 12:6 . . . The **L**'s promises are pure,
 Ps 18:30 . . . All the **L**'s promises prove
 Ps 23:1 . . . The **L** is my shepherd;
 Ps 24:1 . . . The earth is the **L**'s,
 Ps 34:3 . . . tell of the **L**'s greatness;
 Ps 34:8 . . . see that the **L** is good.
 Ps 89:1 . . . sing of the **L**'s unfailing love
 Ps 92:13 . . . to the **L**'s own house.
 Ps 95:6 . . . kneel before the **L** our maker,
 Ps 97:1 . . . The **L** is king!
 Ps 99:5 . . . Exalt the **L** our God!
 Ps 100:5 . . . For the **L** is good.
 Ps 107:1 . . . thanks to the **L**, for he is
 Ps 118:8 . . . better to take refuge in the **L**
 Ps 118:23 . . . This is the **L**'s doing,
 Ps 121:2 . . . help comes from the **L**, who

Ps 145:3 . . . Great is the **L**!
 Ps 145:17 . . . The **L** is righteous
 Ps 146:7 . . . The **L** frees the prisoners.
 Ps 147:11 . . . No, the **L**'s delight is
 Prov 3:5 . . . Trust in the **L** with all your
 Prov 3:9 . . . Honor the **L** with your
 Prov 3:11 . . . reject the **L**'s discipline,
 Prov 12:22 . . . The **L** detests lying
 Prov 15:33 . . . Fear of the **L**
 Prov 19:21 . . . the **L**'s purpose will prevail.
 Prov 21:2 . . . the **L** examines their heart.
 Prov 31:30 . . . a woman who fears the **L**
 will
 Isa 6:3 . . . holy is the **L** of Heaven's
 Isa 24:14 . . . praise the **L**'s majesty.
 Isa 30:9 . . . to the **L**'s instructions.
 Isa 42:8 . . . I am the **L**; that is my name!
 Isa 43:11 . . . I, am the **L**, and there is
 Isa 49:4 . . . leave it all in the **L**'s hand;
 Isa 53:6 . . . Yet the **L** laid on him
 Isa 53:10 . . . was the **L**'s good plan
 Isa 55:13 . . . honor to the **L**'s name;
 Isa 61:2 . . . time of the **L**'s favor
 Isa 66:15 . . . See, the **L** is coming
 Jer 8:7 . . . do not know the **L**'s laws.
 Jer 17:10 . . . But **l**, the **L**, search all
 Jer 31:11 . . . For the **L** has redeemed
 Jer 48:10 . . . to do the **L**'s work,
 Jer 51:7 . . . cup in the **L**'s hands,
 Ezek 7:19 . . . day of the **L**'s anger.
 Ezek 44:4 . . . the glory of the **L** filled
 Joel 1:15 . . . The day of the **L** is near,
 Joel 3:18 . . . from the **L**'s Temple, watering
 Jon 2:9 . . . salvation comes from the **L**
 Mic 4:1 . . . mountain of the **L**'s house
 Mic 6:2 . . . listen to the **L**'s complaint!
 Nah 1:2 . . . The **L** is a jealous God,
 Nah 1:7 . . . The **L** is good, a strong
 Hab 2:16 . . . cup of the **L**'s judgment,
 Zeph 2:3 . . . yet the **L** will protect
 Matt 3:3 . . . way for the **L**'s coming!
 Matt 4:7 . . . not test the **L** your God.
 Matt 4:10 . . . must worship the **L** your God
 Matt 22:37 . . . must love the **L** your God
 Mark 1:3 . . . way for the **L**'s coming!
 Mark 12:11 . . . This is the **L**'s doing,
 John 1:23 . . . way for the **L**'s coming!
 Acts 2:21 . . . name of the **L** will be saved.
 Rom 10:13 . . . name of the **L** will be saved.
 Rom 11:34 . . . can know the **L**'s thoughts?
 1 Cor 10:26 . . . the earth is the **L**'s,
 Heb 12:5 . . . of the **L**'s discipline,

LORD, LORDS (n) honored one or a superior; master (to a slave); king or ruler; God or Jesus
see also LORD

Deut 10:17 . . . of gods and **L** of **l-s**.
 Neh 4:14 . . . Remember the **L**, who is
 Isa 6:1 . . . I saw the **L**. He was sitting
 Dan 9:19 . . . O **l**, listen and act!
 Matt 12:8 . . . Son of Man is **L**, even
 Luke 1:38 . . . I am the **L**'s servant.
 Acts 10:36 . . . Christ, who is **L** of all.
 Acts 16:31 . . . Believe in the **L** Jesus
 Rom 10:9 . . . that Jesus is **L** and believe
 1 Cor 8:6 . . . only one **L**, Jesus Christ,
 1 Cor 11:26 . . . announcing the **L**'s death
 1 Cor 12:3 . . . say Jesus is **L**, except
 Eph 4:5 . . . There is one **L**, one faith,
 Phil 2:11 . . . Jesus Christ is **L**,
 Col 2:6 . . . Jesus as your **L**, you must
 1 Thes 5:2 . . . day of the **L**'s return
 1 Tim 6:15 . . . kings and **L** of all **l-s**.
 Jas 5:8 . . . the coming of the **L** is near.
 1 Pet 2:3 . . . taste of the **L**'s kindness.
 1 Pet 3:15 . . . worship Christ as **L** of
 Rev 4:8 . . . holy, holy is the **L** God,

Rev 4:11 . . . are worthy, O **L** our God,
 Rev 19:16 . . . kings and **L** of all **l-s**.
 Rev 22:20 . . . Amen! Come, **L** Jesus!

LOSE, LOSES (v) to fail to keep, sustain, or maintain; to damn
 Matt 10:39 . . . cling to your life, you will **l**
 Mark 8:36 . . . whole world but **l** your own
 Luke 15:8 . . . silver coins and **l-s** one.
 Luke 17:33 . . . cling to your life, you will **l**
 John 6:39 . . . I should not **l** even one of
 2 Jn 1:8 . . . you do not **l** what we have

LOST (adj) no longer possessed or known; lacking assurance of eternal salvation
 Jer 50:6 . . . have been **l** sheep.
 Ezek 34:16 . . . will search for my **l** ones
 Luke 15:4 . . . and one of them gets **l**,
 Luke 15:6 . . . I have found my **l** sheep.
 Luke 15:9 . . . have found my **l** coin.
 Luke 15:24 . . . He was **l**, but now he

LOVE (n) the ultimate expression of God's loyalty, purity, and mercy extended toward his people—to be reflected in human relationships of brotherly concern, marital fidelity, and adoration of God; a beloved person
 Gen 24:12 . . . unfailing **l** to my master,
 Gen 32:10 . . . unfailing **l** and faithfulness
 Gen 34:3 . . . he fell in **l** with her, and he
 Gen 39:21 . . . showed him his faithful **l**.
 Exod 20:6 . . . unfailing **l** for a thousand
 Exod 34:6 . . . filled with unfailing **l** and
 Num 14:18 . . . with unfailing **l**, forgiving
 Num 14:19 . . . unfailing **l**, please pardon
 Deut 5:10 . . . unfailing **l** for a thousand
 Deut 7:9 . . . his unfailing **l** on those who
 Deut 10:15 . . . the objects of his **l**.
 Deut 10:18 . . . He shows **l** to the
 Deut 10:19 . . . must show **l** to foreigners,
 Judg 16:4 . . . Samson fell in **l** with a woman
 1 Sam 18:20 . . . had fallen in **l** with David,
 1 Kgs 8:23 . . . and show unfailing **l** to all
 1 Kgs 10:9 . . . LORD's eternal **l** for Israel,
 1 Chr 16:41 . . . for "his faithful **l** endures
 1 Chr 29:18 . . . See to it that their **l**
 2 Chr 5:13 . . . His faithful **l** endures
 2 Chr 20:21 . . . faithful **l** endures forever!
 Ezra 3:11 . . . His faithful **l** for Israel
 Job 37:13 . . . to show his unfailing **l**.
 Ps 6:4 . . . because of your unfailing **l**.
 Ps 13:5 . . . I trust in your unfailing **l**.
 Ps 18:50 . . . you show unfailing **l** to your
 Ps 21:7 . . . The unfailing **l** of the
 Ps 23:6 . . . and unfailing **l** will pursue
 Ps 25:6 . . . and unfailing **l**, which you
 Ps 25:10 . . . leads with unfailing **l** and
 Ps 26:3 . . . of your unfailing **l**, and **l**
 Ps 31:7 . . . in your unfailing **l**, for you
 Ps 31:16 . . . your unfailing **l**, rescue me.
 Ps 32:10 . . . but unfailing **l** surrounds
 Ps 33:5 . . . the unfailing **l** of the
 Ps 33:18 . . . who rely on his unfailing **l**.
 Ps 33:22 . . . your unfailing **l** surround us,
 Ps 36:5 . . . Your unfailing **l**, O LORD, is
 Ps 36:10 . . . Pour out your unfailing **l** on
 Ps 40:10 . . . of your unfailing **l** and
 Ps 40:11 . . . Let your unfailing **l** and
 Ps 42:8 . . . his unfailing **l** upon me,
 Ps 48:9 . . . on your unfailing **l** as we
 Ps 51:1 . . . your unfailing **l**. Because of
 Ps 57:3 . . . send forth his unfailing **l** and
 Ps 57:10 . . . For your unfailing **l** is as
 Ps 59:10 . . . In his unfailing **l**, my God
 Ps 59:16 . . . your unfailing **l**. For you
 Ps 59:17 . . . shows me unfailing **l**.
 Ps 62:12 . . . unfailing **l**, O LORD, is yours.

Ps 66:20 . . . his unfaithful I from me.
 Ps 69:16 . . . LORD, for your unfaithful I?
 Ps 77:8 . . . his unfaithful I gone forever?
 Ps 85:7 . . . us your unfaithful I, O LORD,
 Ps 86:5 . . . full of unfaithful I for all
 Ps 86:15 . . . filled with unfaithful I and
 Ps 88:11 . . . your unfaithful I?
 Ps 89:1 . . . LORD's unfaithful I forever!
 Ps 89:14 . . . Unfaithful I and truth
 Ps 89:49 . . . is your unfaithful I?
 Ps 90:14 . . . with your unfaithful I, so we
 Ps 92:2 . . . your unfaithful I in the
 Ps 100:5 . . . His unfaithful I continues
 Ps 101:1 . . . sing of your I and justice,
 Ps 103:4 . . . crowns me with I and tender
 Ps 103:11 . . . his unfaithful I toward those
 Ps 103:17 . . . But the I of the LORD
 Ps 106:1 . . . His faithful I endures
 Ps 106:45 . . . because of his unfaithful I.
 Ps 107:31 . . . for his great I and for the
 Ps 107:43 . . . the faithful I of the LORD.
 Ps 108:4 . . . your unfaithful I is higher
 Ps 109:26 . . . because of your unfaithful I.
 Ps 115:1 . . . for your unfaithful I and
 Ps 118:1 . . . His faithful I endures
 Ps 119:41 . . . give me your unfaithful I,
 Ps 119:76 . . . let your unfaithful I comfort
 Ps 119:124 . . . deal with me in unfaithful I,
 Ps 130:7 . . . LORD there is unfaithful I.
 Ps 138:2 . . . unfaithful I and faithfulness;
 Ps 143:12 . . . your unfaithful I, silence all
 Ps 147:11 . . . hope in his unfaithful I.
 Prov 5:19 . . . be captivated by her I.
 Prov 14:22 . . . will receive unfaithful I and
 Prov 16:6 . . . Unfaithful I and
 Prov 20:28 . . . is made secure through I.
 Prov 21:21 . . . and unfaithful I will find
 Prov 27:5 . . . better than hidden I!
 Song 1:4 . . . We praise your I even more
 Song 1:7 . . . Tell me, my I, where are you
 Song 1:16 . . . so handsome, my I, pleasing
 Song 2:7 . . . not to awaken I until the
 Song 2:17 . . . to me, my I, like a gazelle
 Song 3:4 . . . I found my I!
 Song 4:10 . . . Your I delights me,
 Song 4:16 . . . your garden, my I; taste its
 Song 5:5 . . . door for my I, and my hands
 Song 5:8 . . . tell him I am weak with I.
 Song 7:6 . . . How pleasing, my I, how full
 Song 7:12 . . . will give you my I.
 Song 8:4 . . . not to awaken I until the
 Song 8:6 . . . for I is as strong as death
 Song 8:7 . . . cannot quench I, nor can
 Song 8:14 . . . Come away, my I!
 Isa 55:3 . . . the unfaithful I I promised to
 Isa 63:7 . . . LORD's unfaithful I.
 Isa 63:9 . . . In his I and mercy he
 Jer 2:25 . . . I'm in I with these
 Jer 9:24 . . . demonstrates unfaithful I and
 Jer 16:5 . . . taken away my unfaithful I
 Jer 31:3 . . . with an everlasting I.
 Jer 33:11 . . . His faithful I endures
 Lam 3:22 . . . The faithful I of the
 Lam 3:32 . . . the greatness of his unfaithful I.
 Dan 9:4 . . . of unfaithful I to those who
 Hos 1:7 . . . I will show I to the people
 Hos 2:19 . . . and justice, unfaithful I and
 Hos 2:23 . . . I will show I to those I
 Hos 6:4 . . . For your I vanishes like the
 Hos 6:6 . . . want you to show I, not offer
 Hos 11:4 . . . my ropes of kindness and I.
 Hos 12:6 . . . Act with I and justice,
 Joel 2:13 . . . filled with unfaithful I.
 Jon 4:2 . . . filled with unfaithful I.
 Zeph 3:17 . . . With his I, he will
 Zech 8:17 . . . Stop your I of telling
 Mark 10:21 . . . Jesus felt genuine I for him.
 John 5:42 . . . have God's I within you.

John 15:9 . . . Remain in my I.
 John 15:10 . . . remain in his I.
 John 15:13 . . . is no greater I than to lay
 John 17:26 . . . Then your I for me will
 Rom 5:5 . . . fill our hearts with his I.
 Rom 5:8 . . . showed his great I for us by
 Rom 8:35 . . . us from Christ's I?
 Rom 8:39 . . . us from the I of God that is
 Rom 13:10 . . . I does no wrong
 Rom 13:10 . . . to others, so I fulfills the
 Rom 14:15 . . . not acting in I if you eat
 Rom 15:30 . . . because of your I for me,
 1 Cor 4:21 . . . I come with I and a gentle
 1 Cor 8:1 . . . it is I that strengthens the
 1 Cor 13:13 . . . faith, hope, and I—and the
 1 Cor 13:13 . . . the greatest of these is I.
 2 Cor 2:4 . . . know how much I I have for
 2 Cor 2:8 . . . to reaffirm your I for him.
 2 Cor 5:14 . . . Either way, Christ's I controls
 2 Cor 8:7 . . . and your I from us—I want
 2 Cor 8:24 . . . show them your I, and prove
 Gal 5:22 . . . I, joy, peace, patience,
 Eph 1:15 . . . Jesus and your I for God's
 Eph 3:17 . . . down into God's I and keep
 Eph 3:18 . . . how deep his I is.
 Eph 4:15 . . . the truth in I, growing in
 Eph 5:2 . . . filled with I, following the
 Eph 6:23 . . . give you I with faithfulness.
 Phil 1:9 . . . that your I will overflow
 Col 1:4 . . . Jesus and your I for all of
 Col 1:8 . . . told us about the I for others
 Col 2:2 . . . strong ties of I.
 1 Thes 3:6 . . . your faith and I.
 1 Thes 3:12 . . . the Lord make your I for one
 1 Thes 5:13 . . . and wholehearted I
 because of
 2 Thes 3:5 . . . expression of the I of God
 1 Tim 1:5 . . . be filled with I that comes
 1 Tim 2:15 . . . in faith, I, holiness,
 1 Tim 4:12 . . . live, in your I, your faith,
 1 Tim 6:10 . . . For the I of money is the
 1 Tim 6:11 . . . with faith, I, perseverance,
 2 Tim 1:7 . . . but of power, I, and
 2 Tim 1:13 . . . the faith and I that you have
 2 Tim 2:22 . . . living, faithfulness, I, and
 2 Tim 3:10 . . . my patience, my I, and my
 Titus 2:2 . . . filled with I and patience.
 Titus 3:4 . . . revealed his kindness and I,
 Heb 10:24 . . . to acts of I and good works.
 1 Pet 4:8 . . . for I covers a multitude
 1 Pet 5:14 . . . with a kiss of I.
 1 Jn 3:14 . . . who has no I is still dead.
 1 Jn 3:16 . . . know what real I is because
 1 Jn 4:7 . . . for I comes from God.
 1 Jn 4:8 . . . for God is I.
 1 Jn 4:10 . . . This is real I—not that we
 1 Jn 4:16 . . . put our trust in his I.
 1 Jn 4:16 . . . God is I, and all who
 1 Jn 4:17 . . . live in God, our I grows more
 1 Jn 4:18 . . . because perfect I expels all
 Jude 1:12 . . . commemorating the Lord's I,
 Jude 1:21 . . . safe in God's I.
 Rev 2:19 . . . have seen your I, your faith,

LOVE, LOVED, LOVES, LOVING (v) to hold dear; to feel a lover's passion, devotion, or tenderness for; to feel affection or experience desire; to like or desire actively
 Gen 22:2 . . . Isaac, whom you I so much—
 Gen 29:32 . . . my husband will I me.
 Exod 21:5 . . . may declare, 'I I my master,
 Lev 19:34 . . . as you I yourself.
 Deut 4:37 . . . Because he I-d your ancestors,
 Deut 6:5 . . . And you must I the LORD your
 Deut 7:8 . . . that the LORD I-s you, and he
 Deut 7:13 . . . He will I you and
 Deut 11:13 . . . and if you I the LORD you
 Deut 13:3 . . . if you truly I him with all

Deut 15:16 . . . because he I-s you and
 Deut 21:15 . . . son of the wife he does not I.
 Deut 23:5 . . . LORD your God I-s you.
 Deut 30:6 . . . that you will I him with all
 Deut 30:16 . . . to I the LORD
 Deut 30:20 . . . this choice by I-ing the LORD
 Deut 30:20 . . . And if you I and obey the
 Deut 33:3 . . . Indeed, he I-s his people;
 Josh 23:11 . . . be very careful to I the LORD
 Judg 14:16 . . . said, "You don't I me;
 Judg 16:15 . . . tell me, 'I I you,' when you
 1 Sam 18:1 . . . for Jonathan I-d David.
 2 Sam 12:24 . . . The LORD I-d the child
 2 Sam 19:6 . . . You seem to I those who
 hate
 1 Kgs 3:3 . . . Solomon I-d the LORD and
 1 Kgs 11:1 . . . Solomon I-d many foreign
 2 Chr 2:11 . . . the LORD I-s his people
 2 Chr 19:2 . . . the wicked and I those who
 Neh 1:5 . . . with those who I him and obey
 Neh 13:26 . . . I-d him and made him king
 Ps 11:5 . . . those who I violence.
 Ps 11:7 . . . righteous LORD I-s justice.
 Ps 18:1 . . . I I you, LORD;
 Ps 26:8 . . . I I your sanctuary,
 Ps 36:10 . . . on those who I you;
 Ps 40:16 . . . those who I your salvation
 Ps 44:3 . . . helped them, for you I-d them.
 Ps 45:7 . . . You I justice and
 Ps 52:3 . . . You I evil more
 Ps 52:4 . . . You I to destroy
 Ps 70:4 . . . those who I your salvation
 Ps 78:68 . . . Mount Zion, which he I-d.
 Ps 89:28 . . . I will I him and be
 Ps 89:33 . . . I will never stop I-ing him nor
 Ps 91:14 . . . rescue those who I me.
 Ps 97:10 . . . You who I the LORD,
 Ps 98:3 . . . his promise to I and be
 Ps 119:48 . . . I honor and I your commands.
 Ps 119:97 . . . how I I your instructions!
 Ps 119:113 . . . but I I your instructions.
 Ps 119:119 . . . no wonder I I to obey your
 Ps 119:127 . . . I I your commands more
 Ps 119:140 . . . that is why I I them so much.
 Ps 122:6 . . . May all who I this city
 Ps 145:20 . . . all those who I him, but he
 Ps 146:8 . . . The LORD I-s the godly.
 Prov 3:12 . . . corrects those he I-s, just as
 Prov 8:17 . . . I all who I me.
 Prov 8:21 . . . Those who I me inherit
 Prov 8:36 . . . All who hate me I death.
 Prov 9:8 . . . and they will I you.
 Prov 12:1 . . . you must I discipline; it is
 Prov 15:17 . . . with someone you I is better
 Prov 17:19 . . . Anyone who I-s to quarrel
 Prov 18:21 . . . those who I to talk
 Prov 19:8 . . . wisdom is to I yourself;
 Prov 21:17 . . . Those who I pleasure
 Prov 22:11 . . . Whoever I-s a pure
 Prov 30:19 . . . how a man I-s a woman.
 Eccl 3:8 . . . A time to I and a time
 Eccl 9:9 . . . the woman you I through all
 Song 1:3 . . . the young women I you!
 Song 3:2 . . . search for the one I I.
 Song 3:3 . . . Have you seen the one I I?
 Isa 1:23 . . . All of them I bribes and
 Isa 56:6 . . . serve him and I his name, who
 Isa 61:8 . . . I, the LORD, I justice.
 Jer 2:2 . . . long ago, how you I-d me and
 Jer 8:2 . . . my people have I-d, served,
 Jer 31:20 . . . to punish him, but I still I him,
 Hos 2:1 . . . Ruhamah—"The ones I I."
 Hos 2:4 . . . I will not I her children,
 Hos 2:23 . . . to those I called 'Not I-d.'
 Hos 9:15 . . . I will I them no
 Hos 11:1 . . . was a child, I I-d him, and I
 Hos 12:7 . . . scales—they I to cheat.
 Amos 4:5 . . . you Israelites I to do," says

Amos 5:15 . . . Hate evil and I what is good;
 Mic 6:8 . . . is right, to I mercy, and to
 Mal 1:2 . . . "I have always I-d you," says
 Matt 5:43 . . . that says, 'L your neighbor'
 Matt 5:44 . . . But I say, I your enemies!
 Matt 5:46 . . . If you I only those
 Matt 6:24 . . . hate one and I the other;
 Matt 10:37 . . . If you I your father or
 Matt 19:19 . . . L your neighbor
 Matt 22:37 . . . You must I the LORD your
 Mark 12:6 . . . his son whom he I-d dearly.
 Mark 12:30 . . . you must I the LORD your
 Mark 12:33 . . . it is important to I him with
 Mark 12:33 . . . and to I my neighbor as
 Luke 6:27 . . . I say, I your enemies!
 Luke 6:32 . . . If you I only those who
 Luke 6:35 . . . L your enemies!
 Luke 10:27 . . . You must I the LORD your
 Luke 10:27 . . . And, 'L your neighbor
 Luke 16:13 . . . hate one and I the other;
 John 3:16 . . . For this is how God I-d the
 world:
 John 3:35 . . . The Father I-s his Son
 John 5:20 . . . For the Father I-s the Son and
 John 8:42 . . . you would I me, because I
 John 10:17 . . . The Father I-s me because I
 John 11:36 . . . See how much he I-d him!
 John 12:25 . . . Those who I their life
 John 12:43 . . . For they I-d human praise
 more
 John 13:1 . . . He had I-d his disciples during
 John 13:34 . . . L each other. Just as I have
 John 13:34 . . . as I have I-d you, you
 should
 John 14:21 . . . are the ones who I me.
 John 14:28 . . . If you really I-d me, you
 John 14:31 . . . know that I I the Father.
 John 17:23 . . . and that you I them as
 much
 John 17:24 . . . gave me because you I-d me
 John 19:26 . . . beside the disciple he I-d,
 John 20:2 . . . one whom Jesus I-d.
 John 21:15 . . . do you I me more than
 John 21:16 . . . son of John, do you I me?
 John 21:20 . . . the disciple Jesus I-d—
 the one
 Rom 8:28 . . . of those who I God and are
 Rom 8:37 . . . through Christ, who I-d us.
 Rom 9:13 . . . Scriptures, "I I-d Jacob, but I
 Rom 9:25 . . . And I will I those whom I did
 Rom 12:10 . . . L each other with genuine
 1 Cor 2:9 . . . for those who I him.
 1 Cor 13:2 . . . but didn't I others, I would
 1 Cor 16:22 . . . anyone does not I the Lord,
 2 Cor 9:7 . . . For God I-s a person
 2 Cor 12:15 . . . the more I I you, the less
 Gal 2:20 . . . of God, who I-d me and gave
 Eph 1:4 . . . God I-d us and chose us
 Eph 2:4 . . . mercy, and he I-d us so much,
 Eph 5:25 . . . this means I your wives, just
 Eph 5:25 . . . just as Christ I-d the church.
 Eph 5:28 . . . their wives as they I their own
 Eph 5:28 . . . a man who I-s his wife
 actually
 Eph 5:33 . . . love his wife as he I-s himself,
 Phil 1:16 . . . preach because they I me,
 Phil 2:2 . . . each other, I-ing one another,
 1 Thes 1:4 . . . God I-s you and has chosen
 1 Thes 4:10 . . . urge you to I them even
 2 Thes 2:10 . . . they refuse to I and accept
 2 Thes 2:16 . . . our Father, who I-d us and
 1 Tim 3:3 . . . and not I money.
 1 Tim 6:2 . . . believers who are well I-d.
 2 Tim 3:2 . . . people will I only themselves
 Titus 1:8 . . . and he must I what is good.
 Titus 2:4 . . . women to I their husbands
 Titus 3:15 . . . believers—all who I us.
 Heb 12:6 . . . disciplines those he I-s,

Heb 13:1 . . . Keep on I-ing each other as
 Heb 13:5 . . . Don't I money;
 Jas 2:5 . . . to those who I him?
 1 Pet 1:8 . . . You I him even though
 1 Pet 2:17 . . . Respect everyone, and I the
 1 Pet 3:8 . . . L each other as brothers
 2 Pet 2:15 . . . I-d to earn money by doing
 1 Jn 2:5 . . . how completely they I him.
 1 Jn 2:10 . . . Anyone who I-s a fellow
 1 Jn 3:1 . . . very much our Father I-s us,
 1 Jn 3:14 . . . If we I our brothers and
 1 Jn 4:9 . . . how much he I-d us by sending
 1 Jn 4:10 . . . not that we I-d God, but that
 1 Jn 4:11 . . . since God I-d us that much,
 1 Jn 4:11 . . . surely ought to I each other.
 1 Jn 4:19 . . . We I each other because he I-d
 1 Jn 4:20 . . . someone says, "I I God," but
 1 Jn 4:20 . . . how can we I God, whom we
 1 Jn 5:1 . . . everyone who I-s the Father
 Jude 1:1 . . . God the Father, who I-s you and
 Rev 1:5 . . . glory to him who I-s us and has
 Rev 2:4 . . . You don't I me or each other
 Rev 3:9 . . . you are the ones I I.
 Rev 3:19 . . . discipline everyone I I.
 Rev 12:11 . . . they did not I their lives so
 Rev 22:15 . . . and all who I to live a lie.

LOVE, LOVED, LOVING (adj) of or relating
 to a strong affection for another; affection-
 ate, painstaking
 Ps 88:18 . . . my companions and I-d ones.
 Ps 127:2 . . . gives rest to his I-d ones.
 Ezek 33:32 . . . who sings I songs with a
 Mark 1:11 . . . are my dearly I-d Son, and
 you
 Mark 9:7 . . . is my dearly I-d Son.
 1 Thes 1:3 . . . work, your I-ing deeds,
 and the

LOVINGKINDNESS (KJV)
 Ps 25:6 . . . *unfailing love*, which you have
 Ps 40:11 . . . Let your *unfailing love* and
 Ps 63:3 . . . *unfailing love* is better than life
 Ps 143:8 . . . *unfailing love* each morning
 Isa 63:7 . . . according to his *mercy and love*

LOYAL (adj) unswerving in allegiance;
 faithful
see also FAITHFUL, TRUSTWORTHY
 1 Sam 26:23 . . . and for being I,
 2 Sam 2:6 . . . May the LORD be I to you in
 1 Chr 12:33 . . . and completely I to David.
 Ps 31:23 . . . those who are I to him,
 Ps 51:10 . . . Renew a I Spirit within
 Prov 17:17 . . . A friend is always I, and a
 Prov 20:6 . . . say they are I friends,

LOYALTY, LOYALTIES (n) the quality or
 state or an instance of being loyal
 Judg 8:35 . . . Nor did they show any I to
 Ps 119:113 . . . I hate those with divided
 I-ies,
 Prov 19:22 . . . L makes a person

LUKE The beloved doctor (Col 4:14); faith-
 ful co-worker of Paul (2 Tim 4:11; Phlm
 1:23-24); noted fact-gatherer and writer of
 the third Gospel and the book of Acts.

LUST, LUSTS (n) unbridled sexual desire;
 an intense longing
 1 Cor 7:9 . . . than to burn with I.
 Eph 4:22 . . . corrupted by I and deception.
 Col 3:5 . . . immorality, impurity, I, and
 2 Tim 2:22 . . . stimulates youthful I-s.
 Titus 3:3 . . . to many I-s and pleasures.

LUST, LUSTED (v) to have an intense
 (sexual) desire
 Prov 6:25 . . . Don't I for her
 Ezek 23:5 . . . Then Oholah I-ed after other

LUSTFUL (adj) excited by lust; lecherous
 Mark 7:22 . . . deceit, I desires, envy,
 Gal 5:19 . . . impurity, I pleasures,
 Eph 4:19 . . . They live for I pleasure and

LYING (adj) marked by or containing false-
 hoods; false
 Prov 6:17 . . . haughty eyes, a I tongue,
 Prov 12:22 . . . The LORD detests I lips,
 Prov 21:6 . . . Wealth created by a I tongue
 Prov 26:28 . . . A I tongue hates

LYING (v) to make an untrue statement
 with the intent to deceive
see also LIE

Mic 6:12 . . . are so used to I that their
 Matt 15:19 . . . immorality, theft, I, and
 Acts 5:4 . . . You weren't I to us but
 1 Cor 15:15 . . . would all be I about God—

M

MADE (v) to create, prepare, or fashion;
 to bring about

see also CREATE(D), FORMED, MAKE
 Gen 1:7 . . . LORD m this space to separate
 Gen 1:16 . . . He also m the stars.
 Gen 1:25 . . . m all sorts of wild animals,
 Gen 1:31 . . . God looked over all he had m,
 Gen 2:4 . . . LORD God m the earth and
 Gen 2:22 . . . LORD God m a woman
 Gen 6:6 . . . LORD was sorry he had ever m
 Gen 9:6 . . . God m human beings in his
 Exod 20:11 . . . the LORD m the heavens,
 Deut 32:6 . . . Has he not m you and
 2 Chr 2:12 . . . m the heavens and
 Job 10:9 . . . that you m me from dust—
 Ps 95:5 . . . sea belongs to him, for he m it.
 Ps 115:15 . . . who m heaven and earth.
 Prov 22:2 . . . The LORD m them both.
 Eccl 3:11 . . . God has m everything
 Isa 27:11 . . . the one who m them will
 Isa 43:7 . . . I have m them for my glory.
 Isa 57:16 . . . all the souls I have m.
 Jer 51:15 . . . The LORD m the earth
 Jon 1:9 . . . God of heaven, who m the
 sea
 Matt 19:4 . . . m them male and female.
 Matt 19:28 . . . when the world is m new
 1 Cor 11:9 . . . man was not m for woman,
 2 Cor 5:1 . . . an eternal body m for us by
 1 Tim 2:13 . . . For God m Adam first,
 Heb 4:3 . . . since he m the world.
 Rev 13:8 . . . before the world was m—
 Rev 14:7 . . . him who m the heavens,

MAJESTIC (adj) having or exhibiting
 majesty; grand, stately
 Ps 8:1 . . . your m name fills the earth!
 Ps 29:4 . . . the voice of the LORD is m.
 Ps 145:5 . . . I will meditate on your m,
 Isa 53:2 . . . nothing beautiful or m about
 Heb 1:3 . . . hand of the m God in heaven.
 Heb 8:1 . . . the throne of the m God
 2 Pet 1:16 . . . saw his m splendor with our
 2 Pet 1:17 . . . from the m glory of God

MAKE, MAKES, MAKING (v) to create,
 prepare, or fashion; to force; to bring
 about; to render
see also CREATE(D), FORMED, MADE
 Gen 1:26 . . . Let us m human beings in our
 Gen 2:18 . . . will m a helper who is just
 Exod 4:11 . . . Who m-s a person's mouth?
 Exod 25:40 . . . you m everything
 Lev 16:34 . . . m-ing them right with the
 Ps 19:7 . . . m-ing wise the simple.

Psa 139:14 . . . **m-ing** me so wonderfully
 Prov 13:12 . . . Hope deferred **m-s** the heart
 Isa 8:14 . . . stone that **m-s** people stumble,
 Isa 29:16 . . . “He didn’t **m** me?”
 Isa 44:10 . . . fool would **m** his own god—
 Jer 18:4 . . . he was **m-ing** did not turn out
 Jer 23:16 . . . **m-ing** up everything they say.
 Jer 31:31 . . . when I will **m** a new covenant
 Matt 28:19 . . . **m** disciples of all
 John 5:18 . . . **m-ing** himself equal with God.
 Rom 14:20 . . . it **m-s** another person
 stumble.
 1 Cor 3:7 . . . that God **m-s** the seed grow.
 Heb 8:5 . . . you **m** everything according to
 1 Pet 2:8 . . . stone that **m-s** people stumble,

MAKER (n) one who makes; God
see also CREATOR
 Psa 95:6 . . . before the LORD our **m**,
 Psa 149:2 . . . Israel, rejoice in your **M**.
 Prov 17:5 . . . mock the poor insult their **M**;
 Isa 45:9 . . . clay pot argue with its **m**?
 Hos 8:14 . . . Israel has forgotten its **M**

MAMMON (KJV)
 Matt 6:24 . . . serve God and be enslaved
 to *money*
 Luke 16:9 . . . *worldly resources* to benefit
 Luke 16:11 . . . untrustworthy about
worldly wealth,

MAN (n) an adult male human; individual,
 person
 Gen 2:7 . . . the **m** from the dust
 Gen 2:15 . . . the **m** in the Garden
 Gen 2:18 . . . for the **m** to be alone.
 Gen 2:23 . . . she was taken from ‘**m**.’
 Gen 2:25 . . . **m** and his wife were both
 Gen 3:9 . . . God called to the **m**, “Where
 Isa 53:3 . . . rejected—a **m** of sorrows,
 1 Cor 11:3 . . . of every **m** is Christ,
 1 Cor 11:3 . . . the head of woman is **m**,
 1 Cor 15:45 . . . The first **m**, Adam,
 Eph 5:31 . . . A **m** leaves his father and
 1 Tim 2:5 . . . the **m** Christ Jesus.

MANAGE, MANAGING (v) to handle or
 direct with a degree of skill
 Luke 12:42 . . . of **m-ing** his other house-
 hold
 1 Tim 3:4 . . . **m** his own family well,
 1 Tim 3:12 . . . he must **m** his children

MANAGER (n) a person who conducts busi-
 ness or household affairs
 Luke 16:1 . . . a **m** handling his affairs.
 1 Cor 4:2 . . . as a **m** must be faithful.
 Titus 1:7 . . . a **m** of God’s household,

MANGER (n) a trough or open box in a
 stable designed to hold feed for livestock
 Luke 2:7 . . . cloth and laid him in a **m**,
 Luke 2:12 . . . strips of cloth, lying in a **m**.

MANNA (n) miraculous supply of food
 given to Israel in the wilderness; symbolic
 of spiritual nourishment
 Exod 16:31 . . . Israelites called the food **m**.
 Deut 8:16 . . . He fed you with **m** in the
 John 6:49 . . . Your ancestors ate **m** in the
 Rev 2:17 . . . some of the **m** that has been

MARANATHA (KJV)
 1 Cor 16:22 . . . *Our Lord, come!*

MARK Son of Mary of Jerusalem (Acts
 12:12); traveled with Barnabas and Paul
 (Acts 12:25; 13:5); returned to Jerusalem
 (Acts 13:13); went to Cyprus with Barnabas
 (Acts 15:37-39); in Paul’s greetings (Col
 4:10; 2 Tim 4:11; Phlm 1:24); Peter’s “son”
 (1 Pet 5:13).

MARRIAGE (adj) of or relating to marriage
 Gen 49:4 . . . you defiled my **m** couch.
 Mal 2:14 . . . the wife of your **m** vows.

MARRIAGE (n) the state of being lawfully
 united to a person of the opposite sex as
 husband or wife; an act of marrying
 Matt 22:30 . . . marry nor be given in **m**.
 Rom 7:2 . . . laws of **m** no longer apply
 1 Cor 7:14 . . . brings holiness to her **m**,
 1 Cor 7:27 . . . do not seek to end the **m**.
 Heb 13:4 . . . Give honor to **m**, and remain

MARRY, MARRIED, MARRIES, MARRYING
(v) to take a spouse according to law or
 custom
 Exod 21:10 . . . who has **m-ied** a slave wife
 Deut 24:4 . . . first husband may not **m** her
 Deut 24:5 . . . newly **m-ied** man must not be
 Deut 25:5 . . . husband’s brother should **m**
 Ezra 10:10 . . . By **m-ing** pagan women,
 Hos 1:2 . . . Go and **m** a prostitute, so that
 Matt 1:18 . . . to be **m-ied** to Joseph.
 Matt 19:9 . . . divorces his wife and **m-ies**
 Matt 22:30 . . . will neither **m** nor be given
 Mark 12:23 . . . all seven were **m-ied** to her.
 Luke 16:18 . . . his wife and **m-ies** someone
 Rom 7:2 . . . when a woman **m-ies**, the law
 1 Cor 7:9 . . . better to **m** than to burn
 1 Cor 7:28 . . . if you do get **m-ied**, it is not
 1 Cor 7:33 . . . a **m-ied** man has to think
 1 Tim 5:14 . . . these younger widows to **m**

MARY 1. Mother of Jesus, the foretold
 virgin (Matt 1:16-25; Luke 1:26-38); psalm-
 ist of the Magnificat (Luke 1:46-56); gave
 birth in Bethlehem (Luke 2:5-20); at first
 sign (miracle) of Jesus (John 2:1-5); at the
 cross (John 19:25-27); Jesus assigned her
 care to John (John 19:25-27); in upper
 room after the ascension (Acts 1:14).
 2. Mary Magdalene, former demoniac,
 supporter of Jesus (Luke 8:1-3); at the cross
 and Jesus’ burial (Matt 27:55-61; Mark
 15:40-47; John 19:25); saw angel after
 resurrection (Matt 28:1-10; Mark 16:1-9;
 Luke 24:10); saw Jesus after resurrection
 (John 20:1-18).
 3. Sister of Martha and Lazarus (Luke
 10:38-42; John 11; 12:1-8).
 4. Mother of James and Joseph (Matt 27:56;
 Mark 15:40, 47; 16:1).
 5. Mother of John Mark (Acts 12:12).
 6. A woman in Rome greeted by Paul (Rom
 16:6).

MASTER, MASTERS (n) one in authority or
 leadership; employer; teacher; lord or Lord
 Jer 3:14 . . . the LORD, “for I am your **m**.
 Matt 10:24 . . . are not greater than their **m**.
 Luke 16:13 . . . No one can serve two **m-s**.
 Rom 6:14 . . . Sin is no longer your **m**,
 Eph 6:5 . . . obey your earthly **m-s** with
 Col 3:22 . . . Slaves, obey your earthly **m-s**
 1 Tim 6:1 . . . full respect for their **m-s**
 1 Tim 6:2 . . . If the **m-s** are believers,
 2 Tim 2:21 . . . ready for the **M** to use you
 Titus 2:9 . . . always obey their **m-s** and do
 1 Pet 2:18 . . . must submit to your **m-s**
 2 Pet 2:1 . . . deny the **M** who bought them.
 Jude 1:4 . . . denied our only **M** and Lord,

MATTHEW One of the 12 disciples (Matt
 10:3; Mark 3:18; Luke 6:15; Acts 1:13);
 former tax collector who followed Jesus
 (Matt 9:9-10); also known as “Levi” (Mark
 2:14).

MATURE (adj) of or relating to a condition
 of full development or to attaining a
 desired or final state

1 Cor 2:6 . . . I am among **m** believers,
 1 Cor 14:20 . . . but be **m** in understanding
 2 Cor 13:9 . . . that you will become **m**.
 Eph 4:13 . . . we will be **m** in the Lord,
 Phil 3:15 . . . all who are spiritually **m**
 agree
 Heb 6:1 . . . **m** in our understanding.
 1 Jn 2:13 . . . who are **m** in the faith

MATURITY (n) the quality or state of being
 fully developed
 Luke 8:14 . . . so they never grow into **m**.
 2 Cor 13:11 . . . Grow to **m**. Encourage each

MEASURE, MEASURED, MEASURING (v) to
 gauge or regulate the specific dimensions of
 or; to have a specified measurement; to
 regulate by a standard
 Psa 145:3 . . . No one can **m** his greatness.
 Isa 40:28 . . . No one can **m** the depths
 Jer 31:37 . . . heavens cannot be **m-d** and
 Ezek 45:3 . . . area, **m** out a portion of land
 Dan 5:27 . . . balances and have not **m-d** up.
 Zech 2:2 . . . I am going to **m** Jerusalem,
 Luke 12:15 . . . Life is not **m-d** by how
 much
 Eph 4:13 . . . mature in the Lord, **m-ing** up
 Rev 11:1 . . . Go and **m** the Temple

MEDIATE, MEDIATES (v) to act as an inter-
 mediary agent in bringing, effecting, or
 communicating; to interpose
 Job 16:21 . . . to **m** between God and me,
 Isa 2:4 . . . LORD will **m** between nations
 Heb 8:6 . . . the one who **m-s** for us a far
 Heb 9:15 . . . who **m-s** a new covenant
 Heb 12:24 . . . Jesus, the one who **m-s**

MEDIATOR (n) one who mediates
 Job 9:33 . . . If only there were a **m**
 between
 1 Tim 2:5 . . . one God and one **M** who can

MEDICINE (n) a substance or preparation
 used in treating disease; something that
 affects well-being
 Prov 17:22 . . . A cheerful heart is good **m**,
 Jer 8:22 . . . Is there no **m** in Gilead?
 Rev 22:2 . . . The leaves were used for **m**

MEDITATE, MEDITATING (v) to contem-
 plate, reflect, or ponder
see also THINK
 Gen 24:63 . . . **m-ing** in the fields,
 Ps 1:2 . . . **m-ing** on it day and night.
 Ps 48:9 . . . O God, we **m** on your unfulfilling
 Ps 63:6 . . . **m-ing** on you through the
 night.

Psa 119:23 . . . but I will **m** on your decrees.
 Psa 119:27 . . . **m** on your wonderful deeds.
 Psa 119:48 . . . I **m** on your decrees.
 Psa 145:5 . . . I will **m** on your majestic,

MEDITATION (n) the act or process of
 meditating
 Psa 19:14 . . . words of my mouth and the **m**

MELCHIZEDEK King of Salem, priest of
 God Most High (Gen 14:18); blessed Abram
 and accepted his tithe (Gen 14:19-20); asso-
 ciated with mysterious priesthood (Psa
 110:4; Heb 7:11).

MERCIFUL (adj) compassionate; forgiving
 Deut 4:31 . . . your God is a **m** God;
 Psa 78:38 . . . Yet he was **m** and forgave
 Dan 4:27 . . . and be **m** to the poor.
 Dan 9:9 . . . our God is **m** and forgiving,
 Matt 5:7 . . . God blesses those who are **m**,
 Luke 1:54 . . . and remembered to be **m**.
 Heb 2:17 . . . **m** and faithful High Priest
 Jas 2:13 . . . God will be **m** when he judges

MERCY, MERCIES (n) a blessing that is an act of divine favor or compassion; withholding of the punishment or judgment our sins deserve
see also COMPASSION, FORGIVENESS
 Exod 34:6 . . . God of compassion and **m**!
 2 Sam 24:14 . . . for his **m** is great.
 Neh 9:27 . . . In your great **m**, you sent Job 41:3 . . . beg you for **m** or implore
 Ps 28:6 . . . he has heard my cry for **m**.
 Ps 103:4 . . . me with love and tender **m-ies**.
 Ps 119:77 . . . with your tender **m-ies** so I
 Ps 119:156 . . . how great is your **m**;
 Isa 14:1 . . . LORD will have **m** on
 Isa 49:10 . . . LORD in his **m** will lead
 Isa 60:10 . . . I will now have **m** on you
 Lam 3:22 . . . His **m-ies** never cease.
 Lam 3:23 . . . **m-ies** begin afresh each morning.
 Dan 9:18 . . . because of your **m**.
 Jon 2:8 . . . their backs on all God's **m-ies**.
 Mic 6:8 . . . do what is right, to love **m**,
 Matt 5:7 . . . for they will be shown **m**.
 Matt 9:13 . . . I want you to show **m**,
 Matt 18:33 . . . just as I had **m** on you?
 Matt 23:23 . . . law—justice, **m**, and faith.
 Rom 9:15 . . . I will show **m** to anyone
 Rom 9:18 . . . God chooses to show **m**
 Rom 11:32 . . . have **m** on everyone.
 2 Cor 4:1 . . . God in his **m** has given us
 Gal 1:6 . . . through the loving **m** of Christ.
 Eph 2:4 . . . But God is so rich in **m**, and
 1 Tim 1:13 . . . But God had **m** on me
 Titus 3:5 . . . but because of his **m**.
 Heb 4:16 . . . we will receive his **m**,
 Heb 10:29 . . . who brings God's **m** to us.
 Jas 2:13 . . . will be no **m** for those
 Jas 3:17 . . . It is full of **m** and the fruit
 1 Pet 1:3 . . . by his great **m** that we
 Jude 1:22 . . . show **m** to those whose faith

MERCY SEAT (KJV)
 Heb 9:5 . . . the *Ark's cover, the place of atonement.*

MESSENGER, MESSENGERS (n) one who bears a message or does an errand
 Prov 13:17 . . . a reliable **m** brings healing.
 Prov 25:13 . . . Trustworthy **m-s** refresh like
 Isa 52:7 . . . feet of the **m** who brings good
 Isa 66:19 . . . who survive to be **m-s** to the
 Mal 3:1 . . . my **m**, and he will prepare
 Matt 11:10 . . . am sending my **m** ahead
 Rom 10:15 . . . feet of **m-s** who bring good
 Rom 15:16 . . . a special **m** from Christ
 2 Cor 12:7 . . . **m** from Satan to torment
 Phil 2:25 . . . he was your **m** to help me
 1 Thes 2:4 . . . speak as **m-s** approved by God
 Heb 3:1 . . . to be God's **m** and High Priest.

MESSIAH, MESSIAHS (n) the one anointed by God to deliver His people and establish His kingdom
see also CHRIST, JESUS
 Matt 24:24 . . . false **m-s** and false
 Mark 13:22 . . . false **m-s** and false
 John 1:41 . . . him, "We have found the **M**"
 John 4:25 . . . I know the **M** is coming—

METHUSELAH The oldest man, who lived 969 years; the son of Enoch, who never died (Gen 5:21-24); the father of Lamech (Gen 5:25-27).

MICHAEL Ruling angel (Jude 1:9; Rev 12:7); great defender-prince in the visions of Daniel (Dan 10:13, 21; 11:1; 12:1).

MIGHTY, MIGHTIER, MIGHTIEST (adj) powerful; great or imposing in size or extent
 Gen 49:24 . . . hands of the **M** One of Jacob,
 Deut 10:17 . . . God, the **m** and awesome
 Deut 34:12 . . . With **m** power, Moses
 2 Sam 23:8 . . . David's **m-iest** warriors.
 2 Chr 20:6 . . . You are powerful and **m**;
 Neh 9:32 . . . and **m** and awesome God,
 Job 9:4 . . . For God is so wise and so **m**.
 Job 36:5 . . . He is **m** in both power and
 Ps 24:8 . . . LORD, strong and **m**;
 Ps 47:5 . . . ascended with a **m** shout.
 Ps 50:1 . . . LORD, the **M** One, is God,
 Ps 71:16 . . . I will praise your **m** deeds,
 Ps 77:12 . . . thinking about your **m** works.
 Ps 89:27 . . . son, the **m-iest** king on earth.
 Ps 93:4 . . . **m-ier** than the violent raging
 Ps 93:4 . . . LORD above is **m-ier** than these!
 Ps 95:4 . . . and the **m-iest** mountains.
 Ps 145:4 . . . children of your **m** acts;
 Ps 145:12 . . . will tell about your **m** deeds
 Ps 150:2 . . . Praise him for his **m** works;
 Prov 24:5 . . . wise are **m-ier** than the strong,
 Isa 9:6 . . . Wonderful Counselor, **M** God,
 Isa 60:16 . . . your Redeemer, the **M** One of
 Zeph 3:17 . . . He is a **m** savior.
 Eph 1:19 . . . This is the same **m** power
 Eph 6:10 . . . in the Lord and in his **m**
 Heb 1:3 . . . sustains everything by the **m**
 1 Pet 5:6 . . . yourselves under the **m**
 Jude 1:9 . . . Michael, one of the **m-iest** of the angels,

MILK (n) from goats, cows, or sheep, used for food and drink; figurative of abundant produce, prosperity, spiritual food, or salvation
 Exod 3:8 . . . flowing with **m** and honey—
 1 Cor 3:2 . . . feed you with **m**, not with
 1 Pet 2:2 . . . must crave pure spiritual **m**

MIND, MINDS (n) the part of humans that engages in conscious thinking, feeling, and decision making; in the Bible, mind is akin to the heart, not the brain
 Num 23:19 . . . he does not change his **m**.
 1 Sam 15:29 . . . nor will he change his **m**,
 Mark 12:30 . . . all your soul, all your **m**,
 Luke 24:45 . . . opened their **m-s**
 Acts 4:32 . . . were united in heart and **m**.
 Rom 8:6 . . . Spirit control your **m**
 1 Cor 1:10 . . . be of one **m**, united in
 1 Cor 2:9 . . . heard, and no **m** has imagined
 2 Cor 4:4 . . . has blinded the **m-s** of those
 Col 2:18 . . . sinful **m-s** have made them
 2 Tim 4:5 . . . clear **m** in every situation.
 Heb 8:10 . . . I will put my laws in their **m-s**,
 Heb 10:16 . . . I will write them on their **m-s**.
 1 Pet 1:13 . . . So prepare your **m-s** for action

MIRACLE, MIRACLES (n) an extraordinary event manifesting divine intervention in human affairs
 Exod 3:20 . . . performing all kinds of **m-s**
 Exod 7:9 . . . demand, "Show me a **m**."
 Deut 13:1 . . . they promise you signs or **m-s**,
 Job 9:10 . . . He performs countless **m-s**.
 Ps 105:5 . . . he has performed, his **m-s**,
 Ps 106:2 . . . the glorious **m-s** of the LORD?
 Jer 32:19 . . . and do great and mighty **m-s**.
 Matt 7:22 . . . and performed many **m-s**
 Matt 13:54 . . . and the power to do **m-s**?

Mark 6:2 . . . power to perform such **m-s**?
 Mark 9:39 . . . No one who performs a **m**
 Luke 19:37 . . . wonderful **m-s** they had
 Luke 23:8 . . . to see him perform a **m**.
 John 7:21 . . . I did one **m** on the Sabbath,
 Acts 2:22 . . . by doing powerful **m-s**,
 Acts 8:13 . . . **m-s** Philip performed.
 Acts 19:11 . . . to perform unusual **m-s**.
 1 Cor 12:28 . . . those who do **m-s**, those
 2 Cor 12:12 . . . and **m-s** among you.
 Gal 3:5 . . . and work **m-s** among you
 Heb 2:4 . . . and various **m-s** and gifts of

MIRROR (n) a polished or smooth surface (as of glass) that forms images by reflection
 1 Cor 13:12 . . . puzzling reflections in a **m**,
 Jas 1:23 . . . glancing at your face in a **m**.

MONEY (n) officially coined currency
see also POSSESSIONS, RICHES, TREASURE(S), WEALTH
 2 Chr 24:10 . . . gladly brought their **m** and
 Eccl 5:10 . . . who love **m** will never have
 Matt 6:24 . . . serve God and be enslaved to **m**.
 Luke 3:14 . . . Don't extort **m** or make false
 1 Tim 3:3 . . . and not love **m**.
 1 Tim 6:10 . . . love of **m** is the root of all
 1 Tim 6:17 . . . and not to trust in their **m**,
 1 Jn 3:17 . . . If someone has enough **m**

MOON (n) a celestial body that orbits the earth
 Josh 10:13 . . . and the **m** stayed in place
 Ps 121:6 . . . harm you by day, nor the **m** at
 Ps 148:3 . . . Praise him, sun and **m**!
 Joel 2:31 . . . the **m** will turn blood red
 Hab 3:11 . . . The sun and **m** stood still
 Matt 24:29 . . . the **m** will give no light,
 Acts 2:20 . . . the **m** will turn blood red
 Col 2:16 . . . or new **m** ceremonies
 Rev 21:23 . . . city has no need of sun or **m**,

MORNING (n) the time from sunrise to noon
 Gen 1:5 . . . evening passed and **m** came,
 Ps 5:3 . . . Listen to my voice in the **m**,
 Lam 3:23 . . . mercies begin afresh each **m**.

MORTAL (adj) subject to death
 Gen 6:3 . . . for they are only **m** flesh.
 Rom 8:11 . . . will give life to your **m** bodies
 1 Cor 15:53 . . . our **m** bodies must be

MORTALS (n) human beings
 Ps 8:4 . . . mere **m** that you should think
 Ps 144:3 . . . mere **m** that you should think

MOSES Deliverer of Israel from Egypt, lawgiver, servant of God; "drawn out" of the Nile, raised in Pharaoh's house (Exod 2:1-10); killed an Egyptian and fled to Midian (Exod 2:11-15; Acts 7:24); married Zipporah and had a child (Exod 2:16-22); saw the LORD at the burning bush (Exod 3:1-4:17); returned to Egypt (Exod 4:18-31); conflict with Pharaoh and the 10 plagues (Exod 5-11); brother of Aaron and Miriam (1 Chr 6:3); Passover and the Exodus (Exod 12-14; 1 Cor 10:2); song of salvation and praise (Exod 15:1-21; Rev 15:3); heavenly provisions (Exod 15:22-17:7); raised arms to defeat enemies (Exod 17:8-16); delegated judgeships (Exod 18); received the law at Sinai (Exod 19-23; John 1:17; Heb 12:21); received Tabernacle plans (Exod 25-31); broke tablets at gold calf incident (Exod 32); received new tablets (Exod 33-34); face glowed with the LORD's glory (Exod 34:29-35; 2 Cor 3:13-15); directed the building of the Tabernacle (Exod 35-40); anointed

Tabernacle and Aaronic priesthood (Lev 8–9); opposed by Aaron and Miriam, interceded for sister (Num 12); interceded for Israel when they refused to enter Canaan (Num 14:11-25); Korah's rebellion (Num 16); water at Meribah (Num 20:1-13); denied entrance to Promised Land (Num 20:12; Deut 1:37; 3:23-28); bronze snake healed (Num 21:4-9; John 3:14); succeeded by Joshua (Num 27:12-23; Deut 31:1-8); received additional laws (Num 28–30); gave concluding messages to Israel (Deut 1–33); gave final blessings to the tribes (Deut 33; *see also* Gen 49); died and was exalted (Deut 34; Heb 3:2); wrote a psalm (Ps 90); recorded book of the law (Ezra 3:2; Neh 13:1; Luke 24:44); appeared with Elijah at the Transfiguration (Luke 9:30).

MOTHER (n) a female parent; a woman in authority
see also PARENT
Gen 2:24 . . . a man leaves his father and **m**
Gen 3:20 . . . she would be the **m** of all who
Exod 20:12 . . . Honor your father and **m**.
Deut 21:18 . . . not obey his father or **m**,
Judg 5:7 . . . Deborah arose as a **m**
Prov 10:1 . . . brings grief to a **m**.
Prov 23:22 . . . don't despise your **m**
Isa 66:13 . . . as a **m** comforts her child.
Matt 10:35 . . . a daughter against her **m**,
Matt 10:37 . . . father or **m** more than you
Matt 12:48 . . . Who is my **m**?
Mark 10:19 . . . Honor your father and **m**.
John 19:27 . . . disciple, "Here is your **m**."
Eph 5:31 . . . A man leaves his father and **m**
Eph 6:2 . . . Honor your father and **m**.

MOTIVES (n) something (as a need or desire) that causes a person to act
1 Chr 29:17 . . . all this with good **m**,
Ps 26:2 . . . Test my **m** and my heart.
Prov 16:2 . . . LORD examines their **m**.
Jer 17:10 . . . hearts and examine secret **m**.
1 Cor 4:5 . . . will reveal our private **m**.
Phil 1:18 . . . Whether their **m** are false or
1 Thes 2:3 . . . with any deceit or impure **m**
1 Thes 2:4 . . . He alone examines the **m** of
Jas 4:3 . . . your **m** are all wrong—

MOUNTAIN, MOUNTAINS (n) a landmass that projects conspicuously above its surroundings and is higher than a hill
Exod 24:18 . . . on the **m** forty days
Deut 5:4 . . . At the **m** the LORD
Ps 36:6 . . . is like the mighty **m-s**,
Ps 121:1 . . . I look up to the **m-s**—
Isa 14:13 . . . preside on the **m** of the gods
Matt 17:20 . . . say to this **m**, 'Move
Mark 9:2 . . . led them up a high **m**
Mark 9:9 . . . went back down the **m**,
Luke 23:30 . . . beg the **m-s**, 'Fall on us,'
1 Cor 13:2 . . . faith that I could move **m-s**,
2 Pet 1:18 . . . with him on the holy **m**.
Rev 6:16 . . . they cried to the **m-s** and

MOURN, MOURNING (v) to feel or express grief or sorrow
Gen 50:11 . . . watched them **m-ing**
Zech 12:10 . . . have pierced and **m** for him
Matt 5:4 . . . God blesses those who **m**,

MOURNING (n) the act of sorrowing; a period of time during which signs of grief are shown
Ps 30:11 . . . my clothes of **m** and clothed
Isa 60:20 . . . Your days of **m** will come to
Isa 61:3 . . . instead of **m**, festive praise
Jer 31:13 . . . I will turn their **m** into joy.
Zech 8:19 . . . times of **m** you have kept

MOUTH, MOUTHS (n) the natural opening through which food passes into the body; voice, speech
Ps 10:7 . . . Their **m-s** are full of cursing,
Ps 19:14 . . . words of my **m** and
Prov 13:3 . . . opening your **m** can ruin
Isa 51:16 . . . have put my words in your **m**
Isa 53:7 . . . he did not open his **m**.
Isa 59:3 . . . and your **m** spews corruption.
Jer 31:29 . . . their children's **m-s** pucker
Matt 4:4 . . . word that comes from the **m**
Rom 3:14 . . . Their **m-s** are full of cursing
Rev 2:16 . . . with the sword of my **m**.

MOVE, MOVED, MOVES, MOVING (v) to change the place or position of; to go from one place to another in continuous motion; to carry on one's life or activities in a specified environment; to stir the emotions or passions of; to prompt to the doing of something
Exod 35:21 . . . and whose spirits were **m-d**
Deut 19:14 . . . steal anyone's land by **m-ing**
Deut 23:14 . . . LORD your God **m-s** around
Prov 4:15 . . . Turn away and keep **m-ing**.
Prov 23:10 . . . cheat your neighbor by **m-ing**

Isa 54:10 . . . For the mountains may **m**
Acts 17:28 . . . For in him we live and **m**
1 Cor 13:2 . . . faith that I could **m**
2 Pet 1:21 . . . were **m-d** by the Holy Spirit,

MURDER (n) the personal, intentional killing of another person
Matt 5:21 . . . If you commit **m**,
Rom 1:29 . . . hate, envy, **m**, quarreling,

MURDER, MURDERED, MURDERS (v) to kill (a human being) unlawfully and with premeditated malice
Gen 9:5 . . . **m-s** a fellow human must die.
Exod 20:13 . . . You must not **m**.
Deut 5:17 . . . You must not **m**.
Matt 23:31 . . . who **m-ed** the prophets.
Acts 7:52 . . . whom you betrayed and **m-ed**.
Rom 13:9 . . . You must not **m**.
Jas 2:11 . . . You must not **m**.

MURDERER, MURDERERS (n) one who commits the crime of murder
Num 35:16 . . . **m** must be executed.
Ps 5:6 . . . LORD detests **m-s** and deceivers.
Ps 26:9 . . . condemn me along with **m-s**.
Ps 59:2 . . . save me from these **m-s**.
Ezek 18:10 . . . a robber or **m** and refuses
1 Jn 3:15 . . . brother or sister is really a **m**
Rev 21:8 . . . the corrupt, **m-s**, the immoral,
Rev 22:15 . . . the sexually immoral,
the **m-s**,

MUSIC (n) vocal, instrumental, or mechanical sounds having rhythm, melody, or harmony
Judg 5:3 . . . I will make **m** to the LORD,
1 Chr 6:31 . . . lead the **m** at the house of
Neh 12:27 . . . and with the **m** of cymbals,
Ps 45:8 . . . the **m** of strings entertains
Amos 5:23 . . . to the **m** of your harps.
Eph 5:19 . . . and making **m** to the LORD

MUSTARD (n) a plant whose seeds are used as a condiment and for oil; in Jesus' time, the smallest seed known
Matt 13:31 . . . is like a **m** seed planted
Matt 17:20 . . . as small as a **m** seed,
Mark 4:31 . . . is like a **m** seed planted

MUZZLE (v) to fit with a fastening or covering for the mouth of an animal to prevent eating or biting

Deut 25:4 . . . You must not **m** an ox
1 Tim 5:18 . . . You must not **m** an ox

MYSTERIOUS (adj) exciting wonder, curiosity, or surprise while baffling efforts to comprehend or identify; of, relating to, or constituting mystery
1 Cor 14:2 . . . Spirit, but it will all be **m**.
Eph 1:9 . . . now revealed to us his **m** will
Eph 3:3 . . . revealed his **m** plan to me.
Eph 6:19 . . . explain God's **m** plan that the Col 2:2 . . . they understand God's **m** plan,
Col 4:3 . . . about his **m** plan concerning
Rev 10:7 . . . God's **m** plan will be fulfilled.

MYSTERY, MYSTERIES (n) something not understood or beyond understanding; a religious truth that one can know only by revelation and cannot fully understand
see also SECRET(S)
Dan 4:9 . . . and that no **m** is too great
Rom 11:25 . . . to understand this **m**,
1 Cor 2:7 . . . speak of is the **m** of God—
1 Cor 4:1 . . . explaining God's **m-ies**.
1 Tim 3:9 . . . to the **m** of the faith
1 Tim 3:16 . . . the great **m** of our faith:
Rev 1:20 . . . the **m** of the seven stars
Rev 17:7 . . . tell you the **m** of this woman

N

NAILED, NAILING (v) to fasten with or as if with a nail
Matt 27:35 . . . had **n** him to the cross,
Mark 15:24 . . . soldiers **n** him to the
Acts 2:23 . . . you **n** him to a cross
Col 2:14 . . . away by **n-ing** it to the cross.
Heb 6:6 . . . are **n-ing** him to the cross

NAKED (adj) not covered by clothing; nude
Gen 2:25 . . . man and his wife were both **n**,
Job 1:21 . . . and I will be **n** when I leave.
Eccl 5:15 . . . the end of our lives as **n**

NAME, NAMES (n) a word or phrase that constitutes the distinctive designation of a person or thing; reputation
see also REPUTATION
Gen 2:19 . . . the man chose a **n** for each
Exod 3:15 . . . my **n** to remember
Exod 28:9 . . . on them the **n-s** of the tribes
Exod 34:14 . . . whose very **n** is Jealous,
Lev 24:11 . . . blasphemed the **N**
Deut 18:5 . . . minister in the LORD's **n**
Deut 28:58 . . . awesome **n** of the LORD
1 Chr 17:8 . . . will make your **n** as famous
2 Chr 7:14 . . . called by my **n** will humble
Ps 8:1 . . . your majestic **n** fills the earth!
Ps 23:3 . . . paths, bringing honor to his **n**.
Ps 34:3 . . . let us exalt his **n** together.
Ps 66:2 . . . Sing about the glory of his **n**!
Ps 103:1 . . . I will praise his holy **n**.
Ps 138:2 . . . I praise your **n** for your
Ps 147:4 . . . stars and calls them all by **n**.
Isa 40:26 . . . calling each by its **n**.
Isa 42:8 . . . I am the LORD; that is my **n**!
Jer 15:16 . . . I bear your **n**, O LORD
Dan 12:1 . . . people whose **n** is written in
Joel 2:32 . . . calls on the **n** of the LORD
Mic 5:4 . . . majesty of the **n** of the LORD
Zech 14:9 . . . one LORD—his **n** alone
Mal 1:6 . . . shown contempt for my **n**!
Matt 24:5 . . . come in my **n**, claiming, 'I am
Matt 28:19 . . . baptizing them in the **n** of
Luke 10:20 . . . your **n-s** are registered
Luke 11:2 . . . may your **n** be kept holy.

John 16:24 . . . Ask, using my **n**, and you
 Acts 2:21 . . . calls on the **n** of the LORD
 Acts 4:12 . . . no other **n** under heaven
 Rom 10:13 . . . calls on the **n** of the LORD
 Phil 2:9 . . . gave him the **n** above all
 Phil 2:10 . . . that at the **n** of Jesus every
 Phil 4:3 . . . whose **n-s** are written in the
 Book of Life.
 Heb 12:23 . . . **n-s** are written in heaven.
 Jas 5:14 . . . with oil in the **n** of the Lord.
 Rev 2:17 . . . stone will be engraved a new **n**
 Rev 3:5 . . . erase their **n-s** from the Book
 Rev 3:12 . . . write on them the **n**
 Rev 20:15 . . . whose **n** was not found
 Rev 21:27 . . . **n-s** are written in the Lamb's

NARROW (adj) of slender width
 Matt 7:13 . . . only through the **n** gate.
 Matt 7:14 . . . the gateway to life is very **n**

NATION, NATIONS (n) group of people
 defined by geography or ethnicity
see also GENTILE(S), PEOPLE(S)
 Gen 12:2 . . . I will make you into a great **n**.
 Gen 17:4 . . . father of a multitude of **n-s!**
 Gen 17:16 . . . the mother of many **n-s**.
 Gen 25:23 . . . will become two **n-s**.
 Gen 28:3 . . . and become many **n-s!**
 Exod 19:6 . . . of priests, my holy **n**.
 Deut 15:6 . . . You will rule many **n-s**, but
 Deut 28:10 . . . the **n-s** of the world will see
 Ps 2:8 . . . you the **n-s** as your inheritance,
 Ps 22:28 . . . He rules all the **n-s**.
 Ps 46:10 . . . I will be honored by every **n**.
 Ps 66:7 . . . every movement of the **n-s**;
 Ps 68:30 . . . Scatter the **n-s** that delight in
 Ps 87:6 . . . the LORD registers the **n-s**,
 Ps 99:2 . . . exalted above all the **n-s**.
 Ps 113:4 . . . LORD is high above the **n-s**;
 Prov 14:34 . . . Godliness makes a **n** great,
 Isa 11:10 . . . The **n-s** will rally to him,
 Isa 34:1 . . . listen, O **n-s** of the earth.
 Isa 40:15 . . . for all the **n-s** of the world
 Isa 42:1 . . . He will bring justice to the **n-s**.
 Isa 52:15 . . . And he will startle many **n-s**.
 Isa 56:7 . . . a house of prayer for all **n-s**.
 Isa 60:12 . . . the **n-s** that refuse to serve
 Isa 66:8 . . . Has a **n** ever been born in a
 Ezek 37:22 . . . divided into two **n-s** or into
 Joel 3:2 . . . my people among the **n-s**,
 Amos 9:12 . . . **n-s** I have called to be mine.
 Mic 4:3 . . . disputes between strong **n-s**
 Mic 5:7 . . . take their place among the **n-s**.
 Zeph 3:8 . . . stand and accuse these evil **n-s**.
 Hagg 2:7 . . . I will shake all the **n-s**,
 Zech 8:13 . . . Among the other **n-s**, Judah
 Zech 12:2 . . . makes the nearby **n-s** stagger
 Matt 12:18 . . . proclaim justice to the **n-s**.
 Matt 24:14 . . . so that all **n-s** will hear it;
 Matt 28:19 . . . make disciples of all the **n-s**,
 Mark 11:17 . . . house of prayer for all **n-s**,
 Acts 4:25 . . . Why were the **n-s** so angry?
 Gal 3:8 . . . All **n-s** will be blessed through
 1 Pet 2:9 . . . royal priests, a holy **n**,
 Rev 5:9 . . . language and people and **n**.
 Rev 14:6 . . . to every **n**, tribe, language,
 Rev 21:24 . . . The **n-s** will walk in its light,
 Rev 22:2 . . . for medicine to heal the **n-s**.

NATIVITY (KJV)
 Gen 11:28 . . . the land of his *birth*
 Jer 46:16 . . . to the land of our *birth*.

NATURE (n) inherent character or essence
 Rom 1:20 . . . eternal power and divine **n**.
 Rom 8:4 . . . follow our sinful **n**
 Rom 8:7 . . . For the sinful **n** is always
 Gal 5:19 . . . the desires of your sinful **n**,
 Gal 5:24 . . . desires of their sinful **n** to
 2 Pet 1:4 . . . share his divine **n** and escape

NEED, NEEDS (n) a condition requiring
 supply or relief; poverty; obligation; a lack
 of something requisite, desirable, or useful
 1 Kgs 8:59 . . . according to each day's **n-s**.
 Ps 79:8 . . . quickly meet our **n-s**,
 Ps 112:9 . . . give generously to those in **n**.
 Prov 11:26 . . . who sells in time of **n**.
 Prov 30:8 . . . just enough to satisfy my **n-s**.
 Matt 6:2 . . . give to someone in **n**,
 Acts 2:45 . . . the money with those in **n**.
 Acts 20:35 . . . you can help those in **n** by
 Rom 12:13 . . . God's people are in **n**,
 1 Cor 7:3 . . . fulfill his wife's sexual **n-s**,
 Eph 4:28 . . . give generously to others in **n**.
 Phil 4:19 . . . supply all your **n-s** from his
 Titus 3:14 . . . by meeting the urgent **n-s**

NEED, NEEDED, NEEDING (v) to require;
 to be necessary; to be in want
 Ps 34:9 . . . fear him will have all they **n**.
 Ps 119:75 . . . disciplined me because I **n-ed**
 Phil 4:6 . . . Tell God what you **n**, and
 Heb 4:16 . . . grace to help us when we **n** it
 Jas 1:4 . . . complete, **n-ing** nothing.
 Jas 1:5 . . . If you **n** wisdom, ask our

NEEDY (adj) poverty-stricken; marked by
 want of affection, attention, or emotional
 support
 1 Sam 2:8 . . . **n** from the garbage dump.
 Ps 9:18 . . . the **n** will not be ignored
 Ps 68:10 . . . you provided for your **n**
 Ps 69:33 . . . LORD hears the cries of the **n**;
 Prov 22:22 . . . or exploit the **n** in court.
 Prov 31:20 . . . opens her arms to the **n**.

NEHEMIAH Cup-bearer of the Persian king
 Artaxerxes (Neh 1:11); governor of Israel
 (Neh 5:14; 8:9); prayed for restoration
 (Neh 1:4); king commissioned him to
 rebuild Jerusalem's walls (Neh 2:8); rebuilt
 walls over opposition (Neh 2:9–6:19); rees-
 tablished worship (Neh 8:1–18); prayer of
 praise and confession (Neh 9); dedicated
 wall of Jerusalem (Neh 12:27–43).

NEIGHBOR, NEIGHBORS (n) one living
 or located near another; fellow man
 Lev 19:18 . . . but love your **n** as yourself.
 Ps 15:3 . . . to gossip or harm their **n-s**
 Prov 24:28 . . . your **n-s** without cause;
 Prov 27:10 . . . better to go to a **n** than
 Jer 31:34 . . . not need to teach their **n-s**,
 Mark 12:31 . . . Love your **n** as yourself.
 Luke 10:29 . . . And who is my **n**?
 Rom 13:8 . . . If you love your **n**, you will
 Gal 5:14 . . . Love your **n** as yourself.
 Eph 4:25 . . . Let us tell our **n-s** the truth,
 Heb 8:11 . . . not need to teach their **n-s**,
 Jas 2:8 . . . Love your **n** as yourself.

NEW (adj) fresh; original; different than
 before; unfamiliar
 Ps 98:1 . . . Sing a **n** song to the LORD,
 Jer 31:31 . . . I will make a **n** covenant with
 Ezek 36:26 . . . I will give you a **n** heart,
 Mark 16:17 . . . will speak in **n** languages.
 Luke 22:20 . . . cup is the **n** covenant
 Rom 6:4 . . . we also may live **n** lives.
 Rom 12:2 . . . you into a **n** person
 1 Cor 11:25 . . . cup is the **n** covenant
 2 Cor 3:6 . . . but under the **n** covenant,
 2 Cor 5:17 . . . is gone; a **n** life has begun!
 Gal 6:15 . . . into a **n** creation.
 Eph 4:24 . . . Put on your **n** nature,
 Col 3:10 . . . Put on your **n** nature,
 Heb 8:8 . . . when I will make a **n** covenant
 Heb 9:15 . . . mediates a **n** covenant
 Heb 12:24 . . . the **n** covenant
 2 Pet 3:13 . . . **n** heavens and **n** earth he

Rev 2:17 . . . a **n** name that no one
 Rev 21:1 . . . **n** heaven and a **n** earth,

NEWBORN (adj) recently born
 1 Pet 2:2 . . . Like **n** babies, you must crave

NEWS (n) a report of recent events; "Good
 News"; the gospel of Jesus Christ
 Isa 40:9 . . . of good **n**, shout from the
 Matt 4:23 . . . the Good **N** about
 Mark 1:15 . . . sins and believe the Good **N!**
 Luke 4:43 . . . I must preach the Good **N**
 Acts 13:32 . . . to bring you this Good **N**.
 Acts 14:21 . . . preaching the Good **N**
 Rom 1:16 . . . not ashamed of this Good **N**
 Rom 10:17 . . . the Good **N** about Christ.
 Rom 15:16 . . . I bring you the Good **N**
 Rom 16:25 . . . just as my Good **N** says.
 1 Cor 1:17 . . . to preach the Good **N**—
 1 Cor 9:12 . . . an obstacle to the Good **N**
 1 Cor 9:16 . . . preach the Good **N!**
 1 Cor 9:23 . . . to spread the Good **N**
 1 Cor 15:1 . . . the Good **N** I preached
 2 Cor 4:4 . . . glorious light of the Good **N**.
 2 Cor 9:13 . . . obedient to the Good **N**
 2 Cor 11:7 . . . preaching God's Good **N**
 Gal 1:7 . . . is not the Good **N** at all.
 Eph 6:15 . . . comes from the Good **N**
 Phil 1:27 . . . worthy of the Good **N**
 Col 1:5 . . . heard the truth of the Good **N**.
 Col 1:23 . . . Good **N** has been preached
 1 Thes 2:4 . . . entrusted with the Good **N**.
 2 Thes 1:8 . . . obey the Good **N** of our Lord
 2 Tim 1:10 . . . through the Good **N**.
 2 Tim 4:5 . . . telling others the Good **N**,
 Rev 14:6 . . . the eternal Good **N**

NIGHT, NIGHTS (n) period of darkness
 between sunset and sunrise; figurative of
 suffering and sorrow or the reign of sin
 and immorality

Gen 1:16 . . . smaller one to govern the **n**.
 Exod 13:21 . . . provided light at **n**
 Job 35:10 . . . who gives songs in the **n**?
 Ps 1:2 . . . meditating on it day and **n**.
 Ps 19:2 . . . **n** after **n** they make him
 Ps 77:6 . . . my **n-s** were filled with joyful
 Jon 1:17 . . . for three days and three **n-s**.
 Matt 4:2 . . . days and forty **n-s** he fasted
 Matt 12:40 . . . for three days and three **n-s**.
 Luke 2:8 . . . That **n** there were shepherds
 2 Cor 6:5 . . . endured sleepless **n-s**, and
 1 Thes 5:2 . . . like a thief in the **n**.
 1 Thes 5:5 . . . belong to darkness and **n**.
 Rev 21:25 . . . there is no **n** there.

NINETY-NINE (n) the number 99
 Matt 18:13 . . . than over the **n** that didn't
 Luke 15:7 . . . to God than over **n** others

NOAH Builder of great boat, survivor of
 the Flood (Gen 6–9; Matt 24:37–38; Luke
 17:26–27; Heb 11:7; 1 Pet 3:20; 2 Pet 2:5);
 family line (Gen 5:25–32); found favor with
 God (Gen 6:8); enacted covenant between
 God and all creatures (Gen 9:1–17); made
 wine and became drunk (Gen 9:18–23);
 gave blessings and curse to descendants
 (Gen 9:24–27); considered righteous (Ezek
 14:14, 20).



OATH (n) an appeal to God to witness the
 truth of some statement
 Ps 95:11 . . . in my anger I took an **o**:
 Ps 110:4 . . . LORD has taken an **o**
 Ezek 20:42 . . . I promised with a solemn **o**

Heb 6:16 . . . people take an **o**, they call
 Heb 7:20 . . . established with a solemn **o**.
 Heb 7:21 . . . was an **o** regarding Jesus.
 Jas 5:12 . . . never take an **o**, by heaven

OBEDIENCE (n) an act or instance of obeying; the quality or state of being obedient
 Judg 2:17 . . . who had walked in **o** to the
 1 Sam 15:22 . . . **O** is better than sacrifice,
 Phil 2:8 . . . humbled himself in **o** to God
 Heb 5:8 . . . learned **o** from the things he

OBEDIENT (adj) submissive to authority; willing to obey
 Luke 2:51 . . . with them and was **o** to them.

Rom 16:19 . . . that you are **o** to the Lord.
 2 Cor 9:13 . . . that you are **o** to the Good
 2 Cor 10:6 . . . you have become fully **o**,
 1 Pet 1:14 . . . as God's **o** children.

OBEY, OBEYED, OBEYING, OBEYS (v) to follow the commands or guidance of; to conform to or comply with
see also KEEP

Gen 22:18 . . . because you have **o-ed** me.
 Exod 20:6 . . . love me and **o** my commands.

Lev 18:4 . . . be careful to **o** my decrees,
 Lev 25:18 . . . decrees and **o** my regulations.

Deut 4:2 . . . Just **o** the commands of the
 Deut 5:27 . . . we will listen and **o**.
 Deut 6:17 . . . diligently **o** the commands of
 Deut 6:25 . . . when we **o** all the commands
 Deut 11:1 . . . and always **o** his requirements,

Deut 11:22 . . . Be careful to **o** all these
 Deut 13:4 . . . **O** his commands, listen to his

Deut 26:16 . . . to **o** them wholeheartedly.
 Deut 28:1 . . . If you fully **o** the LORD

Deut 30:2 . . . if you **o** with all your heart
 Deut 30:12 . . . so we can hear it and **o**?
 Deut 30:20 . . . love and **o** the LORD,

Josh 1:7 . . . to **o** all the instructions Moses
 Josh 22:5 . . . all his ways, **o** his commands,
 1 Sam 7:3 . . . to the LORD and **o** him alone;
 1 Kgs 8:61 . . . May you always **o** his decrees

2 Kgs 17:13 . . . **O** my commands and
 2 Kgs 18:6 . . . **o-ed** all the commands
 2 Kgs 23:3 . . . pledged to **o** the LORD

Neh 1:5 . . . love him and **o** his commands,
 Job 36:11 . . . they listen and **o** God,
 Ps 111:10 . . . All who **o** his commandments

Ps 119:17 . . . I may live and **o** your word.
 Ps 119:129 . . . No wonder I **o** them!

Eccl 8:2 . . . **O** the king since you vowed
 Eccl 12:13 . . . and **o** his commands,
 Isa 11:3 . . . delight in **o-ing** the LORD.

Jer 32:33 . . . not receive instruction or **o**.
 Jer 42:6 . . . For if we **o** him, everything
 Jer 43:4 . . . refused to **o** the LORD's

Dan 9:4 . . . love you and **o** your commands.

Dan 9:10 . . . We have not **o-ed** the LORD
 Jon 3:3 . . . This time Jonah **o-ed** the LORD's
 Mic 5:15 . . . nations that refuse to **o** me.

Matt 5:19 . . . anyone who **o-s** God's laws
 Matt 8:27 . . . the winds and waves **o** him!
 Matt 19:20 . . . **o-ed** all these commandments,

Matt 28:20 . . . to **o** all the commands
 Luke 8:21 . . . hear God's word and **o** it.

John 3:36 . . . who doesn't **o** the Son
 John 8:51 . . . anyone who **o-s** my teaching
 John 14:15 . . . **o** my commandments.

Acts 4:19 . . . to **o** you rather than him?

Acts 5:29 . . . We must **o** God rather than
 Rom 1:5 . . . believe and **o** him,
 Rom 2:27 . . . possess God's law but don't **o**
 Rom 3:28 . . . and not by **o-ing** the law.
 Rom 6:16 . . . of whatever you choose to **o**?
 Rom 6:17 . . . wholeheartedly **o** this
 Rom 15:31 . . . in Judea who refuse to **o**
 God.

2 Cor 10:5 . . . teach them to **o** Christ.
 Gal 2:16 . . . Christ, not by **o-ing** the law.
 Gal 3:2 . . . by **o-ing** the law of Moses?

Gal 3:10 . . . and **o** all the commands
 Eph 2:2 . . . who refuse to **o** God.
 Eph 6:1 . . . Children, **o** your parents

Eph 6:5 . . . Slaves, **o** your earthly masters
 2 Thes 3:14 . . . who refuse to **o** what we
 1 Tim 3:4 . . . who respect and **o** him.

Titus 2:9 . . . Slaves must always **o** their
 Heb 11:8 . . . that Abraham **o-ed** when God
 Heb 11:31 . . . who refused to **o** God.

Jas 2:8 . . . good when you **o** the royal law
 1 Pet 1:2 . . . you have **o-ed** him and have
 1 Pet 1:22 . . . when you **o-ed** the truth,
 1 Pet 2:8 . . . they do not **o** God's word,

1 Jn 3:22 . . . because we **o** him and do
 Rev 22:7 . . . Blessed are those who **o** the

OFFER, OFFERED, OFFERING (v) to present for acceptance as an act of worship or devotion; to sacrifice

Ps 4:5 . . . **O** sacrifices in the right spirit,
 Ps 116:12 . . . What can I **o** the LORD
 Mic 6:7 . . . Should we **o** him thousands of

1 Cor 10:20 . . . sacrifices are **o-ed** to demons,
 Eph 5:2 . . . He loved us and **o-ed** himself
 Heb 7:27 . . . when he **o-ed** himself

Heb 9:14 . . . Christ **o-ed** himself to God
 Heb 9:25 . . . to **o** himself again and again,
 Heb 10:11 . . . **o-ing** the same sacrifices again

Heb 11:17 . . . that Abraham **o-ed** Isaac
 Heb 13:15 . . . let us **o** through Jesus
 Jas 5:15 . . . a prayer **o-ed** in faith will heal

OFFERING, OFFERINGS (n) a sacrifice ceremonially offered as a part of worship; a contribution to the support of a church

Gen 22:8 . . . a sheep for the burnt **o**,
 1 Sam 13:9 . . . Bring me the burnt **o**
 1 Sam 15:22 . . . burnt **o-s** and sacrifices

Ps 40:6 . . . no delight in sacrifices or **o-s**.
 Ps 141:2 . . . hands as an evening **o**.
 Isa 53:10 . . . his life is made an **o** for sin,

Hos 6:6 . . . more than I want burnt **o-s**.
 Mal 3:8 . . . of the tithes and **o-s**
 Mark 12:33 . . . all of the burnt **o-s**

Rom 15:26 . . . taken up an **o** for the poor
 Phil 2:17 . . . faithful service is an **o**
 Heb 10:5 . . . animal sacrifices or sin **o-s**.

Heb 10:14 . . . that one **o** he forever made
 Heb 11:4 . . . Abel's **o** gave evidence that he

OIL (n) liquid produced from olives used in biblical times for lamp fuel, anointing, and dressing wounds; often symbolic of the Holy Spirit

Exod 29:7 . . . anointing **o** over his head.
 Exod 30:25 . . . to make a holy anointing **o**.
 1 Sam 10:1 . . . **o** and poured it over Saul's

1 Sam 16:13 . . . **o** he had brought and
 Ps 23:5 . . . anointing my head with **o**.
 Ps 133:2 . . . as precious as the anointing **o**
 Heb 1:9 . . . pouring out the **o** of joy

OLIVE, OLIVES (n) a Mediterranean evergreen tree with berries that ripen black; the berries of an olive tree

Gen 8:11 . . . evening with a fresh **o** leaf
 Jer 11:16 . . . a thriving **o** tree, beautiful

Zech 4:3 . . . And I see two **o** trees,
 Zech 14:4 . . . the Mount of **O-s** will split
 Matt 24:3 . . . Jesus sat on the Mount of **O-s**.

Rom 11:17 . . . of God's special **o** tree.
 Rom 11:24 . . . cut from a wild **o** tree.
 Jas 3:12 . . . Does a fig tree produce **o-s**, or
 Rev 11:4 . . . prophets are the two **o** trees

OPPOSE, OPPOSED, OPPOSES (v) to set oneself against or opposite someone or something; to resist

Exod 23:22 . . . **o** those who **o** you.
 Ps 8:2 . . . enemies and all who **o** you.
 Ps 35:1 . . . **o** those who **o** me.

Acts 26:11 . . . was so violently **o-d** to them
 Gal 2:11 . . . I had to **o** him to his face,
 1 Tim 6:20 . . . with those who **o**

2 Tim 2:25 . . . instruct those who **o**
 Titus 1:9 . . . show those who **o** it
 Titus 2:8 . . . who **o** us will be ashamed

4:6 . . . God **o-s** the proud but favors
 1 Pet 5:5 . . . God **o-s** the proud but gives

OPPRESS, OPPRESSES, OPPRESSING (v) to crush or burden by abuse of power or authority

Exod 22:21 . . . not mistreat or **o** foreigners
 Prov 22:16 . . . gets ahead by **o-ing** the poor

Prov 28:16 . . . no understanding will **o**
 Isa 3:5 . . . People will **o** each other—
 Isa 58:3 . . . you keep **o-ing** your workers.

Ezek 18:12 . . . **o-es** the poor and helpless,
 Dan 7:25 . . . defy the Most High and **o** the
 Amos 5:12 . . . **o** good people by taking

Zech 7:10 . . . Do not **o** widows, orphans,
 Jas 2:6 . . . the rich who **o** you and drag

OPPRESSED (n) those subject to the abuse of another's power or authority

Ps 9:9 . . . a shelter for the **o**, a refuge
 Ps 14:6 . . . frustrate the plans of the **o**,
 Ps 82:3 . . . uphold the rights of the **o**

Ps 146:7 . . . He gives justice to the **o**
 Prov 31:5 . . . not give justice to the **o**.
 Isa 1:17 . . . Seek justice. Help the **o**.

Amos 2:7 . . . shove the **o** out of the way.
 Luke 4:18 . . . that the **o** will be set free,

OPPRESSION (n) unjust or cruel exercise of power or authority

Judg 2:18 . . . burdened by **o** and suffering.
 Ps 72:14 . . . redeem them from **o** and
 Ps 119:134 . . . Ransom me from the **o** of
 Isa 58:9 . . . Remove the heavy yoke of **o**.

Heb 11:25 . . . chose to share the **o** of God's

ORPHAN, ORPHANS (n) a child deprived by death of one or (usually) both parents

Exod 22:22 . . . not exploit a widow or an **o**.
 Deut 10:18 . . . **o-s** and widows receive
 Deut 24:17 . . . among you and to **o-s**,
 Deut 24:19 . . . **o-s**, and widows.

Ps 10:14 . . . in you. You defend the **o-s**.
 Ps 82:3 . . . justice to the poor and the **o**;
 Prov 23:10 . . . the land of defenseless **o-s**.
 John 14:18 . . . will not abandon you as **o-s**—

Jas 1:27 . . . caring for **o-s** and widows in

OVERSEER(S) (KJV)
 2 Chr 2:18 . . . and 3,600 as *foremen*
 Neh 11:22 . . . *chief officer* of the Levites
 Prov 6:7 . . . or *governor* or ruler to make
 Acts 20:28 . . . appointed you as *leaders*

OWE (v) to be under obligation to pay or repay in return for something received
 Rom 13:7 . . . Give to everyone what you **o**

Phlm 1:19 . . . that you **o** me your very soul!

OWN (adj) belonging to oneself or itself
 Luke 18:9 . . . in their **o** righteousness
 1 Cor 13:5 . . . does not demand its **o** way.
 Titus 2:14 . . . to make us his very **o** people,

OWN (v) to have or hold as property
 Gen 28:4 . . . May you **o** this land

OX, OXEN (n) a domestic bovine mammal
 Deut 25:4 . . . not muzzle an **o** to keep it
 1 Kgs 7:25 . . . base of twelve bronze **o-en**,
 1 Kgs 19:20 . . . Elisha left the **o-en**
 Isa 1:3 . . . **o** knows its owner, and a
 Ezek 1:10 . . . the face of an **o** on the left
 1 Cor 9:9 . . . not muzzle an **o** to keep it
 1 Tim 5:18 . . . not muzzle an **o** to keep it
 Rev 4:7 . . . the second was like an **o**;

P

PAGAN (adj) of or relating to a pagan
 1 Sam 17:26 . . . Who is this **p** Philistine

PAGAN, PAGANS (n) a follower of a false god or religion; one who delights in sensual pleasures and material goods
 Ps 106:35 . . . they mingled among the **p-s**
 Isa 2:6 . . . have made alliances with **p-s**.
 Matt 5:47 . . . Even **p-s** do that.
 Matt 18:17 . . . treat that person as a **p**
 1 Cor 5:1 . . . something that even **p-s** don't
 1 Cor 12:2 . . . when you were still **p-s**, you

PAID (v) to render payment or due return
see also PAY
 1 Cor 7:23 . . . God **p** a high price for you,
 Col 3:25 . . . be **p** back for the wrong
 1 Tim 5:17 . . . should be respected and **p**

PAIN, PAINS (n) physical, mental, or emotional suffering; the spasms of childbirth
 Job 6:10 . . . Despite the **p**, I have not
 Ps 73:14 . . . every morning brings me **p**.
 Jer 4:19 . . . my heart—I writhe in **p!**
 Matt 24:8 . . . only the first of the birth **p-s**,
 John 16:21 . . . suffering the **p-s** of labor.
 Rom 8:22 . . . in the **p-s** of childbirth
 Gal 4:19 . . . going through labor **p-s** for
 1 Thes 5:3 . . . woman's labor **p-s** begin.
 Heb 13:3 . . . as if you felt their **p** in your
 Rev 21:4 . . . death or sorrow or crying or **p**.

PAINFUL (adj) feeling or giving pain
 Gen 5:29 . . . the **p** labor of farming
 Prov 17:21 . . . **p** to be the parent of a fool;
 2 Cor 2:1 . . . grief with another **p** visit.
 Heb 12:11 . . . while it is happening—
 it's **p!**

PANIC (n) a sudden unreasoning terror often accompanied by mass flight
 1 Sam 14:15 . . . Suddenly, **p** broke out
 Zech 14:13 . . . by the LORD with great **p**.

PANIC (v) to be affected with panic
 Deut 20:3 . . . Do not lose heart or **p**
 Mark 13:7 . . . threats of wars, but don't **p**.

PARABLE, PARABLES (n) a brief narrative story told with earthly analogies to illustrate a spiritual truth
 Ps 78:2 . . . I will speak to you in a **p**.
 Matt 13:35 . . . I will speak to you in **p-s**.
 Luke 8:10 . . . I use **p-s** to teach the

PARADISE (n) an intermediate place where the souls of the righteous await resurrection and the final judgment
 Luke 23:43 . . . you will be with me in **p**.
 2 Cor 12:4 . . . that I was caught up to **p**

PARALYZED (adj) characterized by the inability to move
 Matt 9:2 . . . Jesus said to the **p** man,
 Mark 2:3 . . . men arrived carrying a **p** man
 John 5:3 . . . blind, lame, or **p**—

PARDON, PARDONED (v) to allow (an offense) to pass without punishment; to forgive
 Num 14:19 . . . **p** the sins of this people,
 Deut 29:20 . . . LORD will never **p** such
 2 Kgs 5:18 . . . may the LORD **p** me
 2 Chr 30:18 . . . LORD, who is good, **p**
 Isa 40:2 . . . gone and her sins are **p-ed**.
 Jer 5:7 . . . How can I **p** you?
 Joel 3:21 . . . I will **p** my people's crimes,
 Joel 3:21 . . . which I have not yet **p-ed**;

PARENT, PARENTS (n) one who produces and cares for offspring
see also FATHER, MOTHER
 Exod 20:5 . . . I lay the sins of the **p-s** upon
 Prov 13:1 . . . child accepts a **p**'s discipline;
 Jer 31:29 . . . **p-s** have eaten sour grapes,
 Ezek 18:19 . . . child pay for the **p**'s sins?
 Matt 10:21 . . . will rebel against their **p-s**
 Rom 1:30 . . . and they disobey their **p-s**.
 Eph 6:1 . . . Children, obey your **p-s**
 Col 3:20 . . . always obey your **p-s**,

PARTIAL (adj) inclined to favor one party more than the other; of or relating to a part rather than the whole
 Lev 19:15 . . . or being **p** to the rich
 1 Cor 13:10 . . . **p** things will become

PARTIALITY (n) the quality or state of being partial
see also FAVORITES, FAVORITISM
 Deut 10:17 . . . God, who shows no **p** and
 Deut 16:19 . . . twist justice or show **p**.
 2 Chr 19:7 . . . perverted justice, **p**,

PARTNER, PARTNERS (n) a person with whom one shares an intimate relationship; one associated with another, especially in action
 Mal 2:14 . . . she remained your faithful **p**,
 2 Cor 6:14 . . . can righteousness be a **p**
 Phil 1:5 . . . **p-s** in spreading the Good
 1 Pet 3:7 . . . but she is your equal **p** in
 1 Pet 4:13 . . . trials make you **p-s** with
 3 Jn 1:8 . . . be their **p-s** as they teach
 Rev 1:9 . . . your **p** in suffering and in God's Kingdom

PASSION, PASSIONS (n) intense, driving, or overmastering feeling or conviction; ardent affection; sexual desire
 Isa 59:17 . . . himself in a cloak of divine **p**.
 Zech 8:2 . . . with **p** for Jerusalem!
 1 Cor 7:37 . . . he can control his **p**, he does
 Gal 5:24 . . . Jesus have nailed the **p-s**
 1 Thes 4:5 . . . lustful **p** like the pagans

PASSIONATE (adj) capable of, affected by, or expressing intense feeling
 2 Kgs 19:31 . . . **p** commitment of the LORD
 Isa 9:7 . . . **p** commitment of the LORD
 Isa 37:32 . . . **p** commitment of the LORD
 Zech 1:14 . . . Mount Zion is **p** and strong.
 Zech 8:2 . . . Mount Zion is **p** and strong;

PASSOVER (n) a festival that commemorated the Hebrew departure from Egypt in haste
 Num 9:2 . . . celebrate the **P**

Deut 16:1 . . . celebrate the **P** each year
 Ezra 6:19 . . . returned exiles celebrated **P**.
 Mark 14:12 . . . **P** lamb is sacrificed,
 Heb 11:28 . . . to keep the **P** and to sprinkle

PASTORS (n) spiritual overseers
 Eph 4:11 . . . and the **p** and teachers.

PATH, PATHS (n) course, route; a way of life, conduct, or thought
 1 Kgs 8:36 . . . follow the right **p**,
 Ps 23:3 . . . He guides me along right **p-s**,
 Ps 27:11 . . . Lead me along the right **p**,
 Prov 2:13 . . . to walk down dark **p-s**.
 Prov 3:6 . . . show you which **p** to take.
 Prov 5:21 . . . examining every **p** he takes.
 Prov 8:20 . . . in **p-s** of justice.
 Prov 14:12 . . . a **p** before each person that
 Isa 48:17 . . . leads you along the **p-s**
 Hos 14:9 . . . **p-s** of the LORD are true
 2 Tim 2:18 . . . have left the **p** of truth,
 Heb 12:13 . . . Mark out a straight **p**

PATIENCE (n) the power or capacity to endure without complaint something difficult or disagreeable; forbearance, long-suffering
 Rom 15:5 . . . May God, who gives this **p**
 Gal 5:22 . . . joy, peace, **p**, kindness,
 Col 1:11 . . . endurance and **p** you need.
 Col 3:12 . . . humility, gentleness, and **p**.
 2 Tim 3:10 . . . my faith, my **p**, my love,
 Titus 2:2 . . . and be filled with love and **p**.
 Jas 5:10 . . . examples of **p** in suffering,
 2 Pet 3:15 . . . Lord's **p** gives people time

PATIENT (adj) bearing pains or trials calmly or without complaint; steadfast despite opposition, difficulty, or adversity; not hasty or impetuous
 Rom 2:4 . . . and **p** God is with you?
 Rom 12:12 . . . Be **p** in trouble,
 1 Cor 4:12 . . . We are **p** with those who
 1 Cor 13:4 . . . Love is **p** and kind.
 1 Thes 5:14 . . . Be **p** with everyone.
 Jas 5:8 . . . You, too, must be **p**.

PATIENTLY (adv) in a patient manner
 Ps 40:1 . . . I waited **p** for the LORD
 1 Pet 3:20 . . . God waited **p** while Noah
 Rev 14:12 . . . endure persecution **p**,

PAUL Pharisee and Roman citizen (Acts 22:3); from city of Tarsus (Acts 9:11; Phil 3:5); became apostle (Gal 1) to the Gentiles (Rom 11:13); also known as "Saul" (Acts 7:58; 13:9); supported stoning of Stephen (Acts 8:1); attacked early Christians (Acts 8:1-3; 9:1-2; Gal 1:13); converted on road to Damascus (Acts 9:1-9; 22:6-16; 26:12-18); preached in Damascus (Acts 9:20-22); escaped over the wall in basket (Acts 9:23-25); escaped to Jerusalem, then on to Tarsus (Acts 9:26-30); saw visions in Arabia (Gal 1:17); with Barnabas in Antioch (Acts 11:22-26); sent to Jerusalem (Acts 11:27-30); first missionary journey: Cyprus and Galatia (Acts 13-14); advocate for Gentile believers (Acts 15:1-5); testified at Jerusalem Council (Acts 15:12); split with Barnabas over John Mark (Acts 15:36-41); second missionary journey with Silas: northern and southern Greece, western Asia (Acts 15:36-18:22); received call to Macedonia (Acts 16:6-10); Philippi, Thessalonica, Berea (Acts 16-17); Athens, Corinth (Acts 17-18); third missionary journey: returned to northern and southern Greece, western Asia (Acts 18:23-21:14); Corinth, Ephesus, Macedonia, Troas—to Jerusalem (Acts 18-21); farewell to Ephesian elders (Acts 20:13-38); journey

to Rome (Acts 21–28); falsely arrested and in hands of mob (Acts 21:26–22:21); saved by Roman custody (Acts 22:22–29; 23:10); before the Jewish high council (Acts 23:1–11); relocated to Caesarea (Acts 23:12–35); trial before Felix (Acts 24); appealed to Caesar before Festus (Acts 25:1–12), before Herod Agrippa (Acts 25:13–26:32); sailed to Rome, was shipwrecked (Acts 27); arrived in Rome (Acts 28); pattern of self-denial (1 Cor 9); his gospel message (Rom 1–5; Gal 3–6); catalog of trials (2 Cor 11:22–33); his goal (Phil 3:7–15); last known written words (2 Tim 4); intervened for returning slave (Philem 1:8–22); wrote letters: Romans through Philemon (see the first verse of each book).

PAY (n) something paid for a purpose and especially as a salary or wage
1 Tim 5:18 . . . who work deserve their **p!**

PAY, PAYS (v) to suffer the consequences of an act; to requite according to what is deserved; to make due return to for services or goods rendered
Exod 22:3 . . . A thief who is caught must **p**
Deut 32:35 . . . I will **p** them back.
Ps 137:8 . . . Happy is the one who **p-s** you
Matt 22:17 . . . to **p** taxes to Caesar or not?
Rom 12:19 . . . I will **p** them back,
1 Thes 5:15 . . . no one **p-s** back evil
2 Thes 1:6 . . . he will **p** back those who

PAYMENT (n) the act of paying; something that is paid
Deut 15:2 . . . must not demand **p**
Deut 27:25 . . . anyone who accepts **p**
Hos 9:7 . . . the day of **p** is here.

PEACE (n) a state of tranquility or quiet; a pact or agreement to end hostilities between those who have been at war or in a state of enmity; harmony in personal relations, especially with God; a state of security or order within a community; freedom from disquieting or oppressive thoughts or emotions
Exod 20:24 . . . and **p** offerings, your sheep
Lev 26:6 . . . I will give you **p** in the land,
Num 6:26 . . . his favor and give you his **p**.
Deut 20:10 . . . offer its people terms for **p**.
1 Sam 7:14 . . . there was **p** between Israel
1 Kgs 5:4 . . . God has given me **p** on every
1 Chr 22:9 . . . a son who will be a man of **p**.
2 Chr 14:7 . . . has given us **p** on every side.
Job 3:26 . . . I have no **p**, no quietness.
Job 25:2 . . . He enforces **p** in the heavens.
Ps 34:14 . . . Search for **p**, and work to
Ps 37:37 . . . awaits those who love **p**.
Ps 120:7 . . . I search for **p**; but when I
Ps 147:14 . . . He sends **p** across your nation

Prov 12:20 . . . hearts that are planning **p!**
Eccl 3:8 . . . for war and a time for **p**.
Isa 9:6 . . . Everlasting Father, Prince of **P**.
Isa 32:17 . . . righteousness will bring **p**.
Isa 48:22 . . . there is no **p** for the wicked,
Isa 52:7 . . . good news of **p** and salvation,
Jer 6:14 . . . give assurances of **p** when
Jer 46:27 . . . return to a life of **p** and quiet,
Ezek 34:25 . . . I will make a covenant of **p**
Zech 8:19 . . . So love truth and **p**.
Matt 5:9 . . . blesses those who work for **p**,
Mark 9:50 . . . live in **p** with each other.
Luke 1:79 . . . guide us to the path of **p**.
John 16:33 . . . you may have **p** in me.
Rom 5:1 . . . by faith, we have **p** with God
Rom 8:6 . . . your mind leads to life and **p**.
1 Cor 14:33 . . . God of disorder but of **p**,

Gal 5:22 . . . love, joy, **p**, patience,
Eph 2:14 . . . Christ himself has brought **p**
Eph 2:15 . . . made **p** between Jews and
Eph 2:17 . . . Good News of **p** to you
Gentiles
Eph 6:15 . . . put on the **p** that comes from
Phil 4:7 . . . experience God's **p**,
1 Thes 5:23 . . . God of **p** make you holy
2 Thes 3:16 . . . Lord of **p** himself give you
2 Tim 2:22 . . . faithfulness, love, and **p**.
Heb 13:20 . . . the God of **p**—who brought
Jas 3:17 . . . It is also **p** loving, gentle
1 Pet 3:11 . . . Search for **p**, and work to

PEACEFUL (adj) quiet, tranquil; devoid of violence or force; of or relating to a state or time of peace
Ps 23:2 . . . leads me beside **p** streams.
Prov 14:30 . . . A **p** heart leads to a healthy
1 Thes 5:3 . . . Everything is **p** and secure,
1 Tim 2:2 . . . we can live **p** and quiet lives
Heb 12:11 . . . a **p** harvest of right living
2 Pet 3:14 . . . effort to be found living **p**

PEACEMAKER, PEACEMAKERS (n) one who makes peace especially by reconciling parties at variance
Acts 7:26 . . . He tried to be a **p**.
Jas 3:18 . . . **p-s** will plant seeds of peace

PEARL, PEARLS (n) a white translucent jewel created within certain species of mollusks
Matt 7:6 . . . throw your **p-s** to pigs!
Matt 13:45 . . . on the lookout for choice **p-s**.
1 Tim 2:9 . . . or by wearing gold or **p-s**
Rev 21:21 . . . were made of **p-s**—
Rev 21:21 . . . each gate from a single **p!**

PENNY (n) the smallest monetary unit
Matt 5:26 . . . you have paid the last **p**.
Luke 12:59 . . . paid the very last **p**.

PENTECOST (n) a Jewish feast celebrated on the 50th day after the Feast of Unleavened Bread; the day God sent the Holy Spirit after Christ's resurrection
Acts 2:1 . . . the day of **P** all the believers
Acts 20:16 . . . in time for the Festival of **P**.
1 Cor 16:8 . . . until the Festival of **P**.

PEOPLE, PEOPLES (n) human beings making up a group or assembly or linked by a common interest; clan or nation; humanity
see also NATION(S)
Exod 5:1 . . . says: Let my **p** go
Exod 8:23 . . . between my **p** and your **p**.
Exod 19:5 . . . among all the **p-s** on earth;
Exod 19:8 . . . all the **p** responded together,
Exod 33:13 . . . nation is your very own **p**.
Lev 26:12 . . . and you will be my **p**.
Num 14:11 . . . How long will these **p**
Deut 7:6 . . . you are a holy **p**, who belong
Deut 14:1 . . . are the **p** of the LORD
Deut 32:9 . . . For the **p** of Israel belong
Deut 33:29 . . . **p** saved by the LORD?
Ruth 1:16 . . . Your **p** will be my **p**,
2 Chr 7:20 . . . uproot the **p** from this land
Neh 1:10 . . . The **p** you rescued by your
Neh 8:1 . . . the **p** assembled with a unified
Ps 33:12 . . . whose **p** he has chosen
Ps 53:6 . . . When God restores his **p**,
Ps 94:14 . . . will not reject his **p**;
Ps 96:10 . . . He will judge all **p-s** fairly.
Ps 135:14 . . . will give justice to his **p**
Isa 2:2 . . . **p** from all over the world
Isa 6:10 . . . Harden the hearts of these **p**.
Isa 40:1 . . . Comfort, comfort my **p**,
Isa 49:13 . . . LORD has comforted his **p**

Isa 52:6 . . . I will reveal my name to my **p**,
Isa 53:8 . . . for the rebellion of my **p**.
Isa 55:4 . . . my power among the **p-s**.
Jer 2:11 . . . Yet my **p** have exchanged their
Jer 2:32 . . . my **p** have forgotten me.
Jer 7:16 . . . Pray no more for these **p**,
Jer 32:27 . . . of all the **p-s** of the world.
Dan 8:24 . . . and devastate the holy **p**.
Dan 9:24 . . . decreed for your **p**
Hos 1:10 . . . You are not my **p**,
Hos 2:23 . . . Now you are my **p**.
Mic 4:1 . . . **p** from all over the world
Mic 4:3 . . . LORD will mediate between **p-s**
Matt 4:19 . . . show you how to fish for **p!**
Mark 7:6 . . . **p** honor me with their lips,
Mark 8:27 . . . Who do **p** say I am?
Luke 1:68 . . . visited and redeemed his **p**.
John 11:50 . . . should die for the **p**
John 18:14 . . . should die for the **p**.
Rom 9:25 . . . Those who were not my **p**,
Rom 11:1 . . . **p**, the nation of Israel?
2 Cor 6:16 . . . and they will be my **p**.
Gal 6:16 . . . they are the new **p** of God.
Eph 1:14 . . . purchased us to be his own **p**.
Eph 1:18 . . . he called—his holy **p**
Eph 2:15 . . . creating in himself one new **p**
Eph 4:8 . . . and gave gifts to his **p**.
2 Tim 2:2 . . . trustworthy **p** who will
2 Tim 3:17 . . . and equip his **p** to do every
Titus 2:11 . . . bringing salvation to all **p**.
Titus 2:14 . . . make us his very own **p**,
Heb 4:9 . . . waiting for the **p** of God.
1 Pet 2:9 . . . for you are a chosen **p**.
1 Pet 2:10 . . . now you are God's **p**.
Rev 5:8 . . . prayers of God's **p**.
Rev 10:11 . . . again about many **p-s**,
Rev 18:4 . . . from her, my **p**.
Rev 19:8 . . . of God's holy **p**.
Rev 21:3 . . . home is now among his **p!**

PERFECT (adj) being entirely without fault or defect; corresponding to an ideal standard or abstract concept; mature, pure, complete
Deut 32:4 . . . the Rock; his deeds are **p**.
Ps 19:7 . . . instructions of the LORD are **p**,
Ps 119:138 . . . laws are **p** and completely
Matt 5:48 . . . you are to be **p**, even as
John 17:23 . . . experience such **p** unity
Gal 3:3 . . . become **p** by your
Col 4:12 . . . God to make you strong and **p**,
Heb 2:10 . . . suffering, a **p** leader,
Heb 5:9 . . . as a **p** High Priest,
Heb 7:19 . . . law never made anything **p**.
Heb 9:11 . . . greater, more **p** Tabernacle
Heb 9:14 . . . as a **p** sacrifice for our sins.
Heb 10:14 . . . he forever made **p** those
Heb 12:23 . . . who have now been made **p**.
Jas 1:25 . . . look carefully into the **p** law
1 Jn 4:18 . . . because **p** love expels all fear.

PERFECT, PERFECTED, PERFECTS (v) to bring to final form; to refine or improve
Ezek 16:14 . . . splendor and **p-ed** your beauty,
Heb 12:2 . . . champion who initiates and **p-s**

PERFECTION (n) flawlessness; maturity; an exemplification of supreme excellence
Job 37:16 . . . with wonderful **p** and skill?
Ps 50:2 . . . Mount Zion, the **p** of beauty,
1 Cor 13:10 . . . when the time of **p** comes,
Phil 3:12 . . . I have already reached **p**.
Heb 7:11 . . . achieved the **p** God intended,
Heb 11:40 . . . not reach **p** without us.

PERFUME (n) a substance that emits a pleasant odor
Eccl 7:1 . . . more valuable than costly **p**.

Mark 14:3 . . . poured the **p** over his head.
 2 Cor 2:14 . . . everywhere, like a sweet **p**.
 2 Cor 2:16 . . . saved, we are a life-giving **p**.

PERISH, PERISHING (v) to become destroyed or ruined physically or spiritually; to die
see also DESTROY, DIE
 Ps 102:26 . . . They will **p**, but you remain
 John 3:16 . . . believes in him will not **p** but
 John 10:28 . . . they will never **p**.
 2 Cor 2:15 . . . by those who are **p-ing**.
 2 Cor 4:3 . . . from people who are **p-ing**.
 Jude 1:11 . . . they **p** in their rebellion.

PERSECUTE, PERSECUTED, PERSECUTING (v) to harass or punish in a manner designed to injure, grieve, or afflict; to cause to suffer because of belief
 Ps 140:12 . . . help those they **p**;
 Matt 5:10 . . . blesses those who are **p-d**
 Matt 5:11 . . . when people mock you and **p**
 Matt 5:12 . . . prophets were **p-d**
 Matt 5:44 . . . Pray for those who **p** you!
 Matt 13:21 . . . **p-d** for believing God's
 John 15:20 . . . they **p-d** me, naturally they will **p** you.

Acts 9:4 . . . Why are you **p-ing** me?
 Rom 8:35 . . . or are **p-d**, or hungry,
 Rom 12:14 . . . Bless those who **p** you.
 1 Cor 15:9 . . . the way I **p-d** God's church.
 2 Thes 1:7 . . . for you who are being **p-d**

PERSECUTION, PERSECUTIONS (n) the condition of being persecuted, harassed, or annoyed
 Mark 10:30 . . . along with **p**.
 2 Cor 12:10 . . . insults, hardships, **p-s**,
 2 Thes 1:4 . . . all the **p-s** and hardships
 2 Thes 1:5 . . . God will use this **p** to show
 2 Tim 3:11 . . . You know how much **p** and
 2 Tim 3:12 . . . in Christ Jesus will suffer **p**.
 Rev 13:10 . . . must endure **p** patiently

PERSEVERANCE (n) enduring hardships with patience; steadfastness
see also ENDURANCE
 1 Tim 6:11 . . . along with faith, love, **p**, and

PERSEVERE (v) to persist in a state, enterprise, or undertaking in spite of opposition or discouragement
see also ENDURE
 Rev 3:10 . . . obeyed my command to **p**,

PETER Leader of the twelve disciples, also known as "Simon son of John" (John 21:17) and "Cephas" (John 1:42); called to "fish for people" (Matt 4:18-20; Mark 1:16-20; Luke 5:1-11; *see also* John 21:3); mother-in-law healed (Matt 8:14-15; Mark 1:29-31; Luke 4:38-39); called to preach (Mark 1:36-39); brother of Andrew (Matt 10:2; Mark 3:16; Luke 6:14; Acts 1:13); present at raising of the dead (Mark 5:37; Luke 8:51); walked on water (Matt 14:22-33; Mark 6:45-52; John 6:15-21); identified Jesus as the Christ (Matt 16:13-20; Mark 8:27-30; Luke 9:18-20; *see also* John 6:68-69); rebuked by Jesus for lack of heavenly perspective (Matt 16:21-23; Mark 8:32-33; *see also* John 13:6-11); witnessed the Transfiguration (Matt 16:28-17:8; Mark 9:1-13; Luke 9:28-36; 2 Pet 1:16-20); noticed the withered fig tree (Mark 11:21; *see also* Matt 21:20); his denial predicted by Jesus (Matt 26:31-35; Mark 14:27-31; Luke 22:31-34; John 13:36-38); in Gethsemane (Matt 26:36-46; Mark 14:32-42; Luke 22:39-46); cut off ear of Malchus (Matt 26:51; Mark

14:47; Luke 22:50); denied Jesus—then wept (Matt 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-27); visited empty tomb (Luke 24:12; John 20:1-10; *see also* Matt 28:1-8); saw Jesus (Luke 24:34; 1 Cor 15:5); told by Jesus to shepherd his flock (John 21:15-19); in upper room before Pentecost (Acts 1:13); preached at Pentecost (Acts 2); performed miracles (Acts 3:1-10; 5:14-16; 9:32-43); preached at Temple (Acts 3:11-26); preached before Jewish high council (Acts 4:1-22); prophesied death of Ananias and Sapphira (Acts 5:1-11); preached again before Jewish high council (Acts 5:29-32); rebuked power seeker (Acts 8:14-25); healed sick (Acts 9:32-34); raised dead (Acts 9:36-43); introduced Gentiles to gospel (Acts 10-11); rescued by angel from prison (Acts 12:3-19); preached grace at Jerusalem Council (Acts 15); became pillar of the church (Gal 2:9); was correctable (Gal 2:14); wrote letters (1 Pet 1:1; 2 Pet 1:1); had believing wife (1 Cor 9:5).

PHARISEE, PHARISEES (n) a religious and political party in Palestine in New Testament times known for strict observance of rites and ceremonies of the written law and for insistence on the validity of their own oral traditions concerning the law
 Matt 5:20 . . . **P-s**, you will never enter
 Matt 16:6 . . . of the yeast of the **P-s**
 Matt 23:13 . . . and you **P-s**. Hypocrites!
 John 3:1 . . . religious leader who was a **P**.
 Acts 23:6 . . . **P**, as were my ancestors!

PHILIP 1. One of the twelve disciples (Matt 10:3; Mark 3:18; Luke 6:14; John 1:43-48; 12:21-22; 14:8; Acts 1:13).
 2. Deacon and evangelist (Acts 6:5; 8:5-25); with the Ethiopian eunuch (Acts 8:26-40); hosted Paul in Caesarea (Acts 21:8-9).
 3. Son of Herod the Great and Cleopatra of Jerusalem, half-brother of Antipas and Archelaus; tetrarch of the regions north of Galilee (Luke 3:1).
 4. Son of Herod the Great and Mariamne; first husband of Herodias, who left him for Herod Antipas (Matt 14:3; Mark 6:17). (He also was half-brother to Archelaus and Antipas.)

PHYSICAL (adj) having material existence; of or relating to the body
 John 1:13 . . . reborn—not with a **p** birth
 Col 1:22 . . . of Christ in his **p** body.
 1 Tim 4:8 . . . **P** training is good, but
 1 Tim 5:11 . . . **p** desires will overpower
 1 Jn 2:16 . . . a craving for **p** pleasure

PIERCE, PIERCED (v) to make a hole through; to stab
 Exod 21:6 . . . and publicly **p** his ear
 Ps 22:16 . . . have **p-d** my hands and feet.
 Zech 12:10 . . . me whom they have **p-d**
 Luke 2:35 . . . sword will **p** your very soul.
 John 19:37 . . . look on the one they **p-d**.
 Rev 1:7 . . . even those who **p-d** him.

PIG, PIGS (n) a wild or domestic swine
 Matt 7:6 . . . Don't throw your pearls to **p-s**!
 Mark 5:11 . . . a large herd of **p-s** feeding
 Luke 15:15 . . . his fields to feed the **p-s**.
 2 Pet 2:22 . . . washed **p** returns to the mud.

PILATE The procurator (Roman governor) in Palestine at the time of the crucifixion of Christ (Luke 3:1). "Pontius" was his family

name; he questioned Jesus and found him innocent; later, influenced by the Jewish leaders, he sentenced him to execution (Matt 27; Mark 15; Luke 23; John 18-19).

PILGRIMS (KJV)

Heb 11:13 . . . *nomads* here on earth
 1 Pet 2:11 . . . as "temporary residents and foreigners"

PILLAR, PILLARS (n) a column or shaft standing alone as a monument or supporting a superstructure; miraculous cloud by day and fire by night; memorial pile of stones; a supporting, integral, or upstanding member of a group
 Gen 19:26 . . . she turned into a **p** of salt.
 Exod 13:21 . . . night with a **p** of fire.
 Exod 24:4 . . . set up twelve **p-s**, one for
 Deut 1:33 . . . by night and a **p** of cloud by
 Judg 16:26 . . . my hands against the **p-s**
 Gal 2:9 . . . known as **p-s** of the church,
 1 Tim 3:15 . . . **p** and foundation of
 Rev 3:12 . . . victorious will become **p-s**

PIOUS (adj) marked by or showing reverence for God and devotion to worship; religious
 Isa 58:2 . . . Yet they act so **p**!
 Col 2:18 . . . insisting on **p** self-denial
 Col 2:23 . . . strong devotion, **p** self-denial,

PITY (n) sympathetic sorrow for one suffering, distressed, or unhappy
 Judg 2:18 . . . For the LORD took **p** on
 Ps 17:10 . . . They are without **p**.
 Ps 69:20 . . . would show some **p**;
 Ps 72:13 . . . He feels **p** for the weak
 Isa 27:11 . . . show them no **p** or mercy.
 Hos 13:14 . . . I will not take **p** on them.

PLAGUE, PLAGUES (n) a disastrous evil, affliction, or epidemic of infectious disease, issued by God in judgment
 2 Chr 6:28 . . . or a **p** or crop disease
 Luke 21:11 . . . will be famines and **p-s**
 Rev 21:9 . . . the seven last **p-s** came
 Rev 22:18 . . . add to that person the **p-s**

PLAGUED (v) to smite, infest, or afflict with disease, calamity, or natural evil
 Ps 73:5 . . . they're not **p** with problems

PLAN, PLANS (n) a detailed formulation of a program of action; goal, aim
see also PURPOSE
 Ps 2:1 . . . waste their time with futile **p-s**?
 Ps 33:10 . . . frustrates the **p-s** of the
 Ps 40:5 . . . **p-s** for us are too numerous
 Isa 30:1 . . . You make **p-s** that are contrary
 Isa 32:6 . . . and make evil **p-s**.
 Jer 29:11 . . . I know the **p-s** I have for you
 Acts 2:23 . . . his prearranged **p** was carried
 Acts 4:25 . . . waste their time with futile **p-s**?
 Acts 7:44 . . . according to the **p** God had
 Rom 16:25 . . . **p** kept secret from
 Eph 3:9 . . . this mysterious **p** that God,
 Eph 3:11 . . . This was his eternal **p**,
 2 Tim 1:9 . . . **p** from before the beginning

PLANNED, PLANNING (v) to devise or project the realization or achievement of
 Prov 12:20 . . . hearts that are **p-ning** peace!

Isa 25:1 . . . You **p-ed** them long ago,
 Jer 23:20 . . . has finished all he has **p-ed**.
 Eph 2:10 . . . do the good things he **p-ed**

PLANT (n) a young tree, vine, shrub, or herb planted or suitable for planting
 Matt 15:13 . . . **p** not planted by
 1 Cor 15:36 . . . it doesn't grow into a **p**

PLANT, PLANTED, PLANTING, PLANTS (v) to put or set (seeds or plants) in the ground for growth; to establish or settle
Gen 2:8 . . . the Lord God **p-ed** a garden
Gen 8:22 . . . there will be **p-ing** and harvest,

Ps 1:3 . . . like trees **p-ed** along the river-bank,
Ps 126:5 . . . who **p** in tears will harvest
Prov 22:8 . . . who **p** injustice will harvest
Prov 31:16 . . . earnings she **p-s** a vineyard.
Hos 10:12 . . . **P** the good seeds
Amos 9:15 . . . I will firmly **p** them there
Matt 6:26 . . . They don't **p** or harvest or
Matt 13:3 . . . A farmer went out to **p** some
Matt 13:18 . . . about the farmer **p-ing**
1 Cor 3:6 . . . **p-ed** the seed in your hearts,
1 Cor 3:7 . . . who does the **p-ing**,
1 Cor 9:7 . . . What farmer **p-s** a vineyard
1 Cor 15:42 . . . earthly bodies are **p-ed**
2 Cor 9:6 . . . a farmer who **p-s** only a few
Jas 1:21 . . . accept the word God has **p-ed**
Jas 3:18 . . . will **p** seeds of peace

PLEASANT (adj) having qualities that tend to give pleasure; agreeable
Gen 49:15 . . . and how **p** the land,
Ps 16:6 . . . given me is a **p** land.
Prov 16:21 . . . and **p** words are persuasive.
Isa 5:7 . . . of Judah are his **p** garden.

PLEASE, PLEASED, PLEASES (v) to make glad; to satisfy; to like or wish; to be the will or pleasure of
Deut 12:25 . . . doing what **p-s** the LORD.
Ps 135:6 . . . The LORD does whatever **p-s**
Prov 16:7 . . . people's lives **p** the LORD,
Isa 42:1 . . . my chosen one, who **p-s** me.
Matt 12:18 . . . my Beloved, who **p-s** me.
Luke 2:14 . . . those with whom God is **p-d**.
Luke 10:21 . . . Yes, Father, it **p-d** you to do
John 8:29 . . . I always do what **p-s** him.
Rom 8:8 . . . sinful nature can never **p** God.
Rom 14:18 . . . this attitude, you will **p** God,
2 Cor 5:9 . . . our goal is to **p** him.
Gal 6:8 . . . live to **p** the Spirit will harvest
Eph 5:10 . . . determine what **p-s** the
Phil 2:13 . . . power to do what **p-s** him.
Col 1:10 . . . always honor and **p** the Lord,
Col 1:19 . . . God in all his fullness was **p-d**
1 Thes 2:4 . . . Our purpose is to **p** God,
1 Thes 2:15 . . . They fail to **p** God
1 Tim 2:3 . . . is good and **p-s** God our
1 Tim 5:4 . . . is something that **p-s** God.
Heb 10:6 . . . not **p-d** with burnt offerings
Heb 11:6 . . . to **p** God without faith.
Heb 13:16 . . . sacrifices that **p** God.
1 Pet 2:19 . . . God is **p-d** when, conscious of
1 Jn 2:17 . . . does what **p-s** God will live
Rev 4:11 . . . you created what you **p-d**.

PLEASURE, PLEASURES (n) desire, inclination; a source of delight or joy; sensual gratification
Ps 5:4 . . . you take no **p** in wickedness;
Ps 16:3 . . . I take **p** in them!
Ps 16:11 . . . the **p-s** of living with you
Isa 1:11 . . . I get no **p** from the blood of
Luke 8:14 . . . cares and riches and **p-s**
1 Tim 5:6 . . . widow who lives only for **p**
2 Tim 3:4 . . . and love **p** rather than God.
Titus 2:12 . . . living and sinful **p-s**.
Titus 3:3 . . . slaves to many lusts and **p-s**.
Heb 11:25 . . . the fleeting **p-s** of sin.
Jas 4:3 . . . only what will give you **p**.

PLOWS (v) to turn, break up, or work with a plow
1 Cor 9:10 . . . the one who **p** and the one

PLOWSHARES (n) a part of a plow that cuts the furrow
Isa 2:4 . . . hammer their swords into **p**
Joel 3:10 . . . Hammer your **p** into swords
Mic 4:3 . . . hammer their swords into **p**

POISON (n) a substance that usually kills, injures, or impairs an organism; something destructive or harmful
2 Kgs 4:40 . . . there's **p** in this stew!
Jas 3:8 . . . and evil, full of deadly **p**.

POISONOUS (adj) destructive, harmful; venomous
Mark 16:18 . . . **p**, it won't hurt them.

POOR (adj) characterized by poverty or insufficient resources; humble
Deut 15:4 . . . should be no **p** among you,
Deut 15:11 . . . some in the land who are **p**.
Deut 24:12 . . . If your neighbor is **p**
1 Sam 2:7 . . . The LORD makes some **p**
Prov 10:4 . . . Lazy people are soon **p**;
Prov 13:7 . . . Some who are **p** pretend
Mark 12:42 . . . Then a **p** widow came and
2 Cor 8:9 . . . for your sakes he became **p**,
Jas 2:2 . . . another comes in who is **p**

POOR (n) those characterized by poverty or insufficient resources
Lev 19:10 . . . Leave them for the **p**
Job 5:16 . . . at last the **p** have hope,
Ps 35:10 . . . protects the helpless and **p**
Ps 41:1 . . . those who are kind to the **p**!
Ps 82:3 . . . Give justice to the **p** and the
Prov 14:21 . . . those who help the **p**.
Prov 17:5 . . . mock the **p** insult
Prov 21:13 . . . cries of the **p** will be ignored
Prov 22:2 . . . rich and **p** have this
Prov 22:22 . . . Don't rob the **p** just because
Prov 28:27 . . . Whoever gives to the **p** will
Prov 31:20 . . . helping hand to the **p**
Isa 3:14 . . . things stolen from the **p**.
Isa 14:30 . . . I will feed the **p** in my pasture;
Isa 32:7 . . . They lie to convict the **p**,
Isa 61:1 . . . to bring good news to the **p**.
Jer 22:16 . . . help to the **p** and needy,
Amos 4:1 . . . who oppress the **p** and crush
Amos 5:11 . . . trample the **p**, stealing their
Zech 7:10 . . . foreigners, and the **p**.
Matt 11:5 . . . is being preached to the **p**.”
Matt 19:21 . . . and give the money to the **p**,
Mark 14:7 . . . You will always have the **p**
Luke 4:18 . . . to bring Good News to the **p**.
Luke 14:13 . . . Instead, invite the **p**, the
John 12:8 . . . You will always have the **p**
Rom 15:26 . . . an offering for the **p** among
Jas 2:6 . . . you dishonor the **p**!

POSSESS, POSSESSED (v) to seize, gain, or take (control of); to own
Ps 37:11 . . . The lowly will **p** the land
Ps 37:29 . . . The godly will **p** the land
John 7:20 . . . You're demon **p-ed**!
John 8:48 . . . you were **p-ed** by a demon?
John 8:52 . . . you are **p-ed** by a demon.
John 10:20 . . . He's demon **p-ed** and out
John 10:21 . . . like a man **p-ed** by a demon!
Phil 3:12 . . . press on to **p** that perfection

POSSESSION, POSSESSIONS (n) something owned, occupied, or controlled
see also INHERITANCE, RICHES, TREASURE(S), WEALTH
Exod 6:8 . . . as your very own **p**.
Deut 4:20 . . . and his special **p**,
Deut 32:9 . . . is his special **p**.

Zech 2:12 . . . the LORD's special **p**
Matt 19:21 . . . sell all your **p-s** and
Isa 10:22 . . . for he had many **p-s**.
1 Pet 2:9 . . . God's very own **p**.

POSSIBLE (adj) being within the limits of ability, capacity, or realization
Matt 19:26 . . . with God everything is **p**.
Matt 26:39 . . . **p**, let this cup of suffering
Mark 9:23 . . . Anything is **p** if a person
Mark 10:27 . . . Everything is **p** with God.
Mark 14:35 . . . if it were **p**, the awful hour
Heb 10:4 . . . it is not **p** for the blood

POTTER (n) one who makes pottery
Isa 29:16 . . . **p** who made me is stupid?”
Isa 64:8 . . . the clay, and you are the **p**.
Zech 11:13 . . . threw them to the **p**
Matt 27:7 . . . to buy the **p**'s field,
Rom 9:21 . . . a **p** makes jars out of clay,

POUR, POURED, POURING, POURS (v) to move or come continuously; to supply or produce freely
Ps 42:8 . . . LORD **p-s** his unending love
Ps 45:7 . . . **p-ing** out the oil of joy on
Isa 32:15 . . . Spirit is **p-ed** out on us
Isa 44:3 . . . I will **p** out my Spirit
Ezek 39:29 . . . I will **p** out my Spirit
Joel 2:28 . . . I will **p** out my Spirit
Zech 12:10 . . . I will **p** out a spirit of
Mal 3:10 . . . I will **p** out a blessing
Luke 22:20 . . . blood, which is **p-ed** out
Acts 2:17 . . . I will **p** out my Spirit
Acts 2:33 . . . the Holy Spirit to **p** out
Acts 10:45 . . . Holy Spirit had been **p-ed**
Eph 1:6 . . . grace he has **p-ed** out on us
Phil 2:17 . . . **p-ing** it out like a liquid
Titus 3:6 . . . generously **p-ed** out the Spirit

POVERTY (n) the state of one who lacks money or material possessions
Prov 6:11 . . . **p** will pounce on you like
Prov 13:18 . . . end in **p** and disgrace;
Prov 21:5 . . . hasty shortcuts lead to **p**.
Prov 24:34 . . . **p** will pounce on you like
Prov 31:7 . . . drink to forget their **p**
2 Cor 8:9 . . . by his **p** he could make you
Rev 2:9 . . . your suffering and your **p**—

POWER, POWERS (n) ability to act or produce an effect; possession of control, authority, or influence over others; physical might; mental or moral efficacy; a controlling group
see also STRENGTH
Exod 15:6 . . . LORD, is glorious in **p**.
Deut 8:18 . . . one who gives you **p** to be
Ps 89:7 . . . angelic **p-s** stand in awe
Isa 40:26 . . . great **p** and incomparable
Jer 9:23 . . . the powerful boast in their **p**,
Mic 3:8 . . . I am filled with **p**—
Matt 16:18 . . . all the **p-s** of hell will not
Matt 22:29 . . . don't know the **p** of God.
Luke 1:35 . . . the **p** of the Most High will
Luke 4:14 . . . the Holy Spirit's **p**.
Luke 9:1 . . . gave them **p** and authority
Luke 10:19 . . . over all the **p** of the enemy,
Luke 11:20 . . . demons by the **p** of God,
Acts 1:8 . . . receive **p** when the Holy Spirit
Rom 1:16 . . . the **p** of God at work,
Rom 1:20 . . . his eternal **p** and divine
Rom 6:9 . . . Death no longer has any **p** over
Rom 7:23 . . . another **p** within me that is
Rom 8:38 . . . not even the **p-s** of hell can
Rom 15:13 . . . the **p** of the Holy Spirit.
1 Cor 1:18 . . . is the very **p** of God.
1 Cor 6:14 . . . from the dead by his **p**,
1 Cor 15:24 . . . ruler and authority and **p**.

2 Cor 4:7 . . . our great **p** is from God,
 2 Cor 13:4 . . . now lives by the **p** of God.
 Eph 6:10 . . . Lord and in his mighty **p**.
 Phil 3:10 . . . and experience the mighty **p**
 Col 1:11 . . . with all his glorious **p**
 Col 1:29 . . . on Christ's mighty **p**
 1 Thes 1:5 . . . words but also with **p**,
 2 Tim 1:7 . . . but of **p**, love, and
 2 Tim 3:5 . . . reject the **p** that could make
 Heb 2:14 . . . break the **p** of the devil,
 Jas 5:16 . . . righteous person has great **p**
 1 Pet 1:5 . . . is protecting you by his **p**
 1 Pet 3:22 . . . **p-s** accept his authority.
 1 Pet 4:11 . . . All glory and **p** to him
 2 Pet 1:3 . . . **p**, God has given us every-
 thing
 Jude 1:25 . . . **p**, and authority are his
 Rev 4:11 . . . receive glory and honor and **p**.
 Rev 5:12 . . . receive **p** and riches and
 Rev 19:1 . . . glory and **p** belong to our
 God.
 Rev 20:6 . . . the second death holds no **p**,

POWERFUL (adj) having great power,
 prestige, or influence
 Exod 6:6 . . . will redeem you with a **p** arm
 Deut 5:15 . . . strong hand and **p** arm.
 Job 25:2 . . . God is **p** and dreadful.
 Ps 29:4 . . . the LORD is **p**;
 Ps 136:12 . . . strong hand and **p** arm.
 Jer 9:23 . . . the **p** boast in their power,
 Jer 27:5 . . . my great strength and **p** arm
 Luke 24:19 . . . who did **p** miracles,
 1 Cor 1:27 . . . to shame those who are **p**.

PRAISE, PRAISES (n) worship; commenda-
 tion; value, merit
 Deut 26:19 . . . **p**, honor, and renown.
 2 Sam 22:4 . . . LORD, who is worthy of **p**,
 2 Chr 29:30 . . . So they offered joyous **p**
 Ps 7:17 . . . I will sing **p** to the name
 Ps 18:49 . . . I will sing **p-s** to your name.
 Ps 34:1 . . . will constantly speak his **p-s**.
 Ps 65:1 . . . What mighty **p**, O God,
 Ps 81:1 . . . Sing **p-s** to God,
 Ps 100:4 . . . into his courts with **p**.
 Ps 108:1 . . . your **p-s** with all my heart!
 Ps 145:3 . . . He is most worthy of **p**!
 Ps 149:6 . . . Let the **p-s** of God be in
 John 12:43 . . . loved human **p** more than
 Rom 2:29 . . . heart seeks **p** from God,
 Rom 15:9 . . . will sing **p-s** to your name.
 1 Thes 2:6 . . . As for human **p**,
 2 Thes 1:10 . . . his holy people—**p** from all
 Jas 5:13 . . . You should sing **p-s**.

PRAISE, PRAISED, PRAISES, PRAISING (v)
 to worship, commend, or give honor to
 Exod 15:2 . . . and I will **p** him—
 1 Chr 16:35 . . . name and rejoice and **p**
 you.
 2 Chr 5:13 . . . together in unison to **p** and
 2 Chr 20:21 . . . **p-ing** him for his holy
 Neh 9:5 . . . Stand up and **p** the LORD
 Ps 9:1 . . . I will **p** you, LORD,
 Ps 12:8 . . . evil is **p-d** throughout the land.
 Ps 34:1 . . . I will **p** the LORD
 Ps 42:5 . . . I will **p** him again—
 Ps 45:17 . . . nations will **p** you forever
 Ps 51:15 . . . my mouth may **p** you.
 Ps 63:3 . . . how I **p** you!
 Ps 71:8 . . . I can never stop **p-ing** you;
 Ps 71:14 . . . I will **p** you more and
 Ps 74:21 . . . and needy **p** your name.
 Ps 89:5 . . . angels will **p** you for your
 Ps 96:2 . . . LORD; **p** his name.
 Ps 102:18 . . . not yet born will **p** the
 Ps 104:1 . . . all that I am **p** the
 Ps 115:18 . . . But we can **p** the LORD

Ps 135:20 . . . LORD, **p** the LORD!
 Ps 144:1 . . . **P** the LORD, who is
 Ps 148:13 . . . Let them all **p** the name
 Ps 150:2 . . . **p** his unequalled greatness!
 Prov 27:2 . . . Let someone else **p** you,
 Prov 27:21 . . . person is tested by being **p-d**.
 Isa 63:7 . . . I will **p** the LORD
 Dan 2:19 . . . Daniel **p-d** the God of heaven.
 Dan 2:20 . . . He said, "**P** the name
 Dan 4:34 . . . LORD and worshiped the Most
 Matt 5:16 . . . will **p** your heavenly Father.
 Mark 11:9 . . . were shouting, "**P** God!
 Luke 1:46 . . . how my soul **p-s** the Lord.
 Luke 2:13 . . . armies of heaven—**p-ing** God
 Luke 2:20 . . . glorifying and **p-ing** God for
 Luke 18:43 . . . all who saw it **p-d** God, too.
 Luke 19:37 . . . **p-ing** God for all the
 wonderful
 Acts 2:47 . . . all the while **p-ing** God
 Acts 10:46 . . . in other tongues and **p-ing**
 God
 1 Cor 14:16 . . . if you **p** God only in
 Gal 1:24 . . . they **p-d** God because of me.
 Eph 1:6 . . . we **p** God for the glorious
 Jas 3:9 . . . Sometimes it **p-s** our Lord
 Rev 19:1 . . . heaven shouting, "**P** the LORD!"

PRAY, PRAYED, PRAYING, PRAYS (v) to
 address God with adoration, confession,
 supplication, or thanksgiving; to intercede
 Gen 24:45 . . . I had finished **p-ing** in my
 1 Sam 1:12 . . . she was **p-ing** to the LORD,
 2 Chr 7:14 . . . humble themselves and **p**
 and
 2 Chr 30:18 . . . King Hezekiah **p-ed** for
 Neh 4:9 . . . we **p-ed** to our God and
 Job 42:8 . . . servant Job will **p** for you,
 Job 42:10 . . . When Job **p-ed** for his friends,
 Ps 5:2 . . . I **p** to no one but you.
 Ps 32:6 . . . all the godly **p** to you
 Ps 34:6 . . . In my desperation I **p-ed**,
 Dan 6:10 . . . He **p-ed** three times a day,
 Dan 9:4 . . . I **p-ed** to the LORD
 Jon 2:1 . . . Jonah **p-ed** to the LORD
 Matt 6:5 . . . When you **p**, don't be like
 Matt 6:9 . . . **P** like this: Our Father in
 Matt 26:39 . . . face to the ground, **p-ing**,
 Mark 11:24 . . . you can **p** for anything,
 Mark 11:25 . . . when you are **p-ing**, first
 Luke 3:21 . . . **p-ing**, the heavens opened,
 Luke 9:29 . . . he was **p-ing**, the appearance
 Luke 11:1 . . . teach us to **p**, just as John
 Luke 22:41 . . . and knelt down and **p-ed**,
 John 17:20 . . . I am **p-ing** not only for
 these

Acts 6:6 . . . apostles, who **p-ed** for them
 Acts 9:11 . . . He is **p-ing** to me right now.
 Acts 16:25 . . . Paul and Silas were **p-ing**
 Rom 8:26 . . . the Holy Spirit **p-s** for us
 Rom 12:12 . . . and keep on **p-ing**.
 Rom 15:30 . . . join in my struggle by **p-ing**
 1 Cor 14:14 . . . For if I **p** in tongues,
 1 Cor 14:14 . . . my spirit is **p-ing**,
 2 Cor 13:9 . . . We **p** that you will become
 Eph 1:18 . . . I **p** that your hearts will be
 Eph 3:16 . . . I **p** that from his glorious,
 Phil 4:6 . . . instead, **p** about everything.
 1 Thes 1:3 . . . As we **p** to our God and
 1 Thes 5:17 . . . Never stop **p-ing**.
 2 Thes 1:11 . . . we keep on **p-ing** for you,
 1 Tim 2:8 . . . to **p** with holy hands
 Jas 5:13 . . . You should **p**.
 Jas 5:16 . . . **p** for each other so that
 Jude 1:20 . . . **p** in the power of the Holy

PRAYER, PRAYERS (n) conversation with
 God—in praise, thanksgiving, or intercession
 2 Chr 30:27 . . . God heard their **p** from
 Ps 4:1 . . . mercy on me and hear my **p**.

Ps 17:1 . . . Pay attention to my **p**,
 Ps 20:5 . . . LORD answer all your **p-s**.
 Ps 86:6 . . . Listen closely to my **p**,
 Prov 15:8 . . . in the **p-s** of the upright.
 Isa 1:15 . . . Though you offer many **p-s**,
 Isa 56:7 . . . will be called a house of **p**
 Matt 11:25 . . . Jesus prayed this **p**:
 John 17:9 . . . My **p** is not for the world,
 Acts 1:14 . . . were constantly united in **p**,
 Acts 4:31 . . . After this **p**, the meeting
 Acts 6:4 . . . can spend our time in **p**
 Acts 10:31 . . . your **p** has been heard,
 Acts 13:3 . . . So after more fasting and **p**,
 Eph 6:18 . . . persistent in your **p-s** for all
 Col 4:2 . . . Devote yourselves to **p** with an
 1 Pet 3:7 . . . your **p-s** will not be hindered.
 1 Pet 3:12 . . . ears are open to their **p-s**.
 Rev 5:8 . . . are the **p-s** of God's people.

**PREACH, PREACHED, PREACHES, PREACH-
 ING** (v) to deliver a sermon; to exhort an
 idea or course of action
 see also PROCLAIM, TEACH
 Luke 9:6 . . . **p-ing** the Good News and
 Luke 9:60 . . . go and **p** about the Kingdom
 Acts 5:42 . . . teach and **p** this message:
 Acts 9:20 . . . he began **p-ing** about Jesus
 Acts 16:10 . . . to **p** the Good News
 Acts 18:5 . . . all his time **p-ing** the word.
 Rom 1:15 . . . to **p** the Good News.

1 Cor 2:4 . . . my message and my **p-ing**
 1 Cor 9:27 . . . I fear that after **p-ing** to
 1 Cor 15:1 . . . Good News I **p-ed** to you
 2 Cor 4:5 . . . We **p** that Jesus Christ is Lord,
 2 Cor 11:4 . . . Jesus than the one we **p**,
 Gal 1:8 . . . **p-es** a different kind of Good
 Gal 1:8 . . . than the one we **p-ed** to you.
 Gal 1:9 . . . **p-es** any other Good News
 Gal 5:11 . . . no longer **p-ing** salvation
 Phil 1:18 . . . Christ is being **p-ed** either way,
 Col 1:23 . . . Good News has been **p-ed** all
 1 Tim 5:17 . . . work hard at both **p-ing** and
 2 Tim 4:17 . . . might **p** the Good News
 1 Pet 1:25 . . . Good News that was **p-ed** to
 1 Pet 3:19 . . . went and **p-ed** to the spirits

PREACHER (n) one who delivers sermons
 or proclaims the gospel
 1 Tim 2:7 . . . chosen as a **p** and apostle
 2 Tim 1:11 . . . God chose me to be a **p**,

PRECEPT(S) (KJV)

Ps 119:15 . . . study your *commandments*
 Ps 119:159 . . . I love your *commandments*,
 Mark 10:5 . . . this *commandment* only as a
 Heb 9:19 . . . each of God's *commandments*

PREDICTED (v) to declare or indicate
 in advance; to foretell
 Isa 43:12 . . . First I **p** your rescue,
 John 12:38 . . . the prophet had **p**:
 Acts 7:52 . . . **p** the coming of

PREDICTIONS (n) something that is
 predicted; forecast
 Isa 44:26 . . . I carry out the **p** of my
 Jer 28:9 . . . Only when his **p** come true

PREGNANCY (n) the condition of being
 pregnant
 Gen 3:16 . . . sharpen the pain of your **p**,

PREGNANT (adj) containing a developing
 unborn offspring within the body
 Gen 11:30 . . . was unable to become **p**
 Matt 24:19 . . . How terrible it will be for **p**
 1 Thes 5:3 . . . as a **p** woman's labor

PREPARE, PREPARED (v) to make ready
 beforehand for some purpose, use, or
 activity; to get ready
 Exod 23:20 . . . to the place I have **p-d** for

Ps 23:5 . . . You **p** a feast for me
 Zeph 1:7 . . . LORD has **p-d** his people
 Mal 3:1 . . . he will **w** the way before me.
 Matt 3:3 . . . **P** the way for the Lord's
 Matt 25:34 . . . inherit the Kingdom **p-d**
 John 14:2 . . . I am going to **p** a place
 1 Cor 2:9 . . . has **p-d** for those who love
 2 Cor 5:5 . . . God himself has **p-d** us for
 2 Tim 4:2 . . . the word of God. Be **p-d**,
 1 Pet 1:13 . . . So **p** your minds for action

PRESBYTERY (KJV)

1 Tim 4:14 . . . *elders of the church* laid their hands

PRESENT (adj) being in view or at hand; now existing or in progress

Lev 16:2 . . . I myself am **p** in the cloud
 1 Cor 7:26 . . . Because of the **p** crisis,

PRESENT, PRESENTED, PRESENTING (v)

to give or bestow formally
 Gen 28:22 . . . I will **p** to God a tenth
 Matt 5:23 . . . you are **p-ing** a sacrifice
 Rom 3:25 . . . **p-ed** Jesus as the sacrifice
 Rom 15:19 . . . fully **p-ed** the Good News
 Eph 5:27 . . . did this to **p** her to himself
 2 Tim 2:15 . . . Work hard so you can **p**

PRESERVE, PRESERVES (v) to keep safe from injury, harm, or destruction

see also SAVE

Gen 45:5 . . . ahead of you to **p** your lives.
 Deut 33:12 . . . **p-s** them from every harm.
 1 Kgs 19:18 . . . I will **p** 7,000 others
 Jer 10:12 . . . he **p-s** it by his wisdom.

PRETEND, PRETENDED (v) to give a false appearance of being, possessing, or performing

1 Sam 21:13 . . . So he **p-ed** to be insane,
 Zech 13:4 . . . No one will **p** to be a prophet
 Rom 12:9 . . . Don't just **p** to love

PRICE (n) the quantity of one thing that is exchanged or demanded in barter or sale for another

Job 28:18 . . . **p** of wisdom is far above
 1 Cor 6:20 . . . bought you with a high **p**.

PRIDE (n) inordinate self-esteem or conceit; disdainful behavior or treatment of others

Ps 101:5 . . . will not endure conceit and **p**.
 Prov 6:3 . . . Now swallow your **p**;
 Prov 8:13 . . . I hate **p** and arrogance,
 Mark 7:22 . . . envy, slander, **p**, and
 1 Jn 2:16 . . . **p** in our achievements and

PRIEST, PRIESTS (n) one authorized to perform the sacred rites of sacrifice and worship; a mediator between God and humans

Exod 19:6 . . . will be my kingdom of **p-s**,
 Ps 110:4 . . . You are a **p** forever
 Mal 1:6 . . . Armies says to the **p-s**:
 Heb 4:14 . . . since we have a great High **P**
 Heb 5:6 . . . You are a **p** forever
 Heb 6:20 . . . our eternal High **P**
 Heb 8:1 . . . a High **P** who sat down
 1 Pet 2:5 . . . you are his holy **p-s**.
 1 Pet 2:9 . . . You are royal **p-s**,
 Rev 5:10 . . . Kingdom of **p-s** for our God.
 Rev 20:6 . . . but they will be **p-s** of God

PRISON, PRISONS (n) a state of confinement or captivity; jail

Ps 142:7 . . . Bring me out of **p**
 Isa 42:7 . . . will free the captives from **p**,
 Matt 25:36 . . . I was in **p**, and you visited
 2 Cor 11:23 . . . been put in **p** more often,
 Heb 11:36 . . . were chained in **p-s**.

Heb 13:3 . . . Remember those in **p**,
 1 Pet 3:19 . . . preached to the spirits in **p**—
 Jude 1:6 . . . chained in **p-s** of darkness,
 Rev 20:7 . . . Satan will be let out of his **p**.

PRISONER, PRISONERS (n) a person deprived of liberty and kept under involuntary restraint, confinement, or custody

Ps 79:11 . . . to the moaning of the **p-s**.
 Ps 146:7 . . . The LORD frees the **p-s**.
 Zech 9:12 . . . you **p-s** who still have hope!
 Gal 3:22 . . . we are all **p-s** of sin,
 Eph 3:1 . . . I, Paul, a **p** of Christ Jesus

PRIZE (n) something offered or striving for in competitions or in contests

1 Cor 9:24 . . . one person gets the **p**?
 1 Cor 9:25 . . . we do it for an eternal **p**.
 Phil 3:14 . . . heavenly **p** for which God,
 2 Tim 2:5 . . . cannot win the **p** unless
 2 Tim 4:8 . . . **p** awaits me—the crown

PROCLAIM, PROCLAIMING, PROCLAIMS (v)

to declare publicly

see also PREAMCH

Lev 25:10 . . . a time to **p** freedom
 Deut 32:3 . . . I will **p** the name of
 1 Chr 16:8 . . . and **p** his greatness.
 Ps 2:7 . . . king **p-s** the LORD's decree:
 Ps 50:6 . . . heavens **p** his justice,
 Ps 97:6 . . . heavens **p** his righteousness;
 Ps 145:4 . . . let them **p** your power.
 Isa 61:1 . . . to **p** that captives will be
 Acts 28:31 . . . **p-ing** the Kingdom of God
 Col 1:25 . . . **p-ing** his entire message to you.

1 Thes 3:2 . . . in **p-ing** the Good News
 Titus 1:1 . . . I have been sent to **p** faith
 1 Jn 1:1 . . . **p** to you the one who existed

PRODUCE, PRODUCES (v) to yield, make, or manufacture

Prov 3:9 . . . best part of everything you **p**.
 Isa 55:11 . . . and it always **p-s** fruit.
 Matt 7:18 . . . good tree can't **p** bad fruit,
 Luke 3:9 . . . tree that does not **p** good fruit
 John 15:8 . . . When you **p** much fruit,
 John 15:16 . . . to go and **p** lasting fruit,
 Rom 7:4 . . . **p** a harvest of good deeds
 Eph 5:9 . . . light within you **p-s** only what
 Col 1:10 . . . lives will **p** every kind of good
 Jas 2:17 . . . Unless it **p-s** good deeds, it is

PROMISCUITY (n) sexual excesses

see also IMMORALITY

Rom 13:13 . . . **p** and immoral living,

PROMISCUOUS (adj) not restricted to one sexual partner

Prov 23:27 . . . a **p** woman is as dangerous

PROMISE, PROMISES (n) a declaration that one will do or refrain from doing something specified

see also COVENANT, VOW

2 Sam 7:25 . . . a **p** that will last forever.
 Neh 5:13 . . . If you fail to keep your **p**,
 Ps 91:4 . . . faithful **p-s** are your armor
 Ps 116:14 . . . keep my **p-s** to the LORD
 Ps 145:13 . . . LORD always keeps his **p-s**;
 Ps 146:6 . . . He keeps every **p** forever.
 Rom 4:20 . . . in believing God's **p**.
 Rom 9:4 . . . receiving his wonderful **p-s**.
 Rom 15:4 . . . patiently for God's **p-s** to be
 2 Cor 1:20 . . . **p-s** have been fulfilled
 2 Cor 7:1 . . . Because we have these **p-s**,
 Eph 2:12 . . . covenant **p-s** God had made
 Heb 6:13 . . . God's **p** to Abraham.
 Heb 8:6 . . . based on better **p-s**.
 Heb 10:23 . . . be trusted to keep his **p**.

Heb 11:11 . . . that God would keep his **p**.
 2 Pet 3:4 . . . **p** that Jesus is coming again?
 2 Pet 3:9 . . . being slow about his **p**,

PROMISED, PROMISES, PROMISING (v)

to pledge to do, bring about, or provide
 Exod 3:17 . . . I have **p-d** to rescue you
 Deut 15:6 . . . bless you as he has **p-d**.
 Josh 23:15 . . . the good things he **p-d**,
 Luke 24:49 . . . as my Father **p-d**.
 Acts 1:4 . . . sends you the gift he **p-d**,
 Rom 4:21 . . . able to do whatever he **p-s**.
 Gal 3:14 . . . blessing he **p-d** to Abraham,
 1 Tim 4:8 . . . **p-ing** benefits in this life
 Titus 1:2 . . . God—who does not lie—**p-d**
 Heb 10:36 . . . receive all that he has **p-d**.
 Jas 1:12 . . . of life that God has **p-d**.
 Jas 2:5 . . . inherit the Kingdom he **p-d**
 2 Pet 3:13 . . . new earth he has **p-d**,
 1 Jn 2:25 . . . eternal life he **p-d** us.

PROPHECY, PROPHECIES (n) the spoken or written word from God; may foretell (consoling or corrective) and/or foretell (predicative)

Matt 13:14 . . . fulfills the **p** of Isaiah
 Acts 13:29 . . . all that the **p-ies** said about
 Acts 17:3 . . . **p-ies** and proved that the Messiah

Acts 21:9 . . . who had the gift of **p**.
 Acts 21:10 . . . who also had the gift of **p**,
 1 Cor 13:2 . . . If I had the gift of **p**,
 1 Cor 13:9 . . . gift of **p** reveals only part
 1 Cor 14:6 . . . knowledge or **p** or teaching,
 Rev 22:18 . . . words of **p** written in

PROPHECY, PROPHECIED, PROPHECIES, PROPHEYSING (v) to issue a prophecy
 Num 11:25 . . . upon them, they **p-ied**.
 1 Sam 19:24 . . . day and all night, **p-ing** in
 Isa 42:9 . . . Everything I **p-ied** has come true,

Joel 2:28 . . . sons and daughters will **p**.
 Matt 7:22 . . . We **p-ied** in your name and
 Acts 2:17 . . . sons and daughters will **p**.
 Acts 19:6 . . . in other tongues and **p-ied**.
 Rom 12:6 . . . the ability to **p**,
 1 Cor 11:4 . . . head while praying or **p-ing**.
 1 Cor 12:10 . . . the ability to **p**.
 1 Cor 14:1 . . . the ability to **p**.
 1 Cor 14:3 . . . one who **p-ies** strengthens
 1 Cor 14:39 . . . be eager to **p**,

PROPHET, PROPHETS (n) an interpreter of the times and people's hearts; one who issues divinely inspired revelations
 Exod 7:1 . . . Aaron, will be your **p**.
 Exod 15:20 . . . Miriam the **p**, Aaron's
 Deut 13:1 . . . there are **p-s** among you
 Deut 18:18 . . . I will raise up a **p** like you
 1 Sam 9:9 . . . **p-s** used to be called seers.
 1 Kgs 18:36 . . . Elijah the **p** walked up to
 2 Kgs 5:8 . . . a true **p** here in Israel.
 2 Kgs 6:12 . . . Elisha, the **p** in Israel,
 Isa 44:26 . . . the predictions of my **p-s**!
 Hos 9:7 . . . you say, "The **p-s** are crazy
 Amos 7:14 . . . I'm not a professional **p**,
 Hab 1:1 . . . that the **p** Habakkuk received
 Zech 7:12 . . . through the earlier **p-s**.
 Mal 4:5 . . . the **p** Elijah before the great
 Matt 5:17 . . . or the writings of the **p-s**.
 Matt 7:12 . . . in the law and the **p-s**.
 Matt 10:41 . . . the same reward as a **p**.
 Matt 11:9 . . . Yes, and he is more than a **p**.
 Matt 12:39 . . . sign of the **p** Jonah.
 Matt 23:37 . . . the city that kills the **p-s**
 Matt 26:56 . . . fulfill the words of the **p-s**
 Luke 4:24 . . . no **p** is accepted in his own
 Luke 7:16 . . . A mighty **p** has risen
 Luke 11:49 . . . will send **p-s** and apostles

Luke 24:19 . . . **p** who did powerful
 Luke 24:25 . . . all that the **p-s** wrote in
 Luke 24:44 . . . law of Moses and the **p-s**
 John 1:21 . . . you the **P** we are expecting?
 Acts 7:37 . . . a **P** like me from among you
 Acts 10:43 . . . all the **p-s** testified about,
 Acts 13:1 . . . Among the **p-s** and teachers
 Rom 1:2 . . . long ago through his **p-s**
 Rom 3:21 . . . Moses and the **p-s** long ago.
 Rom 11:3 . . . they have killed your **p-s**
 1 Cor 12:28 . . . second are **p-s**, third are
 1 Cor 14:37 . . . If you claim to be a **p** or
 Eph 2:20 . . . of the apostles and the **p-s**.
 Eph 3:5 . . . to his holy apostles and **p-s**.
 Eph 4:11 . . . the apostles, the **p-s**, the
 1 Pet 1:10 . . . the **p-s** wanted to know
 2 Pet 1:19 . . . proclaimed by the **p-s**.
 2 Pet 1:21 . . . those **p-s** were moved by
 2 Pet 3:2 . . . what the holy **p-s** said long
 Rev 11:10 . . . death of the two **p-s** who
 Rev 18:20 . . . God and apostles and **p-s**!

PROPITIATION (KJV)

Rom 3:25 . . . Jesus as the *sacrifice* for sin
 1 Jn 2:2 . . . the *sacrifice* that atones
 1 Jn 4:10 . . . *sacrifice* to take away our sins

PROSELYTE(S) (KJV)

Matt 23:15 . . . and sea to make one
convert
 Acts 2:11 . . . Jews and *converts* to Judaism
 Acts 6:5 . . . *convert* to the Jewish faith
 Acts 13:43 . . . devout *converts* to Judaism

PROSPER, PROSPERS (v)

to achieve economic success; to become strong and flourishing
 Ps 28:63 . . . pleasure in causing you to **p**
 Ps 37:3 . . . safely in the land and **p**.
 Ps 73:3 . . . **p** despite their wickedness.
 Prov 16:20 . . . listen to instruction will **p**;
 Prov 17:9 . . . Love **p-s** when a fault is forgiven,

Prov 19:8 . . . cherish understanding will **p**.
 Isa 53:10 . . . LORD's good plan will **p**
 Isa 55:11 . . . it will **p** everywhere I send it.
 Dan 4:27 . . . then you will continue to **p**.

PROSPERITY (n)

the condition of being successful or thriving
 Gen 41:29 . . . will be a period of great **p**
 Deut 28:11 . . . LORD will give you **p**
 Deut 30:15 . . . life and death, between **p**
 1 Sam 25:6 . . . Peace and **p** to you,
 Ps 41:2 . . . He gives them **p** in the land
 Prov 21:5 . . . and hard work lead to **p**,
 Prov 28:25 . . . trusting the LORD leads to **p**.
 Jer 33:6 . . . give it **p** and true peace.
 Mic 4:4 . . . will live in peace and **p**,

PROSPEROUS (adj)

marked by success or economic well-being; flourishing
 Deut 5:33 . . . live long and **p** lives
 Ps 30:6 . . . When I was **p**, I said,
 Ps 34:12 . . . a life that is long and **p**?
 Ps 128:2 . . . How joyful and **p** you will be!
 Ps 132:15 . . . bless this city and make it **p**;
 Jer 12:1 . . . Why are the wicked so **p**?

PROSTITUTE, PROSTITUTES (n)

a person who engages in promiscuous sexual relations, especially for money
 Josh 6:17 . . . Rahab the **p** and
 Prov 6:26 . . . a **p** will bring you to poverty,
 Prov 29:3 . . . hangs around with **p-s**,
 Ezek 16:15 . . . as a **p** to every man
 Ezek 23:3 . . . They became **p-s** in Egypt.
 Matt 21:31 . . . **p-s** will get into the
 Luke 15:30 . . . your money on **p-s**,
 1 Cor 6:16 . . . if a man joins himself to a **p**,
 Rev 17:1 . . . going to come on the great **p**,

PROSTITUTION (n) the act or practice of engaging in promiscuous sexual relations especially for money
 Lev 20:6 . . . who commit spiritual **p** by
 Hos 3:3 . . . days and stop your **p**.

PROTECT, PROTECTED, PROTECTING, PROTECTS (v)

to cover or shield from exposure, injury, damage, or destruction; to defend
see also KEEP
 Gen 15:1 . . . for I will **p** you,
 Num 6:24 . . . bless you and **p** you.
 Josh 6:17 . . . for she **p-ed** our spies.
 1 Sam 2:9 . . . He will **p** his faithful ones,
 Ps 23:4 . . . your staff **p** and comfort me.
 Ps 27:1 . . . fortress, **p-ing** me from danger,
 Ps 41:2 . . . LORD **p-s** them and keeps
 Ps 116:6 . . . LORD **p-s** those of childlike
 Ps 127:1 . . . Unless the LORD **p-s** a city,
 Ps 145:20 . . . LORD **p-s** all those who love
 Ps 146:9 . . . LORD **p-s** the foreigners
 Prov 2:8 . . . **p-s** those who are faithful
 Isa 31:5 . . . like a bird **p-ing** its nest.
 Isa 57:1 . . . God is **p-ing** them from the
 John 17:11 . . . now **p** them by the power of
 Acts 26:22 . . . But God has **p-ed** me
 Gal 3:24 . . . **p-ed** us until we could be
 1 Pet 1:5 . . . God is **p-ing** you by his power
 Rev 3:10 . . . I will **p** you from the great

PROTECTION (n)

the act of protecting; the state of being protected
see also REFUGE
 2 Sam 22:3 . . . my rock, in whom I find **p**.
 2 Sam 22:31 . . . look to him for **p**.
 Ps 5:11 . . . Spread your **p** over them,
 Ps 31:2 . . . Be my rock of **p**,
 Ps 71:1 . . . I have come to you for **p**;
 Ps 91:4 . . . promises are your armor and **p**.
 Prov 19:23 . . . security and **p** from harm.

PROUD (adj)

having or displaying excessive self-esteem
 Ps 5:5 . . . **p** may not stand in your
 Prov 21:4 . . . Haughty eyes, a **p** heart,
 Rom 1:30 . . . haters of God, insolent, **p**,
 1 Cor 13:4 . . . not jealous or boastful or **p**
 1 Tim 3:6 . . . he might become **p**,
 1 Tim 6:17 . . . rich in this world not to be **p**
 2 Tim 3:2 . . . They will be boastful and **p**,

PROUD (n)

those having or displaying excessive self-esteem
 Prov 16:5 . . . LORD detests the **p**;
 Dan 4:37 . . . he is able to humble the **p**.
 Jas 4:6 . . . God opposes the **p** but gives
 1 Pet 5:5 . . . God opposes the **p** but gives

PROVIDE, PROVIDED, PROVIDES (v)

to furnish or supply, implying foresight in making provision for the future
 Gen 22:8 . . . God will **p** a sheep
 Gen 22:14 . . . means "the LORD will **p**"
 Ps 68:10 . . . O God, you **p-d** for your needy
 Isa 4:5 . . . the LORD will **p** shade
 Jer 5:28 . . . refuse to **p** justice to orphans
 Ezek 18:7 . . . and **p-s** clothes for the needy.
 2 Cor 9:8 . . . God will generously **p** all you
 2 Cor 9:10 . . . he will **p** and increase your

PRUDENT (adj)

marked by wisdom or judiciousness; discreet
 Prov 14:8 . . . **p** understand where they are
 Prov 14:18 . . . the **p** are crowned with
 Prov 22:3 . . . A **p** person foresees danger

PUBLICAN(S) (KJV)

Matt 5:46 . . . Even *corrupt tax collectors*
 Matt 9:10 . . . with many *tax collectors*
 Matt 10:3 . . . Matthew (the *tax collector*),

Luke 5:30 . . . and drink with *such scum*?
 Luke 18:11 . . . not like that *tax collector*

PUNISH, PUNISHED, PUNISHES, PUNISH-ING (v)

to impose a penalty to fit the crime: from corrective measures (fines or scolding) and corporal punishment (spanking or whipping) to capital punishment and eternal damnation
 Gen 15:14 . . . But I will **p** the nation
 1 Kgs 8:32 . . . **P** the guilty as they deserve.
 Prov 11:21 . . . people will surely be **p-ed**,
 Jer 25:14 . . . I will **p** them in proportion
 Lam 3:39 . . . when we are **p-ed** for our sins?
 Mark 12:40 . . . will be more severely **p-ed**.
 Acts 7:7 . . . But I will **p** the nation
 Rom 2:2 . . . God, in his justice, will **p**
 Rom 13:4 . . . they have the power to **p** you.
 Rom 13:5 . . . the very purpose of **p-ing**
 2 Thes 1:9 . . . **p-ed** with eternal destruction,
 Heb 2:2 . . . act of disobedience was **p-ed**.
 Heb 12:6 . . . he **p-es** each one he accepts
 1 Pet 2:14 . . . sent them to **p** those who
 Rev 19:2 . . . has **p-ed** the great prostitute

PUNISHMENT (n)

suffering, pain, or loss that serves as retribution
 Prov 23:13 . . . the rod of **p** won't kill
 Isa 53:4 . . . troubles were a **p** from God,
 Jer 2:19 . . . will bring its own **p**.
 Jer 4:18 . . . This **p** is bitter, piercing
 Hos 5:9 . . . On your day of **p**, you will
 Matt 25:46 . . . will go away into eternal **p**,
 Rom 13:5 . . . not only to avoid **p**, but also
 2 Pet 2:9 . . . keeping the wicked under **p**

PURCHASE, PURCHASED (v)

to gain or acquire; to buy
see also REDEEM
 Acts 20:28 . . . **p-d** with his own blood—
 Eph 1:7 . . . **p-d** our freedom with the
 Eph 1:14 . . . **p-d** us to be his own people.
 Col 1:14 . . . who **p-d** our freedom
 1 Tim 2:6 . . . gave his life to **p** freedom
 Rev 14:4 . . . have been **p-d** from among

PURE (adj)

free of contamination or impurities; ritually clean; guileless; faultless; guiltless; chaste
see also CLEAN, HOLY
 Ps 19:9 . . . Reverence for the LORD is **p**,
 Prov 20:9 . . . I am **p** and free
 Matt 5:8 . . . those whose hearts are **p**,
 1 Cor 1:30 . . . he made us **p** and holy,
 Phil 4:8 . . . right, and **p**, and lovely,
 1 Tim 5:22 . . . Keep yourself **p**.
 2 Tim 2:21 . . . If you keep yourself **p**,
 Titus 1:15 . . . Everything is **p** to those
 Titus 2:5 . . . to live wisely and be **p**,
 Jas 1:27 . . . **P** and genuine religion
 1 Pet 3:2 . . . your **p** and reverent
 2 Pet 3:14 . . . are **p** and blameless
 1 Jn 3:3 . . . will keep themselves **p**, just as

PURIFY, PURIFIED (v)

to make pure or remove (physical or moral) blemishes; to make ritually clean
see also CLEANSE
 Exod 30:10 . . . offering made to **p** the people
 Exod 30:15 . . . given to the LORD to **p**
 Num 25:13 . . . **p-ied** the people of Israel,
 1 Chr 15:12 . . . You must **p** yourselves and
 2 Chr 30:17 . . . had not **p-ied** themselves,
 Neh 12:30 . . . Levites first **p-ied** themselves,
 Isa 52:11 . . . and **p** yourselves,
 John 15:3 . . . pruned and **p-ied** by the
 Heb 9:14 . . . Christ will **p** our consciences
 Heb 9:22 . . . was **p-ied** with blood.
 Jas 4:8 . . . you sinners; **p** your hearts,

PURITY (n) the quality or state of being pure
 Job 14:4 . . . Who can bring **p** out of an
 Ps 86:11 . . . Grant me **p** of heart,
 2 Cor 6:6 . . . by our **p**, our understanding,
 1 Tim 4:12 . . . love, your faith, and your **p**.
 1 Tim 5:2 . . . younger women with all **p**

PURPOSE, PURPOSES (n) something set up as an object or end to be attained; resolution, determination
see also PLAN
 Exod 9:16 . . . I have spared you for a **p**—
 Prov 19:21 . . . the LORD's **p** will prevail.
 Rom 8:28 . . . according to his **p** for them.
 Rom 9:11 . . . according to his own **p**-s;
 Rom 9:17 . . . for the very **p** of displaying
 1 Cor 3:8 . . . with the same **p**.
 1 Cor 9:26 . . . I run with **p** in every step.
 Phil 2:2 . . . together with one mind and **p**.

PURSUE, PURSUES (v) to follow in order to overtake, capture, kill, or defeat; to seek
 Ps 23:6 . . . unfaithful love will **p** me
 Ps 119:32 . . . I will **p** your commands,
 Prov 15:9 . . . those who **p** godliness.
 Prov 21:21 . . . Whoever **p**-s righteousness
 1 Tim 6:11 . . . **P** righteousness and a godly
 2 Tim 2:22 . . . Instead, **p** righteous living,

Q

QUARREL, QUARRELS (n) a usually verbal conflict between antagonists
 Prov 10:12 . . . Hatred stirs up **q**-s,
 Prov 17:14 . . . Starting a **q** is like opening
 Prov 26:20 . . . **q**-s disappear when gossip
 Prov 30:33 . . . anger causes **q**-s.
 Titus 3:9 . . . **q**-s and fights about
 Jas 4:1 . . . causing the **q**-s and fights

QUARREL, QUARRELING (v) to find fault; to contend or dispute actively
 Exod 21:18 . . . "Now suppose two men **q**,
 Prov 17:19 . . . Anyone who loves to **q** loves
 Prov 20:3 . . . fools insist on **q**-ing.
 Isa 58:4 . . . keep on fighting and **q**-ing?
 Rom 13:13 . . . or in **q**-ing and jealousy.
 1 Cor 3:3 . . . and **q** with each other.
 2 Cor 12:20 . . . will find **q**-ing, jealousy,

QUARRELSOME (adj) apt or disposed to quarrel in an often petty manner; contentious
 Prov 19:13 . . . **q** wife is as annoying as
 Prov 21:9 . . . than with a **q** wife in a lovely
 Prov 26:21 . . . A **q** person starts fights
 1 Tim 3:3 . . . He must be gentle, not **q**,

QUICK (KJV)
 Heb 4:12 . . . word of God is *alive* and
 1 Pet 4:5 . . . the *living* and the dead.

QUICKEN (KJV)
 Ps 80:18 . . . *Revive* us so we can call on
 Ps 119:37 . . . give me *life* through your
 Rom 8:11 . . . he will *give life* to your mortal

QUIET (adj) calm; gentle; peaceful, still; free from noise
 Prov 11:12 . . . a sensible person keeps **q**.
 Eccl 3:7 . . . A time to be **q** and a time
 Eccl 9:17 . . . to hear the **q** words of a wise
 Luke 19:40 . . . If they kept **q**, the stones
 1 Thes 4:11 . . . to live a **q** life,
 1 Tim 2:2 . . . peaceful and **q** lives marked

QUIETNESS (n) the state of being quiet; calmness; stillness
 Eccl 4:6 . . . one handful with **q** than two

Isa 30:15 . . . **q** and confidence is
 Isa 32:17 . . . it will bring **q** and confidence

R

RABBI (n) a title of honor and respect given by the Jews to a teacher of the Law
 Matt 23:8 . . . anyone call you '**R**,'
 John 3:2 . . . "**R**," he said, "we all know

RACE (n) an athletic contest; an ethnic classification
 Ps 19:5 . . . athlete eager to run the **r**.
 Eccl 9:11 . . . doesn't always win the **r**,
 Dan 7:14 . . . people of every **r** and nation
 1 Cor 9:24 . . . that in a **r** everyone runs,
 Gal 2:2 . . . running the **r** for nothing.
 Gal 5:7 . . . were running the **r** so well.
 2 Tim 4:7 . . . I have finished the **r**,
 Heb 12:1 . . . run with endurance the
r God

RACE (v) to go, move, or function at top speed or out of control
 Prov 6:18 . . . feet that **r** to do wrong,

RADIANCE (n) the quality or state of being radiant
 Isa 60:3 . . . will come to see your **r**.
 Luke 2:9 . . . and the **r** of the Lord's

RADIANT (adj) vividly bright and shining; marked by or expressive of love, confidence, or happiness
 Exod 34:29 . . . face had become **r** because
 Ps 34:5 . . . help will be **r** with joy;
 Ps 80:1 . . . display your **r** glory

RAIMENT (KJV)
 Exod 12:35 . . . *clothing* and articles of silver
 Deut 8:4 . . . your *clothes* didn't wear out
 Luke 9:29 . . . his *clothes* became dazzling

RAIN, RAINS (n) water falling in drops from the sky
 Deut 11:14 . . . will send the **r**-s in their
 1 Kgs 17:1 . . . no dew or **r** during the next
 1 Kgs 18:1 . . . that I will soon send **r**!
 Prov 16:15 . . . refreshes like a spring **r**.
 Matt 5:45 . . . and he sends **r** on the just
 Jas 5:17 . . . earnestly that no **r** would fall,
 Jude 1:12 . . . land without giving any **r**.

RAINBOW (n) an arch of colors in the sky caused by light passing through moisture in the air
 Gen 9:13 . . . I have placed my **r** in the

RAISE, RAISED (v) to recall from death
see also RESURRECTION
 Judg 2:16 . . . the Lord **r**-d up judges
 Luke 7:22 . . . the dead are **r**-d to life,
 John 6:39 . . . that I should **r** them up
 Acts 2:32 . . . God **r**-d Jesus from the dead,
 Acts 24:15 . . . that he will **r** both the
 Rom 1:4 . . . he was **r**-d from the dead
 Rom 6:5 . . . we will also be **r**-d to life
 Rom 10:9 . . . God **r**-d him from the dead,
 1 Cor 15:4 . . . he was **r**-d from the dead
 Phil 3:10 . . . mighty power that **r**-d him
 1 Thes 4:14 . . . died and was **r**-d to life
 1 Pet 1:3 . . . because God **r**-d Jesus Christ

RAM, RAMS (n) a male sheep
 Gen 22:13 . . . he took the **r** and sacrificed
 1 Sam 15:22 . . . offering the fat of **r**-s.
 Dan 8:3 . . . I saw a **r** with two long
 Mic 6:7 . . . him thousands of **r**-s and ten

RANSOM (n) price paid or demanded to release someone or something from captivity
 Matt 20:28 . . . his life as a **r** for many.
 Mark 10:45 . . . his life as a **r** for many.
 1 Pet 1:18 . . . that God paid a **r** to save

RANSOM, RANSOMED (v) to deliver especially from sin or its penalty; to free from captivity or punishment by paying a price
see also REDEEM(ED)
 Ps 44:26 . . . Help us! **R** us because of
 Ps 71:23 . . . for you have **r**-ed me.
 Isa 35:10 . . . have been **r**-ed by the LORD
 Hos 13:14 . . . Should I **r** them from
 Rev 5:9 . . . your blood has **r**-ed people

READ, READING, READS (v) to receive and interpret letters or symbols by sight
 Deut 17:19 . . . with him and **r** it daily
 Josh 8:34 . . . Joshua then **r** to them
 2 Kgs 23:2 . . . There the king **r** to them
 Acts 8:28 . . . carriage, he was **r**-ing aloud
 2 Cor 3:2 . . . everyone can **r** it and
 1 Tim 4:13 . . . focus on **r**-ing the Scriptures
 Rev 1:3 . . . the one who **r**-s the words of

REAP (v) to harvest or gather; to obtain
see also HARVEST
 Gal 6:9 . . . will **r** a harvest of blessing
 Jas 3:18 . . . **r** a harvest of righteousness.

REAPERS (KJV)
 Ruth 2:3 . . . grain behind the *harvesters*
 2 Kgs 4:18 . . . working with the *harvesters*
 Matt 13:30 . . . the *harvesters* to sort out
 Matt 13:39 . . . the *harvesters* are the angels

REBEL, REBELLED, REBELLING, REBELS (v) to oppose or disobey one in authority or control
 Num 14:9 . . . Do not **r** against the
 Num 27:14 . . . of Israel **r**-led, you failed to
 1 Sam 12:14 . . . if you do not **r** against the
 Ps 78:56 . . . testing and **r**-ling against God
 Isa 63:10 . . . But they **r**-led against him
 Matt 10:21 . . . children will **r** against their
 Rom 13:2 . . . So anyone who **r**-s against

REBELLION (n) opposition to one in authority or dominance; defiance
 Exod 34:7 . . . forgive iniquity, **r**, and sin.
 Ps 32:5 . . . I will confess my **r** to the
 Ps 39:8 . . . Rescue me from my **r**.
 Ps 51:3 . . . I recognize my **r**; it haunts
 Isa 53:5 . . . was pierced for our **r**,
 Isa 53:8 . . . for the **r** of my people.
 Dan 9:24 . . . to finish their **r**, to put an
 2 Thes 2:3 . . . is a great **r** against God

REBELLIOUS (adj) given to or engaged in rebellion
 Isa 65:2 . . . opened my arms to a **r** people.
 Luke 1:17 . . . those who are **r** to accept
 Rom 10:21 . . . were disobedient and **r**.
 1 Tim 1:9 . . . people who are lawless and **r**,
 Titus 1:6 . . . reputation for being wild or **r**.

REBELS (n) those who rebel or participate in a rebellion
 Ps 51:13 . . . will teach your ways to **r**,
 Isa 53:12 . . . He was counted among the **r**.
 Luke 22:37 . . . He was counted among the **r**.
 Rom 11:30 . . . Gentiles were **r** against God,
 Rom 11:31 . . . they are the **r**, and God's

REBUKE (n) an expression of strong disapproval; reprimand
see also CORRECT, DISCIPLINE
 Prov 17:10 . . . A single **r** does more for
 Prov 27:5 . . . An open **r** is better than

REBUKE, REBUKED (v) to criticize sharply; to reprimand

Prov 30:6 . . . or he may **r** you and expose
Mark 16:14 . . . He **r-d** them for their
Luke 17:3 . . . believer sins, **r** that person;
2 Tim 4:2 . . . Patiently correct, **r**, and
Jas 1:5 . . . He will not **r** you for asking.

RECEIVE, RECEIVED, RECEIVES (v) to acquire or take possession of; to welcome
Matt 7:8 . . . For everyone who asks, **r-s**.
Matt 19:17 . . . you want to **r** eternal life,
John 20:22 . . . said, "**R** the Holy Spirit.
Acts 1:8 . . . But you will **r** power when the
Acts 2:38 . . . Then you will **r** the gift of
Acts 8:17 . . . they **r-d** the Holy Spirit.
Acts 10:47 . . . they have **r-d** the Holy
Acts 19:2 . . . Did you **r** the Holy Spirit
Rom 8:15 . . . Instead, you **r-d** God's Spirit
1 Tim 1:16 . . . in him and **r** eternal life.
Rev 4:11 . . . our God, to **r** glory and honor

RECONCILED, RECONCILING (v) to restore to friendship or harmony, especially between God and human beings
2 Cor 5:18 . . . task of **r-ing** people to him.
Eph 2:16 . . . Christ **r-d** both groups to God
Col 1:20 . . . God **r-d** everything to himself.
Col 1:22 . . . now he has **r-d** you to himself

RECONCILIATION (n) the action of reconciling; the state of being reconciled
Prov 14:9 . . . acknowledge it and seek **r**.
2 Cor 5:19 . . . this wonderful message of **r**.

RED (adj) of the color red
Exod 15:4 . . . are drowned in the **R** Sea.
Ps 106:9 . . . He commanded the **R** Sea to
Prov 23:31 . . . wine, seeing how **r** it is,
Isa 1:18 . . . they are **r** like crimson,
Isa 63:1 . . . with his clothing stained **r?**

REDEEM, REDEEMED, REDEEMS (v) to buy back; to save by payment of a ransom; to free from the consequences of sin
see also PURCHASE, RANSOM, RESCUE
Exod 6:6 . . . I will **r** you with a powerful
2 Sam 7:23 . . . have you **r-ed** from slavery
Ps 34:22 . . . the LORD will **r** those
Ps 49:15 . . . God will **r** my life.
Ps 74:2 . . . the tribe you **r-ed** as your own
Ps 103:4 . . . He **r-s** me from death and
Ps 107:2 . . . Has the LORD **r-ed** you?
Ps 130:8 . . . He himself will **r** Israel from
Isa 35:9 . . . Only the **r-ed** will walk
Isa 63:9 . . . love and mercy he **r-ed** them.
Hos 7:13 . . . I wanted to **r** them, but they

REDEEMER (n) one who frees or delivers another from difficulty, danger, or bondage, usually by the payment of a ransom price
Ruth 3:9 . . . for you are my family **r**.
Ruth 4:14 . . . has now provided **r** for
Job 19:25 . . . I know that my **R** lives,
Ps 19:14 . . . LORD, my rock and my **r**.
Prov 23:11 . . . For their **R** is strong;
Isa 44:6 . . . Israel's King and **R**, the LORD
Isa 48:17 . . . your **R**, the Holy One of
Israel:
Isa 59:20 . . . The **R** will come to Jerusalem

REDEMPTION (n) the act, process, or an instance of redeeming
Ps 130:7 . . . love. His **r** overflows.
Eph 4:30 . . . be saved on the day of **r**.
Heb 9:12 . . . and secured our **r** forever.

REFUGE (n) shelter or protection from danger or distress
see also FORTRESS, PROTECTION, SHELTER
Deut 33:27 . . . eternal God is your **r**,

2 Sam 22:3 . . . He is my **r**, my savior,
Ps 2:12 . . . for all who take **r** in him!
Ps 5:11 . . . But let all who take **r** in you
Ps 17:7 . . . those who seek **r** from their
Ps 34:8 . . . those who take **r** in him!
Ps 46:1 . . . God is our **r** and strength,
Ps 91:2 . . . He alone is my **r**, my place

REGENERATION (KJV)

Matt 19:28 . . . world is *made new* and the
Titus 3:5 . . . giving us a *new birth* and new

REGULATIONS (n) authoritative rules dealing with details or procedure
see also LAW(S)

Exod 21:1 . . . These are the **r** you must
Deut 33:10 . . . They teach you **r** to Jacob;
Ps 119:30 . . . determined to live by your **r**.
Ps 119:43 . . . for your **r** are my only hope.
Ps 119:120 . . . I stand in awe of your **r**.
Ps 119:164 . . . because all your **r** are just.
Ps 119:175 . . . and may your **r** help me.

REIGN, REIGNED, REIGNING, REIGNS

(v) to possess or exercise sovereign power; to rule

Exod 15:18 . . . The LORD will **r** forever
Ps 9:7 . . . But the LORD **r-s** forever,
Ps 29:10 . . . LORD **r-s** as king forever.
Ps 96:10 . . . The LORD **r-s**!
Ps 146:10 . . . The LORD will **r** forever.
Isa 52:7 . . . that the God of Israel **r-s**!
1 Cor 4:8 . . . we would be **r-ing** with you.
1 Cor 15:25 . . . For Christ must **r** until he
Rev 5:10 . . . And they will **r** on the earth.
Rev 11:15 . . . and he will **r** forever
Rev 19:6 . . . our God, the Almighty, **r-s**.
Rev 20:4 . . . and they **r-ed** with Christ
Rev 22:5 . . . And they will **r** forever

REIGNS (n) the time during which one (as a sovereign) rules

Dan 2:44 . . . During the **r** of those kings,

REJECT, REJECTED, REJECTING, REJECTS (v) to refuse to accept, consider, submit to, or take for some purpose, or use; to refuse to hear, receive, or admit

1 Sam 8:7 . . . they are **r-ing** me, not you
Ps 51:17 . . . not **r** a broken and repentant
Ps 118:22 . . . stone that the builders **r-ed**
Prov 3:11 . . . My child, don't **r** the LORD's
Mal 1:3 . . . but I **r-ed** his brother,
Matt 21:42 . . . stone that the builders **r-ed**
Luke 10:16 . . . who **r-s** me is **r-ing** God,
John 6:37 . . . I will never **r** them.
John 12:48 . . . But all who **r** me and my
Rom 9:13 . . . loved Jacob, but I **r-ed** Esau.
1 Thes 4:8 . . . teaching but is **r-ing** God,
1 Tim 4:4 . . . we should not **r** any of it
2 Tim 3:5 . . . but they will **r** the power
Heb 6:6 . . . by **r-ing** the Son of God, they
1 Pet 2:4 . . . He was **r-ed** by people,
1 Pet 2:7 . . . stone that the builders **r-ed**

REJOICE, REJOICED, REJOICES, REJOICING

(v) to feel joy or great delight; to gladden
1 Chr 16:31 . . . glad, and the earth **r**!
1 Chr 29:17 . . . **r** when you find integrity
Esth 8:17 . . . decree arrived, the Jews **r-d**
Ps 5:11 . . . who take refuge in you **r**;
Ps 13:5 . . . I will **r** because you
Ps 35:9 . . . I will **r** in the LORD.
Ps 48:2 . . . the whole earth **r-s** to see it!
Ps 58:10 . . . The godly will **r** when they
Ps 66:6 . . . There we **r-d** in him.
Ps 68:4 . . . LORD—**r** in his presence!
Ps 119:14 . . . I have **r-d** in your laws
Ps 119:162 . . . I **r** in your word like one
Prov 8:31 . . . I **r-d** with the human family!
Prov 17:5 . . . who **r** at the misfortune

Prov 29:2 . . . in authority, the people **r**.
Isa 9:3 . . . and its people will **r**.
Isa 35:1 . . . wasteland will **r** and blossom
Isa 62:5 . . . **r** over you as a bridegroom **r-s**
Jer 51:48 . . . the heavens and earth will **r**,
Lam 4:21 . . . Are you **r-ing** in the land
Hab 1:15 . . . while they **r** and celebrate?
Zeph 3:17 . . . He will **r** over you
Zech 2:10 . . . Shout and **r**, O beautiful
Luke 1:14 . . . and many will **r** at his birth,
Luke 1:47 . . . How my spirit **r-s** in God my
Luke 1:58 . . . everyone **r-d** with her.
Luke 10:20 . . . But don't **r** because evil
Luke 13:17 . . . but all the people **r-d** at the
Acts 5:41 . . . high council **r-ing** that God
Acts 16:34 . . . his entire household **r-d**
1 Cor 13:6 . . . **r** about injustice but **r-s**
Phil 2:18 . . . you should **r**, and I will
Phil 3:1 . . . and sisters, **r** in the Lord.
Phil 4:4 . . . I say it again—**r**!
Col 2:5 . . . I **r** that you are living as
Rev 19:7 . . . Let us be glad and **r**, and

RELIABLE (adj) dependable

1 Chr 9:22 . . . they were **r** men.
Prov 13:17 . . . but a **r** messenger brings
Prov 20:6 . . . find one who is truly **r**?
2 Tim 2:2 . . . by many **r** witnesses.

RELIGION, RELIGIONS (n) a personal set or institutionalized system of religious attitudes, beliefs, and practices; the service and worship of God or the supernatural

Acts 25:19 . . . something about their **r** and
Acts 26:5 . . . the strictest sect of our **r**.
Gal 1:13 . . . I followed the Jewish **r**—
Jas 1:26 . . . and your **r** is worthless.

RELIGIOUS (adj) relating to or manifesting faithful devotion to God or a god
Luke 11:46 . . . with unbearable **r** demands,

Acts 13:50 . . . the influential **r** women and
Jas 1:26 . . . you claim to be **r** but don't

REMAIN, REMAINED, REMAINS (v) to stay in the same place or with the same person or group; to continue unchanged

2 Kgs 18:6 . . . He **r-ed** faithful to the LORD
John 15:7 . . . But if you **r** in me and my
John 15:9 . . . loved me. **R** in my love.
Rom 11:5 . . . of Israel have **r-ed** faithful
2 Tim 2:13 . . . unfaithful, he **r-s** faithful,
2 Tim 3:14 . . . But you must **r** faithful
2 Tim 4:7 . . . and I have **r-ed** faithful.
Heb 7:3 . . . He **r-s** a priest forever,
Heb 10:32 . . . how you **r-ed** faithful even
Heb 13:4 . . . and **r** faithful to one another
1 Pet 1:25 . . . word of the Lord **r-s**
1 Jn 2:27 . . . **r** in fellowship with Christ.

REMEMBER, REMEMBERED, REMEMBERING, REMEMBERS (v) to bring to mind or think of again; to keep in mind for attention or consideration; to retain in the memory

Gen 9:15 . . . I will **r** my covenant with
Exod 2:24 . . . **r-ed** his covenant promise
1 Chr 16:12 . . . **R** the wonders he has
Ps 49:13 . . . though they are **r-ed** as being
Ps 103:14 . . . he **r-s** we are only dust.
Ps 106:45 . . . **r-ed** his covenant with them
Ps 111:5 . . . he always **r-s** his covenant.
Ps 136:23 . . . He **r-ed** us in our weakness.
Jer 31:34 . . . never again **r** their sins.
Jer 32:20 . . . things still **r-ed** to this day!
Hab 3:2 . . . in your anger, **r** your mercy.
Matt 26:13 . . . will be **r-ed** and discussed.
Luke 1:72 . . . **r-ing** his sacred covenant—

2 Tim 2:8 . . . Always **r** that Jesus
 Heb 8:12 . . . never again **r** their sins.
 2 Pet 1:15 . . . you always **r** these things

REMISSION (KJV)

Matt 26:28 . . . as a sacrifice *to forgive*
 Acts 10:43 . . . sins *forgiven* through his
 Rom 3:25 . . . he *held back and did not*
punish
 Heb 9:22 . . . blood, there is no *forgiveness*

REMNANT (n) a usually small part,
 member, or trace remaining; the few
 people left who gathered together after
 God scattered them into exile
 Ezra 9:8 . . . few of us to survive as a **r**.
 Isa 6:13 . . . a tenth—a **r**—survive,
 Isa 11:11 . . . to bring back the **r** of his
 Jer 23:3 . . . gather together the **r** of my
 Zech 8:12 . . . will cause the **r** in Judah

RENEW, RENEWED, RENEWS (v) to restore
 to freshness, vigor, or perfection; to make
 new spiritually
 Ps 23:3 . . . He **r-s** my strength.
 Ps 51:10 . . . **R** a loyal spirit within me.
 Isa 57:10 . . . Desire gave you **r-ed** strength,
 Eph 4:23 . . . let the Spirit **r** your thoughts
 Col 3:10 . . . be **r-ed** as you learn to know

RENOWN (KJV)

Gen 6:4 . . . the *heroes* and famous warriors
 Isa 14:20 . . . will never again *receive honor*
 Ezek 16:14 . . . *fame* soon spread
 Ezek 39:13 . . . a *glorious victory* for Israel

REPAY, REPAYS (v) to give or inflict in
 return or requital; to pay back (money)
 Ps 62:12 . . . Surely you **r** all people
 Prov 17:13 . . . If you **r** good with evil,
 Prov 19:17 . . . and he will **r** you!
 Jer 51:6 . . . he will **r** her in full.
 Jer 51:56 . . . he always **r-s** in full.
 Luke 6:34 . . . to those who can **r** you,
 Luke 7:42 . . . neither of them could **r** him,
 1 Tim 5:4 . . . **r** their parents by taking
 1 Pet 3:9 . . . Don't **r** evil for evil.

REPENT, REPENTED, REPENTING, REPENTS

(v) to turn from sin and change one's heart
 and behavior; to feel regret and contrition
 Matt 3:2 . . . **R** of your sins and turn
 Matt 3:8 . . . that you have **r-ed** of your sins
 Matt 4:17 . . . began to preach, "**R** of your
 Matt 11:21 . . . people would have **r-ed** of
 Luke 3:8 . . . that you have **r-ed** of your sins
 Luke 15:7 . . . sinner who **r-s** and returns
 Luke 15:10 . . . when even one sinner **r-s**.
 Acts 2:38 . . . you must **r** of your sins
 Acts 17:30 . . . everywhere to **r** of their sins
 Acts 20:21 . . . necessity of **r-ing** from sin
 Heb 6:1 . . . importance of **r-ing** from evil
 2 Pet 3:9 . . . but wants everyone to **r**.
 Rev 2:5 . . . If you don't **r**, I will come

REPENTANCE (n) a turning away from sin,
 disobedience, or rebellion, and a turning
 back to God

1 Kgs 8:47 . . . to you in **r** and pray,
 Job 42:6 . . . dust and ashes to show my **r**.
 Luke 17:3 . . . if there is **r**, forgive.
 2 Cor 7:10 . . . sorrow, which lacks **r**,

REPUTATION (n) overall quality or character
 as seen or judged by people in general
see also NAME

Ps 109:21 . . . the sake of your own **r!**
 Prov 3:4 . . . you will earn a good **r**.
 Prov 22:1 . . . Choose a good **r** over great
 Eccl 7:1 . . . A good **r** is more valuable
 1 Tim 3:2 . . . wisely, and have a good **r**.
 Heb 11:39 . . . good **r** because of their

RESCUE, RESCUED, RESCUES, RESCUING

(v) to save or deliver
see also REDEEM, SAVE
 2 Kgs 13:5 . . . someone to **r** the Israelites
 Ps 9:14 . . . rejoice that you have **r-d** me.
 Ps 17:7 . . . mighty power you **r** those who
 Ps 22:8 . . . let the LORD **r** him!
 Ps 31:2 . . . listen to me; **r** me quickly.
 Ps 37:39 . . . The LORD **r-s** the godly;
 Ps 37:40 . . . LORD helps them, **r-ing** them
 Ps 68:20 . . . The Sovereign LORD **r-s** us
 Ps 72:12 . . . He will **r** the poor when
 Ps 145:19 . . . cries for help and **r-s** them.
 Prov 11:8 . . . godly are **r-d** from trouble,
 Isa 56:1 . . . coming soon to **r** you and
 Dan 6:27 . . . He **r-s** and saves his people;
 Zech 8:7 . . . that I will **r** my people from
 Matt 6:13 . . . but **r** us from the evil one.
 Rom 11:26 . . . The one who **r-s** will come
 2 Cor 1:10 . . . And he did **r** us from mortal
 Gal 1:4 . . . in order to **r** us from this
 Gal 3:13 . . . But Christ has **r-d** us from the
 Col 1:13 . . . For he has **r-d** us from the
 1 Thes 1:10 . . . the one who has **r-d** us
 2 Pet 2:9 . . . knows how to **r** godly people

RESIST (v) to withstand the force or effect
 of; to counteract or defeat

Dan 11:32 . . . will be strong and will **r** him.
 Matt 5:39 . . . do not **r** an evil person!
 Jas 4:7 . . . **R** the devil, and he will flee

RESPECT (n) a high or special regard;
 esteem
see also AWE, REVERENCE
 Prov 11:16 . . . A gracious woman gains **r**,
 Mal 1:6 . . . the honor and **r** I deserve?
 Titus 2:2 . . . be worthy of **r**, and to live

RESPECT, RESPECTED (v) to consider
 worthy of high regard; to esteem
 Eph 5:33 . . . the wife must **r** her husband.
 1 Tim 3:4 . . . children who **r** and obey him.
 1 Tim 3:8 . . . deacons must be well **r-ed**
 1 Tim 3:11 . . . their wives must be **r-ed**
 1 Tim 5:17 . . . work well should be **r-ed**
 1 Pet 2:17 . . . Fear God, and **r** the king.

RESPONSIBLE (adj) marked by or involving
 responsibility or accountability; liable to be
 called to account as the primary cause,
 motive, or agent

Exod 32:34 . . . hold them **r** for their sins.
 Num 1:53 . . . The Levites are **r** to stand
 Ezek 33:6 . . . he is **r** for their captivity.
 Jon 1:14 . . . And don't hold us **r** for his
 Gal 6:5 . . . For we are each **r** for our own

REST (n) freedom from activity or labor;
 peace of mind or spirit; repose, sleep
see also SABBATH

Exod 31:15 . . . day of complete **r**, a holy
 Exod 33:14 . . . and I will give you **r**—
 Ps 91:1 . . . Most High will find **r** in the
 Ps 127:2 . . . for God gives **r** to his loved
 Jer 6:16 . . . you will find **r** for your
 Matt 11:28 . . . and I will give you **r**.
 2 Thes 1:7 . . . God will provide **r** for you
 Heb 4:3 . . . even though this **r** has been
 Heb 4:9 . . . a special **r** still waiting
 Heb 4:10 . . . who have entered into God's **r**

REST, RESTED, RESTING, RESTS (v) to sit or
 lie on; to cease from action or motion; to
 take relief or respite
 Gen 2:2 . . . of creation, so he **r-ed** from all
 Ps 16:9 . . . My body **r-s** in safety.
 Ps 23:2 . . . He lets me **r** in green
 Isa 11:2 . . . Spirit of the LORD will **r**
 Isa 30:15 . . . and **r-ing** in me will you
 John 1:32 . . . from heaven and **r-ing** upon

Heb 4:4 . . . seventh day God **r-ed** from all
 Rev 14:13 . . . will **r** from their hard work;

RESTITUTION (n) a making good of or
 giving an equivalent for some injury
 Lev 6:5 . . . You must make **r** by paying
 Num 5:8 . . . relatives to whom **r** can be

RESTORE, RESTORED, RESTORES, RESTOR-

ING (v) to give back, return; to renew
 Ps 14:7 . . . When the LORD **r-s** his people,
 Ps 30:2 . . . and you **r-d** my health.
 Isa 58:11 . . . dry and **r-ing** your strength.
 Jer 30:3 . . . when I will **r** the fortunes of
 Jer 30:18 . . . from captivity and **r** their
 Jer 31:18 . . . Turn me again to you and **r**
 Hos 6:2 . . . a short time he will **r** us,
 Nah 2:2 . . . but he will **r** its splendor.
 Rom 5:10 . . . friendship with God was **r-d**
 1 Pet 5:10 . . . will **r**, support, and
 strength

RESURRECTION (n) the state of one risen
 from the dead; the rising again to life of all
 the human dead before the final judgment
see also RAISE, RISE

Matt 27:53 . . . cemetery after Jesus' **r**,
 Mark 12:23 . . . will she be in the **r?**
 Luke 20:36 . . . children of the **r**.
 John 11:25 . . . I am the **r** and the life.
 Acts 1:22 . . . as a witness of Jesus' **r**.
 Acts 2:31 . . . speaking of the Messiah's **r**.
 Acts 4:2 . . . there is a **r** of the dead.
 Acts 4:33 . . . powerfully to the **r** of
 Acts 17:32 . . . Paul speak about the **r** of
 1 Cor 15:13 . . . if there is no **r** of the
 1 Cor 15:42 . . . way with the **r** of the dead.
 Phil 3:11 . . . experience the **r** from the
 2 Tim 2:18 . . . claiming that the **r** of the
 Heb 6:2 . . . of hands, the **r** of the dead,
 Heb 11:35 . . . a better life after the **r**.
 1 Pet 3:21 . . . because of the **r** of Jesus
 Rev 20:5 . . . This is the first **r**.

REVEAL, REVEALED (v) to make known
 through divine inspiration; to make
 (something secret or hidden) publicly
 or generally known; to display

Exod 6:3 . . . did not **r** my name, Yahweh,
 Deut 29:29 . . . all that he has **r-ed** to us,
 Isa 40:5 . . . the LORD will be **r-ed**,
 Isa 53:1 . . . the LORD **r-ed** his powerful
 Matt 10:26 . . . is covered will be **r-ed**,
 Matt 11:27 . . . Son chooses to **r** him.
 Luke 2:32 . . . He is a light to **r** God
 John 12:38 . . . the LORD **r-ed** his powerful
 John 14:21 . . . love them and **r** myself
 John 17:6 . . . I have **r-ed** you to the
 Rom 8:18 . . . glory he will **r** to us
 Rom 16:25 . . . Christ has **r-ed** his plan
 1 Cor 2:10 . . . that God **r-ed** these things
 Gal 1:16 . . . to **r** his Son to me so that
 Gal 2:2 . . . because God **r-ed** to me
 Eph 3:3 . . . himself **r-ed** his mysterious
 Col 1:26 . . . it has been **r-ed** to God's
 2 Thes 2:3 . . . man of lawlessness is **r-ed**
 Titus 2:13 . . . Christ, will be **r-ed**.
 Heb 9:8 . . . the Holy Spirit **r-ed** that
 1 Pet 1:7 . . . when Jesus Christ is **r-ed**

REVELATION, REVELATIONS (n) some-
 thing that is revealed by God to humans;
 an act of revealing or communicating
 divine truth

1 Cor 14:6 . . . bring you a **r** or some
 1 Cor 14:30 . . . person receives a **r** from
 2 Cor 12:1 . . . visions and **r-s** from the
 2 Cor 12:7 . . . wonderful **r-s** from God.
 Gal 1:12 . . . by direct **r** from Jesus
 Rev 1:1 . . . This is a **r** from Jesus

REVELRY (n) noisy partying or merrymaking
Exod 32:6 . . . they indulged in pagan **r**.
1 Cor 10:7 . . . they indulged in pagan **r**.

REVENGE (n) an act or instance of retaliating in order to get even
Lev 19:18 . . . Do not seek **r** or bear
Num 31:3 . . . war of **r** against Midian.
Deut 32:35 . . . I will take **r**; I will
Josh 20:3 . . . relatives seeking **r** for
Judg 20:10 . . . will take **r** on Gibeah
Isa 34:8 . . . day of the LORD's **r**,
Heb 10:30 . . . I will take **r**. I will

REVERENCE (n) profound, adoring, awed respect
see also AWE, FEAR, RESPECT
Lev 19:30 . . . of rest, and show **r** toward
Job 15:4 . . . fear of God, no **r** for him?
Job 37:24 . . . who are wise show him **r**.
Eph 5:21 . . . another out of **r** for Christ.
Heb 5:7 . . . of his deep **r** for God.

REVERENT (adj) expressing or characterized by reverence; worshipful
Col 3:22 . . . because of your **r** fear
1 Pet 1:17 . . . must live in **r** fear
1 Pet 3:2 . . . your pure and **r** lives.

REWARD, REWARDS (n) something that is given in return for good or evil done or received or that is offered or given for some service or attainment
Gen 15:1 . . . and your **r** will be
1 Sam 26:23 . . . gives his own **r** for doing
Prov 12:14 . . . and hard work brings **r-s**.
Isa 49:4 . . . I will trust God for my **r**.
Matt 5:12 . . . For a great **r** awaits you
Matt 6:5 . . . all the **r** they will ever
Luke 6:23 . . . For a great **r** awaits you
Luke 6:35 . . . your **r** from heaven will
Phil 4:17 . . . you to receive a **r** for your
1 Thes 2:19 . . . be our proud **r** and crown
Heb 10:35 . . . the great **r** it brings you!
1 Pet 1:9 . . . The **r** for trusting him

REWARD, REWARDED, REWARDS (v) to give a reward to or for; to recompense
2 Sam 22:21 . . . The LORD **r-ed** me for
Prov 13:21 . . . while blessings **r** the
Prov 25:22 . . . the LORD will **r** you.
Jer 31:16 . . . for I will **r** you," says
Matt 6:18 . . . sees everything, will **r** you.
Luke 12:37 . . . for his return will be **r-ed**.
Luke 14:14 . . . God will **r** you for
1 Cor 3:8 . . . both will be **r-ed** for their
Eph 6:8 . . . the Lord will **r** each one
1 Tim 3:13 . . . will be **r-ed** with respect
Heb 11:6 . . . that he **r-s** those who
Rev 11:18 . . . the dead and **r** your servants

RICH (adj) having abundant possessions and especially material wealth
Job 34:19 . . . no more attention to the **r**
Ps 49:16 . . . the wicked grow **r** and
Prov 10:4 . . . poor; hard workers get **r**.
Prov 11:18 . . . Evil people get **r** for
Prov 13:7 . . . are poor pretend to be **r**;
Prov 21:17 . . . and luxury will never be **r**.
Prov 22:2 . . . The **r** and poor have this
Prov 23:4 . . . yourself out trying to get **r**.
Prov 28:6 . . . than to be dishonest and **r**.
Prov 28:22 . . . Greedy people try to get **r**
Eccl 5:12 . . . But the **r** seldom get a
Isa 53:9 . . . put in a **r** man's grave.
Matt 19:23 . . . hard for a **r** person to enter
Luke 1:53 . . . and sent the **r** away with
Luke 6:24 . . . you who are **r**, for you have
Luke 16:1 . . . was a certain **r** man who had
Luke 21:1 . . . watched the **r** people
2 Cor 8:9 . . . Though he was **r**, yet for your

1 Tim 6:9 . . . who long to be **r** fall into
1 Tim 6:17 . . . who are **r** in this world
Jas 1:10 . . . those who are **r** should boast
Jas 2:3 . . . seat to the **r** person, but you
Jas 5:1 . . . Look here, you **r** people:

RICHES (n) things that make one rich; wealth
see also MONEY, POSSESSIONS, TREASURE(S), WEALTH
2 Chr 1:11 . . . ask for wealth, **r**, fame,
Ps 49:6 . . . wealth and boast of great **r**.
Prov 27:24 . . . for **r** don't last forever,
Eccl 5:13 . . . Hoarding **r** harms the
Jer 9:23 . . . rich boast in their **r**.
Luke 8:14 . . . cares and **r** and pleasures
Rom 11:33 . . . great are God's **r** and
2 Cor 6:10 . . . give spiritual **r** to others.
Col 1:27 . . . know that the **r** and glory

RIGHT (adj) being in accordance with what is good, just, or proper; being in a correct or proper state; located opposite of left; acting or judging in accordance with truth or fact

see also JUST, JUSTIFY, RIGHTEOUS, UPRIGHT
Gen 4:7 . . . do what is **r**, then watch out!
Gen 18:19 . . . by doing what is **r** and just.
Exod 15:26 . . . do what is **r** in his sight,
Num 25:13 . . . making them **r** with me.
Deut 6:18 . . . Do what is **r** and good
Deut 25:1 . . . that one is **r** and the other
Josh 1:7 . . . either to the **r** or to the
Judg 17:6 . . . whatever seemed **r** in their
1 Sam 12:23 . . . what is good and **r**.
1 Kgs 3:9 . . . difference between **r** and
2 Chr 12:6 . . . The LORD is **r** in doing
Ps 19:8 . . . LORD are **r**, bringing joy
Ps 24:5 . . . have a **r** relationship with
Ps 25:8 . . . does what is **r**; he shows the
Ps 37:30 . . . they teach **r** from wrong.
Ps 64:10 . . . do what is **r** will praise him.
Ps 71:2 . . . do what is **r**. Turn your ear
Ps 84:11 . . . from those who do what is **r**.
Ps 97:11 . . . on those whose hearts are **r**.
Ps 106:3 . . . and always do what is **r**.
Ps 119:144 . . . laws are always **r**; help me
Prov 1:3 . . . do what is **r**, just, and fair.
Prov 2:13 . . . men turn from the **r** way
Prov 14:2 . . . who follow the **r** path
Prov 14:12 . . . person that seems **r**, but
Prov 15:21 . . . stays on the **r** path.
Prov 15:23 . . . to say the **r** thing at the
Prov 18:17 . . . in court sounds **r**—until
Eccl 8:5 . . . and a way to do what is **r**,
Eccl 9:11 . . . being in the **r** place at the
Isa 7:15 . . . choose what is **r** and reject
Isa 16:5 . . . be eager to do what is **r**.
Isa 26:7 . . . who does what is **r**, and you
Jer 23:5 . . . is just and **r** throughout the
Ezek 18:5 . . . and does what is just and **r**.
Ezek 18:21 . . . and do what is just and **r**,
Hos 14:9 . . . are true and **r**, and righteous
Mic 3:1 . . . to know **r** from wrong,
Mic 6:8 . . . do what is **r**, to love mercy,
Zeph 2:3 . . . to do what is **r** and to live
Matt 6:3 . . . hand know what your **r** hand
Matt 22:44 . . . of honor at my **r** hand until
Acts 2:34 . . . the place of honor at my **r** hand
Acts 7:55 . . . honor at God's **r** hand.
Acts 13:39 . . . is made **r** in God's sight—
Rom 1:17 . . . God makes us **r** in his sight.
Rom 2:13 . . . doesn't make us **r** with God.
Rom 3:4 . . . will be proved **r** in what you
Rom 3:20 . . . ever be made **r** with God by
Rom 3:22 . . . We are made **r** with God by
Rom 3:28 . . . So we are made **r** with God
Rom 3:30 . . . makes people **r** with himself

Rom 4:13 . . . but on a **r** relationship with
Rom 4:25 . . . life to make us **r** with God.
Rom 5:1 . . . we have been made **r** in God's
Rom 5:16 . . . being made **r** with God,
Rom 6:13 . . . to do what is **r** for the glory
Rom 8:10 . . . have been made **r** with God.
Rom 8:30 . . . given them **r** standing,
Rom 9:30 . . . they were made **r** with God.
Rom 10:3 . . . way of getting **r** with God by
Rom 10:10 . . . you are made **r** with God,
1 Cor 6:11 . . . you were made **r** with God
2 Cor 3:9 . . . which makes us **r** with God!
2 Cor 5:21 . . . be made **r** with God
Gal 2:16 . . . person is made **r** with God by
Gal 2:17 . . . to be made **r** with God
through
Gal 2:21 . . . law could make us **r** with God,
Gal 3:11 . . . can be made **r** with God by
Gal 3:21 . . . could be made **r** with God by
Gal 3:24 . . . could be made **r** with God
Gal 5:4 . . . to make yourselves **r** with God
Eph 5:9 . . . what is good and **r** and true.
Phil 4:8 . . . honorable, and **r**, and pure,
2 Tim 3:16 . . . teaches us to do what is **r**.
Heb 2:10 . . . it was only **r** that he should
Heb 12:11 . . . harvest of **r** living for those
Jas 2:24 . . . are shown to be **r** with God by
1 Jn 2:29 . . . who do what is **r** are God's

RIGHT, RIGHTS (n) correct or moral behavior; something to which one has a just claim
Job 27:2 . . . has taken away my **r-s**, by
Ps 25:9 . . . in doing **r**, teaching them his
Ps 34:15 . . . those who do **r**; his ears are
Ps 82:3 . . . the **r-s** of the oppressed
Prov 29:7 . . . about the **r-s** of the poor;
Isa 1:17 . . . Fight for the **r-s** of widows.
Isa 10:2 . . . and deny the **r-s** of the needy
Lam 3:35 . . . others of their **r-s** in
Matt 5:10 . . . for doing **r**, for the Kingdom
John 1:12 . . . he gave the **r** to become
Rom 9:21 . . . he have a **r** to use the same
1 Cor 9:4 . . . have the **r** to live in your
1 Pet 3:12 . . . those who do **r**, and his ears

RIGHTEOUS (adj) acting in accord with divine or moral law; free from guilt or sin; morally right or justifiable
see also JUST, JUSTIFY, RIGHT, UPRIGHT
Gen 6:9 . . . Noah was a **r** man, the only
Gen 15:6 . . . counted him as **r** because of
Gen 18:23 . . . sweep away both the **r** and
Ps 7:8 . . . Declare me **r**, O LORD, for
Ps 17:15 . . . Because I am **r**, I will see
Ps 106:31 . . . regarded as a **r** man ever
Ps 119:7 . . . I learn your **r** regulations,
Ps 119:137 . . . O LORD, you are **r**,
Ps 145:17 . . . The LORD is **r** in everything
Prov 4:18 . . . The way of the **r** is like the
Prov 9:9 . . . Teach the **r**, and they
Prov 29:6 . . . but the **r** escape, shouting
Isa 26:2 . . . to all who are **r**; allow the
Isa 42:21 . . . Because he is **r**, the LORD
Isa 64:6 . . . we display our **r** deeds,
Jer 11:20 . . . you make **r** judgments, and
Jer 23:5 . . . raise up a **r** descendant from
Ezek 3:20 . . . None of their **r** acts will be
Amos 5:24 . . . river of **r** living.
Hab 2:4 . . . But the **r** will live
Mal 3:18 . . . between the **r** and the wicked,
Matt 9:13 . . . think they are **r**, but those
Matt 13:43 . . . Then the **r** will shine
Matt 25:37 . . . Then these **r** ones will
Luke 1:6 . . . and Elizabeth were **r** in God's
Luke 16:15 . . . like to appear **r** in public,
Rom 1:17 . . . faith that a **r** person has
Rom 3:5 . . . people see how **r** God is.
Rom 3:10 . . . No one is **r**—not even one.

Rom 4:3 . . . counted him as **r** because of
 Rom 4:6 . . . who are declared **r** without
 Rom 4:22 . . . God counted him as **r**.
 Rom 6:19 . . . be slaves to **r** living so that
 Gal 3:6 . . . counted him as **r** because of
 Eph 4:24 . . . like God—truly **r** and holy.
 Phil 1:11 . . . salvation—the **r** character
 2 Tim 2:22 . . . Instead, pursue **r** living,
 Jas 2:23 . . . counted him as **r** because of
 Jas 5:16 . . . prayer of a **r** person has
 1 Jn 2:1 . . . the one who is truly **r**.
 1 Jn 3:7 . . . that they are **r**, even as

RIGHTEOUSNESS (n) the state or quality of being righteous
see also GODLINESS, JUSTICE

Ps 36:6 . . . Your **r** is like the mighty
 Ps 71:15 . . . tell everyone about your **r**.
 Ps 85:10 . . . **R** and peace have kissed!
 Ps 98:2 . . . has revealed his **r** to every
 Ps 111:3 . . . His **r** never fails.
 Prov 21:21 . . . Whoever pursues **r** and
 Isa 11:5 . . . He will wear **r** like a belt
 Isa 42:6 . . . you to demonstrate my **r**.
 Isa 45:8 . . . so salvation and **r** can sprout
 Isa 56:1 . . . to display my **r** among you.
 Isa 59:17 . . . He put on **r** as his body
 Jer 9:24 . . . brings justice and **r** to the
 Jer 23:6 . . . LORD IS OUR **R**.
 Hos 10:12 . . . come and shower **r** upon
 Mic 7:9 . . . and I will see his **r**.
 Mal 4:2 . . . the Sun of **R** will rise
 Matt 5:20 . . . unless your **r** is better
 John 16:8 . . . and of God's **r**, and of the
 Acts 24:25 . . . about **r** and self-control
 Rom 3:26 . . . to demonstrate his **r**, for he
 Rom 5:18 . . . one act of **r** brings a right
 2 Cor 6:7 . . . the weapons of **r** in the
 Eph 6:14 . . . the body armor of God's **r**.
 Phil 3:6 . . . And as for **r**, I obeyed the
 2 Tim 4:8 . . . the crown of **r**, which
 Heb 11:7 . . . he received the **r** that comes
 Jas 3:18 . . . and reap a harvest of **r**.
 2 Pet 3:13 . . . filled with God's **r**.

RISE, RISEN, RISES (v) to ascend or extend above other objects; to return from death; to assume an upright position

see also RESURRECTION
 Num 24:17 . . . A star will **r** from Jacob;
 Isa 26:19 . . . bodies will **r** again!
 Mal 4:2 . . . of Righteousness will **r** with
 Matt 22:30 . . . when the dead **r**, they will
 Matt 27:63 . . . I will **r** from the dead.
 Matt 28:6 . . . He is **r-n** from the dead,
 Mark 8:31 . . . later he would **r** from the
 Mark 16:6 . . . He is **r-n** from the dead!
 Luke 18:33 . . . day he will **r** again.
 Luke 24:34 . . . The Lord has really **r-n**!
 John 5:29 . . . and they will **r** again.
 John 11:24 . . . when everyone else **r-s**, at
 John 20:9 . . . said Jesus must **r** from the
 Acts 17:3 . . . must suffer and **r** from the
 1 Thes 4:16 . . . have died will **r** from

ROCK (n) a stone; a cliff; foundation, support; refuge
 Exod 17:6 . . . Moses struck the **r** as he was
 Num 20:8 . . . speak to the **r** over there,
 Deut 32:13 . . . honey from the **r** and olive
 2 Sam 22:2 . . . LORD is my **r**, my
 Ps 18:2 . . . God is my **r**, in whom I
 Ps 19:14 . . . LORD, my **r** and my redeemer.
 Ps 61:2 . . . to the towering **r** of safety,
 Ps 62:7 . . . my refuge, a **r** where no enemy
 Ps 92:15 . . . He is my **r**!
 Isa 26:4 . . . GOD is the eternal **R**.
 Matt 7:24 . . . builds a house on solid **r**.
 Matt 16:18 . . . upon this **r** I will build

Rom 9:33 . . . stumble, a **r** that makes them
 1 Cor 10:4 . . . and that **r** was Christ.
 1 Pet 2:8 . . . stumble, the **r** that makes

ROD, RODS (n) a straight, slender stick used as a walking stick, a club or weapon, a shepherd's crook, a paddling stick, a royal scepter, or a measuring stick; figurative of divine authority

see also STAFF
 2 Sam 7:14 . . . him with the **r**, like any
 Ps 2:9 . . . will break them with an iron **r**
 Ps 23:4 . . . Your **r** and your staff
 Prov 13:24 . . . spare the **r** of discipline
 Prov 23:13 . . . the **r** of punishment won't
 2 Cor 11:25 . . . times I was beaten with **r-s**.
 Rev 2:27 . . . the nations with an iron **r**
 Rev 12:5 . . . rule all nations with an iron **r**.
 Rev 19:15 . . . rule them with an iron **r**.

ROOSTER (n) an adult male domestic chicken
 Matt 26:34 . . . before the **r** crows, you will

ROOT, ROOTS (n) the part of a plant usually found underground; something that is an origin or source (as of a condition or quality)

Isa 11:1 . . . bearing fruit from the old **r**.
 Isa 53:2 . . . green shoot, like a **r** in dry
 Matt 3:10 . . . to sever the **r-s** of the trees.
 Matt 13:21 . . . don't have deep **r-s**, they
 Eph 3:17 . . . Your **r-s** will grow down
 1 Tim 6:10 . . . money is the **r** of all kinds
 Jude 1:12 . . . have been pulled up by the **r-s**.

RUDDER (n) an underwater blade that steers a boat or ship
 Jas 3:4 . . . a small **r** makes a huge ship

RUIN (n) physical, moral, economic, or social collapse
 Eccl 4:5 . . . idle hands, leading them to **r**.
 1 Tim 6:9 . . . them into **r** and destruction.

RUIN, RUINED, RUINING, RUINS (v) to damage irreparably; to subject to frustration, failure, or disaster
 Prov 19:3 . . . People **r** their lives by
 Prov 19:18 . . . you will **r** their lives.
 Prov 22:23 . . . He will **r** anyone who **r-s**
 Isa 3:14 . . . You have **r-ed** Israel,
 Matt 9:17 . . . the wine and **r-ing** the skins.
 2 Tim 2:14 . . . they can **r** those who hear

RULE, RULES (n) a prescribed guide for conduct or action
 Isa 29:13 . . . but man-made **r-s** learned by
 2 Tim 2:5 . . . unless they follow the **r-s**.
 Heb 13:9 . . . not from **r-s** about food,

RULE, RULED, RULES (v) to exert control, direction, or influence on; to exercise authority or power over
 Gen 3:16 . . . but he will **r** over you.
 Ps 2:4 . . . But the one who **r-s** in heaven
 Ps 11:4 . . . LORD still **r-s** from heaven.
 Ps 55:19 . . . God, who has **r-d** forever,
 Ps 66:7 . . . great power he **r-s** forever.
 Ps 89:9 . . . You **r** the oceans.
 Ps 103:19 . . . there he **r-s** over everything.
 Prov 17:2 . . . wise servant will **r** over the
 Isa 9:7 . . . He will **r** with fairness
 Isa 40:10 . . . He will **r** with a powerful
 Jer 23:5 . . . a King who **r-s** with wisdom.
 Zech 6:13 . . . honor and will **r** as king
 Rom 5:21 . . . as sin **r-d** over all people
 Rom 15:12 . . . come, and he will **r** over
 Col 3:15 . . . comes from Christ **r** in your
 Rev 19:15 . . . He will **r** them with

RULER, RULERS (n) person with authority; tribal chief; prince or king; city magistrate; powerful spiritual beings; God himself
 Judg 8:22 . . . to Gideon, "Be our **r**!
 1 Sam 10:1 . . . to be the **r** over Israel,
 Prov 19:6 . . . favors from a **r**; everyone is
 Prov 23:1 . . . with a **r**, pay attention to
 Jer 30:21 . . . have their own **r** again,
 Dan 7:27 . . . all **r-s** will serve and obey him.

Dan 9:25 . . . until a **r**—the Anointed One—
 Mic 5:2 . . . a **r** of Israel whose origins
 Matt 2:6 . . . for a **r** will come from
 Matt 20:25 . . . that the **r-s** in this world
 John 12:31 . . . when Satan, the **r** of this
 1 Cor 2:6 . . . or to the **r-s** of this world,
 Eph 1:21 . . . far above any **r** or authority
 Eph 3:10 . . . the unseen **r-s** and authorities
 Eph 6:12 . . . but against evil **r-s** and
 Col 1:16 . . . as thrones, kingdoms, **r-s**, and
 Col 2:15 . . . disarmed the spiritual **r-s** and
 Rev 1:5 . . . and the **r** of all the kings

RUMORS (n) a statement or report without known authority for its truth
 Exod 23:1 . . . must not pass along false **r**.
 Prov 18:8 . . . **R** are dainty morsels that
 Jer 51:46 . . . For **r** will keep coming year

RUN, RUNNING (v) to go faster than a walk; to flee

Ps 19:5 . . . athlete eager to **r** the race.
 Prov 4:12 . . . when you **r**, you won't
 Isa 40:31 . . . will **r** and not grow weary.
 1 Cor 9:26 . . . So I **r** with purpose in
 Gal 2:2 . . . and I was **r-ning** the race for
 Gal 5:7 . . . You were **r-ning** the race so
 Phil 2:16 . . . that I did not **r** the race in
 1 Tim 6:11 . . . so **r** from all these evil
 2 Tim 2:22 . . . **R** from anything that
 Heb 12:1 . . . let us **r** with endurance

RUNNER (n) a messenger
 Hab 2:2 . . . so that a **r** can carry

RUST (n) the reddish brittle coating formed on iron
 Matt 6:19 . . . them and **r** destroys them,

RUTH Moabite (Ruth 1:4); widowed daughter-in-law of Naomi (Ruth 1:18); later married Boaz (Ruth 4:10); ancestor of David and Jesus (Ruth 4:13, 21-22; Matt 1:5).

S

SABAOTH (KJV)
 Rom 9:29 . . . the LORD of *Heaven's Armies*
 Jas 5:4 . . . the LORD of *Heaven's Armies*

SABBATH, SABBATHS (n) cessation of activity; a holy day set aside to honor God through rest and worship

see also REST
 Exod 20:8 . . . to observe the **S** day by
 Exod 31:14 . . . must keep the **S** day, for it
 Lev 25:2 . . . must observe a **S** rest before
 Deut 5:12 . . . Observe the **S** day by
 2 Chr 2:4 . . . and evening, on the **S-s**,
 Isa 56:2 . . . who honor my **S** days of rest
 Isa 56:6 . . . do not desecrate the **S** day
 Isa 58:13 . . . Honor the **S** in everything
 Matt 12:1 . . . some grainfields on the **S**.
 Luke 13:10 . . . One **S** day as Jesus was
 Col 2:16 . . . new moon ceremonies or **S-s**.

SACKCLOTH (KJV)
 Gen 37:34 . . . dressed himself in *burlap*.
 Esth 4:1 . . . put on *burlap* and ashes,

Job 16:15 . . . I wear *burial* to show my grief
Ps 30:11 . . . my *clothes of mourning* and
Luke 10:13 . . . *burial* and throwing ashes

SACRIFICE, SACRIFICES (n) worship or atonement offering; something given up or lost
Exod 12:27 . . . It is the Passover *s* to the
1 Sam 15:22 . . . Obedience is better than *s*,
Ps 40:6 . . . no delight in *s-s* or offerings.
Ps 51:16 . . . do not desire a *s*, or I would
Ps 51:17 . . . The *s* you desire is
Ps 107:22 . . . offer *s-s* of thanksgiving
Prov 15:8 . . . LORD detests the *s* of
Hos 6:6 . . . to show love, not offer *s-s*.
Matt 9:13 . . . to show mercy, not offer *s-s*.
Rom 3:25 . . . Jesus as the *s* for sin.
Rom 8:3 . . . Son as a *s* for our sins.
Rom 12:1 . . . a living and holy *s*—the
Eph 5:2 . . . himself as a *s* for us,
Heb 5:3 . . . he must offer *s-s* for his own
Heb 7:27 . . . need to offer *s-s* every day.
Heb 9:28 . . . time as a *s* to take away
Heb 10:5 . . . did not want animal *s-s* or sin
Heb 10:10 . . . holy by the *s* of the body of
Heb 13:15 . . . Jesus a continual *s* of praise
Heb 13:16 . . . These are the *s-s* that please
1 Pet 2:5 . . . offer spiritual *s-s* that please
1 Jn 2:2 . . . himself is the *s* that atones
1 Jn 4:10 . . . his Son as a *s* to take away

SACRIFICE, SACRIFICED, SACRIFICES (v)
to suffer loss of, give up, renounce, injure,
kill, or destroy, especially for an ideal,
belief, or end
Gen 22:2 . . . Go and *s* him as a
John 10:11 . . . good shepherd *s-s* his life
John 10:15 . . . I *s* my life for the sheep.
1 Cor 5:7 . . . Lamb, has been *s-d* for us.
1 Cor 13:3 . . . poor and even *s-d* my body,
SAFE (adj) free from harm or risk; secure
from threat of danger, harm, or loss
Deut 29:19 . . . I am *s*, even though I am
1 Sam 30:23 . . . has kept us *s* and helped
Ps 4:8 . . . O LORD, will keep me *s*.
Ps 28:8 . . . He is a *s* fortress for his
Prov 2:11 . . . will keep you *s*.
Prov 4:26 . . . stay on the *s* path.
Prov 18:10 . . . run to him and are *s*.
Prov 28:26 . . . who walks in wisdom is *s*.
John 17:15 . . . keep them *s* from the evil

SAFETY (n) the condition of being safe
from undergoing or causing hurt, injury,
or loss
Deut 33:12 . . . and live in *s* beside him.
2 Sam 23:5 . . . ensure my *s* and success.
Ps 16:9 . . . My body rests in *s*.
Ps 59:16 . . . my refuge, a place of *s*
Prov 11:14 . . . is *s* in having many advisers.
Prov 29:25 . . . trusting the LORD means *s*.
Hos 2:18 . . . live unafraid in peace and *s*.

SAINTS (KJV)
Ps 34:9 . . . you his *godly people*, for
Ps 97:10 . . . the lives of his *godly people*
Dan 7:18 . . . *holy people* of the Most High
Rom 8:27 . . . Spirit pleads for us *believers*
1 Cor 6:2 . . . we *believers* will judge the

SALT (n) the mineral sodium chloride used
mainly for seasoning and as a preservative
Gen 19:26 . . . she turned into a pillar of *s*.
Matt 5:13 . . . You are the *s* of the earth.

SALVATION (n) deliverance from the power
and effects of sin, danger, or difficulty by
God's intervention
see also SAVE
2 Sam 22:47 . . . Rock of my *s*, be exalted!

2 Chr 6:41 . . . be clothed with *s*; may your
Ps 18:46 . . . God of my *s* be exalted!
Ps 27:1 . . . light and my *s*—so why should
Ps 40:16 . . . love your *s* repeatedly shout,
Ps 51:12 . . . joy of your *s*, and make me
Ps 62:2 . . . rock and my *s*, my fortress
Ps 69:13 . . . my prayer with your sure *s*.
Ps 74:12 . . . ages past, bringing *s* to
Ps 85:4 . . . us again, O God of our *s*.
Ps 89:26 . . . and the Rock of my *s*.
Ps 91:16 . . . long life and give them my *s*.
Ps 95:1 . . . joyfully to the Rock of our *s*.
Isa 25:9 . . . rejoice in the *s* he brings!
Isa 26:18 . . . We have not given *s* to the
Isa 33:6 . . . rich store of *s*, wisdom,
Isa 45:8 . . . wide so *s* and righteousness
Isa 45:22 . . . the world look to me for *s*!
Isa 49:6 . . . will bring my *s* to the ends
Isa 51:6 . . . but my *s* lasts forever.
Isa 52:7 . . . of peace and *s*, the news that
Isa 59:17 . . . the helmet of *s* on his head.
Isa 62:1 . . . dawn, and her *s* blazes like
Lam 3:26 . . . wait quietly for *s* from the
Jon 2:9 . . . For my *s* comes from the
Luke 1:77 . . . to find *s* through forgiveness
Luke 2:30 . . . I have seen your *s*,
Luke 3:6 . . . will see the *s* sent from
Luke 21:28 . . . up, for your *s* is near!
John 4:22 . . . him, for *s* comes through the
Acts 13:26 . . . this message of *s* has been
Acts 13:47 . . . Gentiles, to bring *s* to the
Acts 28:28 . . . know that this *s* from God
Rom 11:11 . . . so God made *s* available to
Rom 13:11 . . . for our *s* is nearer now
2 Cor 6:2 . . . the day of, *s*, I helped you.
2 Cor 7:10 . . . from sin and results in *s*.
Eph 6:17 . . . Put on *s* as your helmet,
Phil 2:12 . . . show the results of your *s*,
2 Thes 2:13 . . . to experience *s*—a *s*
Titus 2:11 . . . bringing *s* to all people.
Heb 2:3 . . . if we ignore this great *s* that
Heb 5:9 . . . source of eternal *s* for all
Heb 9:28 . . . but to bring *s* to all who
1 Pet 1:9 . . . will be the *s* of your souls.
1 Pet 1:13 . . . in the gracious *s* that will
1 Pet 2:2 . . . into a full experience of *s*.
Rev 7:10 . . . a great roar, "*S* comes from

SAMARITAN (n or adj) a native or inhabitant of Samaria

Luke 10:33 . . . a despised *S* came along,
Luke 17:16 . . . man was a *S*.
John 4:5 . . . he came to the *S* village of
John 4:7 . . . a *S* woman came to draw
SAMSON Judge of Israel from tribe of Dan;
defeated oppressing Philistines (Judg
14–15); killed lion with bare hands (Judg
14:6); set 300 fox tails on fire (Judg 15:4);
killed 1,000 men (Judg 15:15); carried large
gates to top of hill (Judg 16:3); seduced
and deceived by Delilah (Judg 16:1-22);
died as he destroyed many Philistines (Judg
16:23-31).

SAMUEL Judge and prophet of Israel (Heb
11:32); prophet's birth and dedication
(1 Sam 1); raised by Eli in the Temple
(1 Sam 2:11, 18-21); called as a prophet
(1 Sam 3); served as judge over Israel
(1 Sam 7:15); warned Israel of the tyranny
of kingship (1 Sam 8:10-18); anointed Saul
(1 Sam 10:1); rejected Saul (1 Sam 15:23);
anointed David (1 Sam 16:13); protected
David from Saul (1 Sam 19:18-24); died
(1 Sam 25:1); ghost of Samuel rebuked Saul
(1 Sam 28:14-19).

SANCTIFY, SANCTIFIED (KJV)
Gen 2:3 . . . and *declared it holy*

Exod 31:13 . . . LORD, who *makes you holy*
Deut 5:12 . . . Sabbath day by *keeping it holy*
John 17:19 . . . myself as a *holy sacrifice*
Heb 10:10 . . . for us to *be made holy* by

SANCTUARY (n) a holy place set apart for
worship of God or refuge from danger
see also TABERNACLE, TEMPLE
Exod 25:8 . . . build me a holy *s* so I can
Lev 19:30 . . . show reverence toward my *s*.
Ps 27:5 . . . he will hide me in his *s*.
Ps 63:2 . . . you in your *s* and gazed upon
Ps 68:35 . . . God is awesome in his *s*.
Ps 150:1 . . . Praise God in his *s*; praise
Heb 6:19 . . . curtain into God's inner *s*.

SAND (n) fine grains of rock that are worn
away by wind and rain
Gen 22:17 . . . in the sky and the *s* on
Matt 7:26 . . . who builds a house on *s*.

SANDAL, SANDALS (n) a shoe consisting
of a sole strapped to the foot
Exod 3:5 . . . Take off your *s-s*, for you are
Exod 12:11 . . . wear your *s-s*, and carry
Deut 25:9 . . . elders, pull his *s* from his
Josh 5:15 . . . Take off your *s-s*, for the
Ruth 4:7 . . . to remove his *s* and hand it
Matt 3:11 . . . his slave and carry his *s-s*.

SANG (v) to produce musical tones by
means of the voice
see also SING
Exod 15:1 . . . people of Israel *s* this
Exod 15:21 . . . And Miriam *s* this song:
Num 21:17 . . . the Israelites *s* this song:
Judg 5:1 . . . son of Abinoam *s* this song:
2 Sam 22:1 . . . David *s* this song to
Ezra 3:11 . . . and thanks, they *s* this song
Job 38:7 . . . morning stars *s* together and
Ps 106:12 . . . Then they *s* his praise.
Matt 26:30 . . . Then they *s* a hymn
Rev 5:9 . . . And they *s* a new song
Rev 5:13 . . . They *s*: "Blessing and
Rev 14:3 . . . great choir *s* a wonderful

SARAH (SARAI) Wife of Abraham (Abram)
(Gen 11:30-31); was infertile (Gen 11:30);
Rom 4:19) and very beautiful (Gen 12:11);
with Abraham, deceived Pharaoh (Gen
12:10-20); dealings with Hagar and Ishmael
(Gen 16); name changed (Gen 17:15); Isaac
promised (Gen 18:10-15; Rom 9:9);
example of faith (Heb 11:11); with Abra-
ham, deceived Abimelech (Gen 20); Isaac
born (Gen 21:1-7); Hagar and Ishmael sent
away (Gen 21:8-21); died and was buried
(Gen 23); Paul's analogy using Sarah and
Hagar (Gal 4:25-26).

SATAN (n) "adversary" of God and man;
the personal name of the devil
see also DEVIL
Job 1:6 . . . and the Accuser, *S*, came with
Zech 3:2 . . . your accusations, *S*. Yes,
Matt 12:26 . . . if *S* is casting out *S*, he
Matt 16:23 . . . Get away from me, *S*!
Mark 4:15 . . . only to have *S* come at once
Luke 10:18 . . . told them, "I saw *S* fall from
Luke 22:3 . . . Then *S* entered into Judas
Rom 16:20 . . . soon crush *S* under your
1 Cor 5:5 . . . him over to *S* so that his
2 Cor 11:14 . . . Even *S* disguises himself as
2 Cor 12:7 . . . from *S* to torment
1 Tim 1:20 . . . them over to *S* so they
might
Rev 12:9 . . . the devil, or *S*, the one
Rev 20:2 . . . is the devil, *S*—and bound
Rev 20:7 . . . come to an end, *S* will be let

SAUL 1. First king of Israel (united kingdom), from tribe of Benjamin (1 Sam 9–11); anointed by Samuel (1 Sam 10:1); made unlawful sacrifices (1 Sam 13:1-14); warrior in battles (1 Sam 13:15–14:52); rejected as king (1 Sam 15:26); troubled by evil spirit (1 Sam 16:14-23); resentful of David and tried to kill him (1 Sam 18:5–19:22); gave Michal as wife to David (1 Sam 18:17-30); hunted David (1 Sam 22–24; 26); had priests at Nob killed (1 Sam 22:6-23); consulted medium at Endor, rebuked by Samuel's ghost (1 Sam 28:3-25); wounded in battle, then killed himself (1 Sam 31:4-6; see also 2 Sam 1:4-16); body desecrated, burned, and buried (1 Sam 31:12-13).
2. See PAUL, also known as Saul.

SAVE, SAVED, SAVES, SAVING (v) to rescue or deliver from danger or harm; to deliver from sin; to preserve or guard from injury, destruction, or loss; to maintain or preserve
see also PRESERVE, RESCUE, SALVATION
2 Sam 22:3 . . . the power that **s-s** me,
1 Chr 16:23 . . . good news that he **s-s**.
Ps 7:10 . . . is my shield, **s-ing** those whose
Ps 18:48 . . . you **s** me from violent
Ps 22:8 . . . let the LORD **s** him!
Ps 25:5 . . . you are the God who **s-s** me.
Ps 33:16 . . . army cannot **s** a king, nor
Ps 34:6 . . . LORD listened; he **s-d** me
Ps 44:6 . . . not count on my sword to **s**
Ps 68:20 . . . Our God is a God who **s-s!**
Ps 109:31 . . . the needy, ready to **s** them
Ps 116:6 . . . death, and he **s-d** me.
Prov 2:16 . . . Wisdom will **s** you from
Prov 10:2 . . . right living can **s** your
Isa 25:9 . . . trusted in him, and he **s-d** us!
Isa 30:15 . . . resting in me will you be **s-d**.
Isa 35:4 . . . He is coming to **s** you.
Isa 59:1 . . . arm is not too weak to **s**
Isa 63:1 . . . who has the power to **s!**
Jer 4:14 . . . your heart that you may be **s-d**.
Jer 17:14 . . . if you **s** me, I will
Jer 51:9 . . . nothing can **s** her now.
Dan 3:17 . . . we serve is able to **s** us.
Joel 2:32 . . . name of the LORD will be **s-d**,
Mic 7:7 . . . wait confidently for God to **s**
Zeph 1:18 . . . gold will not **s** you
Matt 1:21 . . . he will **s** his people
Matt 16:25 . . . my sake, you will **s** it.
Matt 24:13 . . . to the end will be **s-d**.
Luke 17:33 . . . life go, you will **s** it.
Luke 19:10 . . . seek and **s** those who are
John 10:9 . . . in through me will be **s-d**.
John 12:47 . . . I have come to **s** the world
Acts 2:21 . . . name of the LORD will be **s-d**.
Acts 4:12 . . . by which we must be **s-d**.
Acts 15:11 . . . we are all **s-d** the same way,
Acts 16:30 . . . what must I do to be **s-d**?
Rom 1:16 . . . God at work, **s-ing** everyone
Rom 5:9 . . . he will certainly **s** us from
Rom 10:9 . . . the dead, you will be **s-d**.
Rom 10:13 . . . of the LORD will be **s-d**.
1 Cor 1:18 . . . we who are being **s-d** know
1 Cor 5:5 . . . himself will be **s-d** on the
1 Cor 7:16 . . . wives might be **s-d** because
1 Cor 10:33 . . . so that many may be **s-d**.
1 Cor 15:2 . . . this Good News that **s-s**
Eph 1:13 . . . Good News that God **s-s** you.
1 Thes 5:9 . . . God chose to **s** us through
1 Tim 1:15 . . . the world to **s** sinners
1 Tim 2:4 . . . wants everyone to be **s-d** and
1 Tim 2:15 . . . women will be **s-d** through
2 Tim 1:9 . . . For God **s-d** us and called
Titus 3:5 . . . he **s-d** us, not because of the
Heb 7:25 . . . and forever, to **s** those who

Jas 5:20 . . . will **s** that person from death
2 Pet 3:15 . . . gives people time to be **s-d**.

SAVING (adj) of or relating to delivering or rescuing
Ps 40:10 . . . faithfulness and **s** power.
Ps 67:2 . . . the earth, your **s** power
Ps 69:29 . . . God, by your **s** power.
Ps 71:15 . . . proclaim your **s** power,
Ps 98:1 . . . has shown his **s** power!

SAVIOR (n) one who delivers from trouble, sin, or judgment
2 Sam 22:2 . . . my fortress, and my **s**;
Ps 38:22 . . . help me, O LORD my **s**.
Ps 40:17 . . . You are my helper and my **s**.
Ps 106:21 . . . They forgot God, their **s**,
Isa 43:11 . . . and there is no other **S**.
Isa 45:21 . . . a righteous God and **S**.
Isa 49:26 . . . the LORD, am your **S** and
Isa 62:11 . . . Look, your **S** is coming.
Jer 14:8 . . . Hope of Israel, our **S** in
Hos 13:4 . . . for there is no other **s**.
Zeph 3:17 . . . He is a mighty **s**.
Luke 1:47 . . . rejoices in God my **S!**
Luke 1:69 . . . He has sent us a mighty **S**
John 4:42 . . . he is indeed the **S** of the
Acts 5:31 . . . right hand as Prince and **S**.
Acts 13:23 . . . God's promised **S** of Israel!
Eph 5:23 . . . He is the **S** of his body,
1 Tim 2:3 . . . good and pleases God our **S**,
1 Tim 4:10 . . . who is the **S** of all people
Titus 2:10 . . . about God our **S** attractive
Titus 3:4 . . . When God our **S** revealed his
2 Pet 3:2 . . . Lord and **S** commanded
1 Jn 4:14 . . . Son to be the **S** of the world.

SAVOUR (KJV)

2 Cor 2:16 . . . a dreadful *smell* of death
Eph 5:2 . . . for us, a pleasing *aroma* to God

SCAPEGUAT (n) a goat upon whose head the sins of the people are symbolically placed, after which he is sent into the wilderness on the Day of Atonement
Lev 16:10 . . . other goat, the **s** chosen by

SCARLET (adj) of the color of any various bright reds
Josh 2:21 . . . leaving the **s** rope hanging
Isa 1:18 . . . sins are like **s**, I will make
Matt 27:28 . . . and put a **s** robe on him.

SCATTER, SCATTERED (v) to separate and go in various directions; to disperse
Deut 4:27 . . . the LORD will **s** you
Neh 1:8 . . . to me, I will **s** you among
Isa 11:12 . . . will gather the **s-ed** people
Jer 9:16 . . . I will **s** them around
Jer 30:11 . . . where I have **s-ed** you, but I
Jer 31:10 . . . LORD, who **s-ed** his people,
Ezek 34:21 . . . flock until you **s-ed** them to
Zech 2:6 . . . for I have **s-ed** you to the four
Zech 10:9 . . . Though I have **s-ed** them like
Zech 13:7 . . . sheep will be **s-ed**, and I will
Matt 26:31 . . . of the flock will be **s-ed**.
John 11:52 . . . children of God **s-ed** around
Acts 8:4 . . . were **s-ed** preached the Good
Jas 1:1 . . . Jewish believers **s-ed** abroad.

SCEPTER (n) the official staff of a ruler, symbolizing his authority and power
Gen 49:10 . . . The **s** will not depart from
Num 24:17 . . . a **s** will emerge from Israel.
Heb 1:8 . . . rule with a **s** of justice.

SCOFF (v) to show contempt by derisive acts or language; to mock
Lam 2:15 . . . They **s** and insult
1 Thes 5:20 . . . Do not **s** at prophecies,
2 Pet 2:12 . . . They **s** at things they do not
Jude 1:8 . . . defy authority, and **s** at

SCORN (n) open dislike, disrespect, or derision often mixed with indignation
Ps 109:25 . . . they shake their heads in **s**.
Isa 51:7 . . . not be afraid of people's **s**,

SCORN, SCORNED (v) to reject or dismiss as contemptible or unworthy
Ps 22:6 . . . I am **s-ed** and despised by all!
Ps 119:22 . . . Don't let them **s** and insult
Prov 9:12 . . . If you **s** wisdom, you will
Jer 6:10 . . . They **s** the word of the LORD.

SCRIPTURE, SCRIPTURES (n) the law; the writings of Moses; the entire collection of sacred books
Matt 21:16 . . . you ever read the **S-s**?
Matt 22:29 . . . you don't know the **S-s**,
Luke 24:27 . . . from all the **S-s** the things
Luke 24:45 . . . to understand the **S-s**.
John 2:22 . . . believed both the **S-s** and
John 5:39 . . . You search the **S-s** because
John 7:42 . . . the **S-s** clearly state that
John 10:35 . . . know that the **S-s** cannot
Acts 8:32 . . . The passage of **S** he had
1 Cor 4:6 . . . quoted from the **S-s**, you
won't
1 Tim 4:13 . . . focus on reading the **S-s** to
2 Tim 3:16 . . . All **S** is inspired by God
Heb 10:7 . . . written about me in the **S-s**.
2 Pet 1:20 . . . no prophecy in **S** ever came
2 Pet 3:16 . . . do with other parts of **S**.

SCROLL (n) a roll (as of papyrus, leather, or parchment) for writing a document
Isa 34:4 . . . disappear like a rolled-up **s**.
Ezek 3:1 . . . giving you—eat this **s!**
Rev 6:14 . . . sky was rolled up like a **s**,
Rev 10:8 . . . take the open **s** from the hand

SEA, SEAS (n) a great body of salt water that covers much of the earth; a large basin used in the Temple
Exod 14:16 . . . middle of the **s** on dry
Deut 30:13 . . . not kept beyond the **s**,
1 Kgs 7:23 . . . rim to rim, called the **S**.
Job 11:9 . . . and wider than the **s**.
Ps 93:4 . . . violent raging of the **s-s**,
Ps 95:5 . . . The **s** belongs to him,
Eccl 11:1 . . . your grain across the **s-s**,
Isa 57:20 . . . like the restless **s**, which
Jon 1:4 . . . wind over the **s**, causing a
Hab 2:14 . . . waters fill the **s**, the earth
Matt 18:6 . . . in the depths of the **s**.
Jas 1:6 . . . wave of the **s** that is blown
Jude 1:13 . . . waves of the **s**, churning up
Rev 10:2 . . . right foot on the **s** and
Rev 13:1 . . . rising up out of the **s**.
Rev 20:13 . . . The **s** gave up its dead,
Rev 21:1 . . . And the **s** was also gone.

SEARCH, SEARCHES (v) to investigate or examine thoroughly in an effort to find or verify something
Ps 34:14 . . . **S** for peace, and work
Ps 139:23 . . . **S** me, O God, and know
Eccl 3:6 . . . A time to **s** and a time to
Jer 17:10 . . . I, the LORD, **s** all hearts
1 Cor 2:10 . . . Spirit **s-es** out everything
1 Pet 3:11 . . . **S** for peace, and work

SEAT, SEATS (n) a chair, stool, or bench intended to be sat in or on
Luke 11:43 . . . to sit in the **s-s** of honor
Luke 14:9 . . . to take whatever **s** is left

SEATED (v) to put into a sitting position; to take one's seat or place
Matt 26:64 . . . Son of Man **s** in the place
Luke 22:69 . . . of Man will be **s** in the place
Eph 1:20 . . . the dead and **s** him in the
Eph 2:6 . . . with Christ and **s** us with him

Heb 12:2 . . . Now he is **s** in the place of
Rev 14:14 . . . a white cloud, and **s** on the

SECRET (adj) kept from knowledge or
view; hidden

Ps 90:8 . . . before you—our **s** sins—
Jer 23:24 . . . from me in a **s** place?
Matt 10:26 . . . all that is **s** will be
Rom 2:16 . . . judge everyone's **s** life.
Rom 16:25 . . . a plan kept **s** from the
1 Cor 13:2 . . . all of God's **s** plans
1 Cor 14:25 . . . their **s** thoughts will be
Col 1:26 . . . was kept **s** for centuries and

SECRET, SECRETS (n) something kept
hidden or unexplained; something kept
from the knowledge of others or shared
only confidentially with a few
see also MYSTERY

Deut 29:29 . . . God has **s-s** known to no
Judg 16:15 . . . don't share your **s-s** with
Ps 44:21 . . . he knows the **s-s** of every
Prov 11:13 . . . goes around telling **s-s**,
Dan 2:28 . . . heaven who reveals **s-s**, and
Dan 2:29 . . . who reveals **s-s** has shown
Mark 4:11 . . . to understand the **s**
Mark 4:22 . . . and every **s** will be brought
Luke 8:10 . . . to understand the **s-s** of
1 Cor 15:51 . . . reveal to you a wonderful
s.

Phil 4:12 . . . have learned the **s** of living
Col 1:27 . . . the **s**: Christ lives in you.

SEE, SEEING, SEES (v) to perceive by the
eye; to understand or recognize; to come
to know

Ps 34:8 . . . Taste and **s** that the
Ps 36:2 . . . they cannot **s** how wicked
Ps 90:8 . . . sins—and you **s** them
Ps 119:82 . . . straining to **s** your promises
Prov 5:21 . . . For the LORD **s-s** clearly
Prov 13:19 . . . pleasant to **s** dreams come
Eccl 3:11 . . . people cannot **s** the whole
Matt 6:18 . . . Father, who **s-s** everything,
John 12:45 . . . you are **s-ing** the one who
Rom 1:20 . . . can clearly **s** his invisible
Rom 7:13 . . . So we can **s** how terrible sin
1 Cor 13:12 . . . we will **s** everything with
2 Cor 4:18 . . . things we cannot **s** will last
2 Cor 5:7 . . . by believing and not by **s-ing**.
2 Cor 8:21 . . . everyone else to **s** that we
Phil 4:5 . . . Let everyone **s** that you are
Col 1:16 . . . things we can't **s**—such as
Rev 1:7 . . . everyone will **s** him—even

SEED, SEEDS (n) the grains of plants used
for sowing

Gen 1:11 . . . These **s-s** will then produce
Prov 11:30 . . . The **s-s** of good deeds
Matt 13:3 . . . went out to plant some **s-s**.
Matt 13:31 . . . like a mustard **s** planted in
Matt 17:20 . . . as a mustard **s**, you could
say
Mark 4:15 . . . The **s** that fell on
Luke 8:12 . . . The **s-s** that fell on
1 Cor 3:6 . . . I planted the **s** in your
2 Cor 9:6 . . . few **s-s** will get a small
2 Cor 9:10 . . . one who provides **s** for the

SEEK, SEEKING, SEEKS (v) to go in search
of; to try to acquire or gain

2 Chr 7:14 . . . pray and **s** my face and
2 Chr 15:2 . . . Whenever you **s** him,
Prov 3:6 . . . **S** his will in all you do,
Prov 25:27 . . . not good to **s** honors
Prov 29:26 . . . Many **s** the ruler's favor,
Isa 55:6 . . . **S** the LORD while you can
Hos 10:12 . . . time to **s** the LORD,
Zeph 2:3 . . . **S** the LORD, all who are
Matt 6:33 . . . **S** the Kingdom of God above

Matt 7:7 . . . Keep on **s-ing**, and you
Matt 7:8 . . . Everyone who **s-s**, finds.
Luke 12:31 . . . **S** the Kingdom of God
Luke 19:10 . . . Son of Man came to **s** and
Rom 3:11 . . . no one is **s-ing** God.
1 Cor 7:27 . . . have a wife, do not **s** to get
Heb 11:6 . . . those who sincerely **s** him.

SELF-CONTROL (n) restraint exercised over
one's own impulses, emotions, or desires
Prov 5:23 . . . He will die for lack of **s**;
Prov 16:32 . . . better to have **s** than to
Acts 24:25 . . . righteousness and **s** and the
Gal 5:23 . . . gentleness, and **s**. There is no
1 Tim 3:2 . . . must exercise **s**, live wisely,
1 Tim 3:11 . . . They must exercise **s** and be
Titus 2:2 . . . older men to exercise **s**,
1 Pet 1:13 . . . for action and exercise **s**.
2 Pet 1:6 . . . and knowledge with **s**, and

SELF-DISCIPLINE (n) correction or
regulation of oneself for the sake of
improvement
2 Tim 1:7 . . . but of power, love, and **s**.

SELFISH (adj) seeking or concentrating
on one's own advantage, pleasure, or
well-being without regard for others
Gal 5:20 . . . of anger, **s** ambition,
Phil 1:17 . . . They preach with **s** ambition,
Jas 3:14 . . . and there is **s** ambition in
Jas 3:16 . . . is jealousy and **s** ambition,

SELL, SELLING (v) to give up (property) to
another for something of value (as money)
Prov 23:23 . . . truth and never **s** it;
Prov 31:24 . . . and sashes to **s** to the
Mark 10:21 . . . and **s** all your possessions
Luke 17:28 . . . buying and **s-ing**, farming
and
Rev 13:17 . . . could buy or **s** anything

SEND, SENDING (v) to direct, order,
or request to go

see also SENT
Isa 6:8 . . . Here I am. **S** me.
Isa 55:11 . . . with my word. I **s** it out,
Mal 3:1 . . . I am **s-ing** my messenger,
Matt 9:38 . . . ask him to **s** more workers
Mark 1:2 . . . I am **s-ing** my messenger
1 Cor 1:17 . . . For Christ didn't **s** me to

SENSE (n) sound and prudent judgment
based on a simple perception of the
situation or facts; intelligence
Prov 3:21 . . . common **s** and discernment.
Prov 8:14 . . . Common **s** and success
Prov 12:11 . . . chases fantasies has no **s**.
Prov 15:21 . . . brings joy to those with no
s;
Prov 18:1 . . . they lash out at common **s**.
Prov 24:30 . . . of one with no common **s**.

SENSIBLE (adj) having, containing,
or indicative of good sense or reason;
rational, reasonable
Prov 10:23 . . . brings pleasure to the **s**.
Prov 11:12 . . . a **s** person keeps quiet.
Prov 15:21 . . . **s** person stays on the right
Matt 24:45 . . . A faithful, **s** servant is one

SENT (v) to direct, order, or request to go
see also SEND

Exod 3:14 . . . I AM has **s** me
Matt 10:40 . . . the Father who **s** me.
Luke 10:16 . . . God, who **s** me.
John 3:17 . . . God **s** his Son into the
John 20:21 . . . As the Father has **s** me, so
Rom 8:3 . . . He **s** his own Son in a
Rom 10:15 . . . them without being **s**?
Gal 4:4 . . . time came, God **s** his Son,

SEPARATE, SEPARATED, SEPARATES (v)
to set or keep apart; to sort
Prov 17:9 . . . on it **s-s** close friends.
Matt 25:32 . . . a shepherd **s-s** the sheep
Rom 8:35 . . . Can anything ever **s** us
Eph 2:14 . . . of hostility that **s-d** us.
Col 1:21 . . . his enemies, **s-d** from him

SERAPHIM (n) six-winged angels standing
in God's presence
Isa 6:2 . . . were mighty **s**, each having
Isa 6:6 . . . Then one of the **s** flew to me

SERPENT (n) a snake or crawling reptile
often associated with temptation, sin, and
evil; Satan

Gen 3:1 . . . The **s** was the shrewdest of
Isa 27:1 . . . **s**, the coiling, writhing **s**.
2 Cor 11:3 . . . the cunning ways of the **s**.
Rev 12:9 . . . the ancient **s** called the devil,
Rev 20:2 . . . that old **s**, who is the devil,

SERVANT, SERVANTS (n) one who
performs tasks under the direction of
another

see also SLAVE(S)
Exod 14:31 . . . LORD and in his **s** Moses.
Lev 25:55 . . . They are my **s-s**, whom I
1 Sam 3:10 . . . Speak, your **s** is listening.
2 Kgs 17:13 . . . my **s-s** the prophets.
Job 1:8 . . . Have you noticed my **s** job?
Ps 19:13 . . . Keep your **s** from deliberate
Ps 31:16 . . . your favor shine on your **s**.
Ps 89:3 . . . with David, my chosen **s**.
Ps 104:4 . . . flames of fire are your **s-s**.
Prov 14:35 . . . king rejoices in wise **s-s**
Prov 17:2 . . . A wise **s** will rule
Prov 22:7 . . . so the borrower is **s** to the
Prov 31:15 . . . work for her **s** girls.
Eccl 7:21 . . . may hear your **s** curse you.
Eccl 10:7 . . . seen **s-s** riding horseback
Isa 53:11 . . . my righteous **s** will make it
Isa 65:8 . . . I still have true **s-s** there.
Zech 3:8 . . . to bring my **s**, the Branch.
Mal 1:6 . . . father, and a **s** respects his
Matt 20:26 . . . among you must be your **s**,
Matt 24:45 . . . faithful, sensible **s** is one
Luke 1:48 . . . of his lowly **s** girl, and
Luke 17:10 . . . We are unworthy **s-s** who
Luke 22:26 . . . leader should be like a **s**.
John 12:26 . . . because my **s-s** must be
Rom 13:4 . . . authorities are God's **s-s**,
1 Cor 3:5 . . . are only God's **s-s** through
Col 1:23 . . . God's **s** to proclaim it.
1 Tim 4:6 . . . be a worthy **s** of Christ
Heb 1:7 . . . his **s-s** like flames of fire.
Heb 1:14 . . . angels are only **s-s**—spirits

SERVE, SERVED, SERVES, SERVING (v)
to meet the needs of and subject one's will
to that of another

Deut 10:12 . . . love him and **s** him with
Deut 11:13 . . . your God and **s** him with
Deut 28:47 . . . If you do not **s** the LORD
Deut 30:17 . . . drawn away to **s** and
Josh 24:15 . . . family, we will **s** the LORD.
2 Chr 12:8 . . . between **s-ing** me and
Ps 34:22 . . . redeem those who **s** him.
Ps 101:6 . . . be allowed to **s** me.
Ps 103:21 . . . of angels who **s** him and do
Isa 38:3 . . . have **s-d** you single-mindedly
Dan 3:17 . . . the God whom we **s** is able to
Matt 4:10 . . . your God and **s** only him.
Matt 6:24 . . . No one can **s** two masters.
Matt 20:28 . . . not to be **s-d** but to **s**
Luke 22:27 . . . among you as one who **s-s**.
John 12:2 . . . Martha **s-d**, and Lazarus was
John 12:26 . . . honor anyone who **s-s** me.
Acts 17:25 . . . hands can't **s** his needs—
Rom 1:25 . . . worshiped and **s-d** the things

Rom 12:7 . . . your gift is **s-ing** others, **s**
 Rom 12:11 . . . work hard and **s** the Lord
 Rom 13:6 . . . They are **s-ing** God in what
 Rom 14:18 . . . If you **s** Christ with
 Rom 16:18 . . . people are not **s-ing** Christ
 1 Cor 16:18 . . . to all who **s** so well.
 Gal 5:13 . . . your freedom to **s** one another
 Col 3:24 . . . Master you are **s-ing** is Christ.
 1 Tim 5:10 . . . kind to strangers and **s-d**
 other

SEVEN (adj) of or relating to the number 7
 Josh 6:4 . . . around the town **s** times, with
 Prov 6:16 . . . LORD hates—no, **s** things
 Prov 24:16 . . . godly may trip **s** times,
 Isa 4:1 . . . so few men will be left that **s**
 Luke 11:26 . . . spirit finds **s** other spirits
 Rev 1:4 . . . John to the **s** churches in the
 Rev 6:1 . . . first of the **s** seals on the
 Rev 8:2 . . . were given **s** trumpets.
 Rev 10:4 . . . what the **s** thunders said,
 Rev 15:7 . . . handed each of the **s** angels

SEXUAL (adj) of, relating to, or associated
 with sex or the sexes; having or involving sex
 Exod 22:19 . . . who has **s** relations with
 Lev 18:6 . . . never have **s** relations with
 Num 25:1 . . . by having **s** relations with
 Matt 1:25 . . . did not have **s** relations with
 Matt 15:19 . . . adultery, all **s** immorality,
 Acts 15:20 . . . to idols, from **s** immorality,
 1 Cor 5:1 . . . about the **s** immorality going
 1 Cor 5:11 . . . yet indulges in **s** sin
 1 Cor 6:9 . . . who indulge in **s** sin, or who
 1 Cor 6:18 . . . Run from **s** sin! No other
 1 Cor 7:1 . . . to abstain from **s** relations.
 1 Cor 10:8 . . . not engage in **s** immorality
 2 Cor 12:21 . . . impurity, **s** immorality,
 Eph 5:3 . . . be no **s** immorality, impurity,
 Col 3:5 . . . to do with **s** immorality,
 1 Thes 4:3 . . . stay away from all **s** sin
 2 Pet 2:10 . . . own twisted **s** desire, and
 2 Pet 2:18 . . . to twisted **s** desires,
 Rev 2:14 . . . and by committing **s** sin.
 Rev 2:20 . . . teaches them to commit **s** sin

SHADOW, SHADOWS (n) shelter from
 danger or observation; an imperfect and
 faint representation; partial darkness or
 obscurity within a part of space
 Ps 17:8 . . . me in the **s** of your wings.
 Ps 36:7 . . . shelter in the **s** of your
 Ps 39:6 . . . are merely moving **s-s**, and
 Ps 91:1 . . . find rest in the **s** of the
 Col 2:17 . . . these rules are only **s-s** of
 Heb 8:5 . . . only a copy, a **s** of the real
 Heb 10:1 . . . was only a **s**, a dim preview

SHAME (n) a condition or feeling of humili-
 ating disgrace or disrepute; something
 that brings censure and reproach
 Lev 19:12 . . . Do not bring **s** on the name
 Ps 34:5 . . . no shadow of **s** will darken
 Prov 28:7 . . . wild friends bring **s** to
 Dan 12:2 . . . some to **s** and everlasting
 Titus 2:5 . . . not bring **s** on the word
 Heb 6:6 . . . holding him up to public **s**.
 1 Jn 2:28 . . . shrink back from him in **s**.

SHAME (v) to disgrace
 1 Cor 1:27 . . . in order to **s** those who
 1 Cor 11:22 . . . church and **s** the poor?

SHAMEFUL (adj) bringing shame
 Prov 18:13 . . . facts is both **s** and foolish.
 Hab 2:15 . . . over their **s** nakedness.
 Rom 1:24 . . . do whatever **s** things their
 Rom 1:27 . . . Men did **s** things with
 2 Cor 4:2 . . . We reject all **s** deeds
 2 Pet 2:2 . . . teaching and **s** immorality.

SHARE (n) a portion belonging to or due to
 Deut 10:9 . . . Levites have no **s** of property
 2 Kgs 2:9 . . . inherit a double **s** of your
 Matt 21:34 . . . to collect his **s** of the crop.
 Rev 22:19 . . . remove that person's **s** in

SHARE, SHARED, SHARING (v) to grant or
 give a share in; to partake of, use, experi-
 ence, occupy, or enjoy with others; to have
 in common
 Gen 21:10 . . . to **s** the inheritance
 1 Sam 30:24 . . . We **s** and **s** alike—
 Ps 41:9 . . . the one who **s-d** my food,
 Luke 3:11 . . . If you have food, **s** it with
 Acts 2:42 . . . fellowship, and to **s-ing** in
 Acts 2:45 . . . possessions and **s-d** the
 Rom 8:17 . . . we must also **s** his suffering.
 Rom 11:31 . . . they, too, will **s** in God's
 1 Cor 10:16 . . . aren't we **s-ing** in the blood
 1 Cor 12:13 . . . we all **s** the same Spirit.
 2 Cor 1:7 . . . as you **s** in our sufferings,
 2 Cor 9:8 . . . left over to **s** with others.
 Gal 4:30 . . . will not **s** the inheritance
 Gal 6:6 . . . teachers, **s-ing** all good things
 Phil 3:10 . . . suffer with him, **s-ing** in his
 Col 1:12 . . . has enabled you to **s** in the
 1 Thes 2:8 . . . much that we **s-d** with you
 2 Thes 2:14 . . . you can **s** in the glory
 1 Tim 6:18 . . . ready to **s** with others.
 Heb 6:4 . . . and **s-d** in the Holy Spirit,
 Heb 12:10 . . . we might **s** in his holiness.
 Heb 13:16 . . . to **s** with those in need.
 Rev 3:20 . . . and we will **s** a meal together

SHEARERS (n) those who cut or clip
 (as hair or wool) from someone or some-
 thing
 Isa 53:7 . . . silent before the **s**, he did
 Acts 8:32 . . . silent before the **s**, he did

SHEEP (n) a small domesticated animal,
 representing wealth and livelihood for
 many Israelites; figurative of God's people
 Gen 22:8 . . . God will provide a **s** for
 Num 27:17 . . . not be like **s** without a
 Deut 17:1 . . . defective cattle, **s**, or
 1 Sam 15:14 . . . bleating of **s** and goats
 Ps 44:22 . . . being slaughtered like **s**.
 Ps 78:52 . . . people like a flock of **s**,
 Ps 100:3 . . . We are his people, the **s**
 Ps 119:176 . . . wandered away like a lost **s**;
 Isa 53:7 . . . as a **s** is silent before
 Jer 50:6 . . . people have been lost **s**.
 Matt 7:15 . . . disguised as harmless **s** but
 Matt 9:36 . . . like **s** without a shepherd.
 Matt 10:16 . . . you out as **s** among wolves.
 Matt 12:11 . . . a **s** that fell into a well
 Matt 25:32 . . . separates the **s** from the
 John 10:3 . . . calls his own **s** by name
 John 10:7 . . . I am the gate for the **s**.
 John 10:15 . . . sacrifice my life for the **s**.
 John 21:17 . . . Then feed my **s**.
 1 Pet 2:25 . . . were like **s** who wandered

SHELTER, SHELTERS (n) something that
 covers or affords protection
 see also REFUGE
 Lev 23:34 . . . the Festival of **S-s** on the
 Deut 16:16 . . . the Festival of **S-s**.
 Ps 9:9 . . . LORD is a **s** for the
 Ps 31:20 . . . hide them in the **s** of your
 Ps 36:7 . . . All humanity finds **s** in the
 Ps 61:4 . . . safe beneath the **s** of your
 Isa 4:6 . . . will be a **s** from daytime heat
 Isa 32:2 . . . be like a **s** from the wind
 Isa 58:7 . . . give **s** to the homeless.
 Zech 14:16 . . . the Festival of **S-s**.

SHEPHERD, SHEPHERDS (n) a person who
 tends sheep; figurative of political and

religious leaders, especially those who care
 for God's people
 Gen 48:15 . . . has been my **s** all my life,
 Gen 49:24 . . . by the **S**, the Rock of Israel.
 Num 27:17 . . . be like sheep without a **s**.
 2 Sam 7:7 . . . tribal leaders, the **s-s** of my
 1 Kgs 22:17 . . . like sheep without a **s**.
 Ps 23:1 . . . The LORD is my **s**;
 Ps 28:9 . . . Lead them like a **s**, and
 Isa 40:11 . . . feed his flock like a **s**.
 Jer 23:1 . . . my people—the **s-s** of my
 Jer 31:10 . . . as a **s** does his flock.
 Ezek 34:5 . . . scattered without a **s**, and
 Ezek 34:8 . . . you were my **s-s**, you didn't
 Ezek 34:12 . . . like a **s** looking for his
 Zech 11:9 . . . won't be your **s** any longer.
 Zech 13:7 . . . Strike down the **s**, and
 Matt 2:6 . . . will be the **s** for my people
 Matt 9:36 . . . like sheep without a **s**.
 Matt 26:31 . . . God will strike the **S**,
 John 10:11 . . . I am the good **s**.
 Acts 20:28 . . . Feed and **s** God's flock—
 Heb 13:20 . . . Jesus, the great **S** of the
 Jude 1:12 . . . are like shameless **s-s** who
 care
 Rev 7:17 . . . on the throne will be their **S**.

SHEWBREAD (KJV)

Exod 25:30 . . . Place the *Bread of the
 Presence*
 Num 4:7 . . . the *Bread of the Presence* is
 1 Chr 23:29 . . . in charge of the *sacred
 bread*
 Matt 12:4 . . . the *sacred loaves of bread*
 Heb 9:2 . . . and *sacred loaves of bread*

SHIELD (n) a broad piece of defensive
 armor carried on the arm; one who
 protects or defends
 2 Sam 22:3 . . . He is my **s**, the power that
 2 Sam 22:36 . . . me your **s** of victory;
 Ps 3:3 . . . LORD, are a **s** around me;
 Ps 5:12 . . . them with your **s** of love.
 Ps 7:10 . . . God is my **s**, saving those
 Ps 18:2 . . . He is my **s**, the power that
 Ps 28:7 . . . LORD is my strength and **s**.
 Ps 33:20 . . . is our help and our **s**.
 Ps 35:2 . . . armor, and take up your **s**.
 Ps 84:11 . . . God is our sun and our **s**.
 Ps 119:114 . . . are my refuge and my **s**;
 Ps 144:2 . . . He is my **s**, and I take refuge
 Prov 2:7 . . . He is a **s** to those who walk
 Eph 6:16 . . . hold up the **s** of faith

SHINE, SHINES, SHINING (v) to emit rays
 of light; to be eminent, conspicuous, or
 distinguished; to have a bright, glowing
 appearance
 Ps 37:6 . . . of your cause will **s** like
 Ps 50:2 . . . God **s-s** in glorious radiance.
 Ps 112:4 . . . Light **s-s** in the darkness for
 Ps 118:27 . . . LORD is God, **s-ing** upon us.
 Isa 60:1 . . . Let your light **s** for all
 Ezek 1:27 . . . like a burning flame, **s-ing**
 Dan 12:3 . . . righteousness will **s** like
 Matt 13:43 . . . the righteous will **s** like
 John 1:5 . . . The light **s-s** in the darkness,
 2 Cor 4:6 . . . has made this light **s** in
 Phil 2:15 . . . of God, **s-ing** like bright lights

SHORT (adj) brief; not coming up to a
 measure or requirement
 Ps 89:47 . . . Remember how **s** my life is,
 Rom 3:23 . . . all fall **s** of God's glorious
 1 Cor 7:29 . . . time that remains is very **s**.

SHOULDERS (n) the place on the human
 body where the arm is joined to the trunk
 Isa 9:6 . . . government will rest on his **s**.
 Luke 15:5 . . . carry it home on his **s**.

SHOUT, SHOUTED, SHOUTING (v) to utter a loud cry or in a loud voice

Job 38:7 . . . all the angels **s-ed** for joy?
Ps 95:1 . . . Let us **s** joyfully to
Ps 100:1 . . . **S** with joy to the LORD,
Isa 12:6 . . . people of Jerusalem **s** his
Isa 40:3 . . . someone **s-ing**, "Clear the way
Isa 40:9 . . . **s** from the mountaintops!
Isa 42:2 . . . He will not **s** or raise his
Zech 9:9 . . . people of Zion! **S** in triumph,
Matt 3:3 . . . a voice **s-ing** in the wilderness,
Matt 10:27 . . . **s** from the housetops for

SHOW (n) an impressive display
Matt 23:5 . . . Everything they do is for **s**.

SHOW, SHOWED, SHOWN, SHOWS (v)
to cause or permit to be seen; to point out; to reveal or demonstrate; to bestow
Exod 33:18 . . . Then **s** me your glorious
2 Sam 22:26 . . . To the faithful you **s**
Neh 9:19 . . . pillar of fire **s-ed** them the
Ps 4:6 . . . Who will **s** us better times?
Ps 16:11 . . . You will **s** me the way
Ps 119:132 . . . Come and **s** me your
Prov 3:6 . . . he will **s** you which path
Prov 24:23 . . . wrong to **s** favoritism
Eccl 9:1 . . . God will **s** them favor.
Isa 30:18 . . . so he can **s** you his love
Hos 6:6 . . . I want you to **s** love, not
Zech 7:9 . . . Judge fairly, and **s** mercy
Luke 24:40 . . . **s-ed** them his hands and his
Acts 2:28 . . . You have **s-n** me the way
Acts 10:34 . . . that God **s-s** no favoritism.
Rom 3:20 . . . The law simply **s-s** us how
Rom 3:21 . . . But now God has **s-n** us a way
Rom 5:8 . . . God **s-ed** his great love for us
Rom 9:22 . . . the right to **s** his anger
Eph 2:7 . . . as **s-n** in all he has done
Jas 2:18 . . . I will **s** you my faith
1 Jn 4:9 . . . God **s-ed** how much he loved

SHUT (v) to close
Isa 6:10 . . . their ears and **s** their eyes.
Dan 6:22 . . . his angel to **s** the lions'
Amos 5:13 . . . keep their mouths **s**, for it
Heb 11:33 . . . They **s** the mouths of lions,

SICK (adj) affected with disease or ill health; lacking vigor
Ps 41:3 . . . when they are **s** and restores
Prov 13:12 . . . deferred makes the heart **s**,
Matt 9:12 . . . need a doctor—**s** people do.
Matt 10:8 . . . Heal the **s**, raise the dead,
Matt 25:36 . . . I was **s**, and you cared for
Mark 3:10 . . . all the **s** people eagerly
1 Cor 11:30 . . . many of you are weak and
s
Jas 5:14 . . . Are any of you **s**?

SICKNESS, SICKNESSES (n) a disordered, weakened, or unsound condition; illness
Matt 4:24 . . . whatever their **s** or disease,
Matt 8:17 . . . He took our **s-es** and removed

SIGN, SIGNS (n) something indicating the presence or existence of something else; something material or external that stands for or signifies something spiritual
Gen 9:12 . . . you a **s** of my covenant
Gen 17:11 . . . your foreskin as a **s** of
Ps 105:27 . . . performed miraculous **s-s**
Isa 55:13 . . . be an everlasting **s** of
Dan 6:27 . . . he performs miraculous **s-s**
Matt 12:38 . . . a miraculous **s** to prove
Matt 24:3 . . . What **s** will signal your
Matt 24:30 . . . the **s** that the Son of Man
Mark 16:17 . . . These miraculous **s-s** will
Luke 11:29 . . . them is the **s** of Jonah.
John 3:2 . . . Your miraculous **s-s** are

John 20:30 . . . do many other miraculous **s-s**
1 Cor 14:22 . . . in tongues is a **s**, not for
2 Cor 12:12 . . . did many **s-s** and wonders
2 Thes 2:9 . . . counterfeit power and **s-s**

SILENCE (n) absence of speech, sound, or noise
Ps 39:2 . . . I stood there in **s**—not even
Rev 8:1 . . . there was **s** throughout heaven

SILENCE, SILENCED, SILENCING (v)
to compel or reduce to silence; to cause to cease criticism
Ps 8:2 . . . strength, **s-ing** your enemies
Titus 1:11 . . . They must be **s-d**, because they
1 Pet 2:15 . . . honorable lives should **s**

SILENT (adj) mute, speechless; still
Ps 30:12 . . . praises to you and not be **s**.
Isa 53:7 . . . as a sheep is **s** before the
Isa 62:1 . . . Jerusalem, I cannot remain **s**.
Hab 2:20 . . . the earth be **s** before him.
Acts 8:32 . . . And as a lamb is **s** before
Acts 18:9 . . . Speak out! Don't be **s**!
1 Cor 14:34 . . . Women should be **s** during

SILVER (adj) made of silver
Prov 25:11 . . . apples in a **s** basket.
Dan 2:32 . . . and arms were **s**, its belly

SILVER (n) a shiny gray metal valued next to gold, capable of a high polish; coin made of silver
Ps 66:10 . . . have purified us like **s**.
Prov 3:14 . . . is more profitable than **s**,
Prov 8:10 . . . instruction rather than **s**,
Prov 22:1 . . . is better than **s** or gold.
Isa 48:10 . . . but not as **s** is refined.
Zech 11:12 . . . wages thirty pieces of **s**.
Zech 13:9 . . . refine them like **s** and
Matt 25:15 . . . two bags of **s** to another,
Matt 26:15 . . . gave him thirty pieces of **s**.
Luke 7:41 . . . 500 pieces of **s** to one
Acts 3:6 . . . don't have any **s** or gold
1 Cor 3:12 . . . materials—gold, **s**, jewels,

SIMON 1. One of the twelve disciples, Simon Peter (Matt 16:16); *see* PETER.
2. One of the twelve disciples, Simon the Zealot (Matt 10:4; Mark 3:18; Luke 6:15; Acts 1:13).
3. Simon the sorcerer, rebuked by Peter (Acts 8:9-24).
4. Simon who had leprosy (Matt 26:6; Mark 14:3).

SIMPLE (n) a person lacking in knowledge or expertise
Ps 19:7 . . . trustworthy, making wise the **s**.

SIMPLEMINDED (adj) foolish
Prov 19:25 . . . the **s** will learn a lesson;

SIN, SINS (n) moral evil; transgression of or rebellion against God's laws
Gen 4:7 . . . **S** is crouching at the door,
Lev 5:5 . . . ways, you must confess your **s**.
Num 32:23 . . . be sure that your **s** will find
Deut 24:16 . . . to death for the **s-s** of their
Ps 19:13 . . . servant from deliberate **s-s**!
Ps 32:1 . . . whose **s** is put out of sight!
Ps 38:18 . . . I confess my **s-s**; I am deeply
Ps 51:1 . . . blot out the stain of my **s-s**.
Ps 51:2 . . . Purify me from my **s**.
Ps 65:3 . . . are overwhelmed by our **s-s**,
Ps 79:9 . . . Save us and forgive our **s-s**
Ps 103:12 . . . removed our **s-s** as far from
Prov 5:22 . . . held captive by his own **s-s**;
Prov 10:19 . . . Too much talk leads to **s**.
Prov 14:21 . . . **s** to belittle one's neighbor;
Prov 17:19 . . . who loves to quarrel loves **s**;

Prov 28:13 . . . who conceal their **s-s** will
Prov 29:22 . . . commits all kinds of **s**.
Isa 1:18 . . . your **s-s** are like scarlet,
Isa 53:6 . . . laid on him the **s-s** of us all.
Isa 59:2 . . . Because of your **s-s**, he has
Jer 31:30 . . . die for their own **s-s**—
Jer 31:34 . . . again remember their **s-s**.
Ezek 18:19 . . . pay for the parent's **s-s**?
Matt 1:21 . . . save his people from their **s-s**.
Matt 6:12 . . . forgive us our **s-s**, as we
Matt 26:28 . . . to forgive the **s-s** of many.
Mark 3:29 . . . This is a **s** with eternal
Luke 5:24 . . . on earth to forgive **s-s**.
John 1:29 . . . takes away the **s** of the world!
John 20:23 . . . forgive anyone's **s-s**, they
Acts 2:38 . . . repent of your **s-s** and turn
Rom 4:25 . . . because of our **s-s**, and he
Rom 6:2 . . . we have died to **s**, how can
Rom 6:11 . . . the power of **s** and alive to
Rom 6:23 . . . the wages of **s** is death,
Rom 7:7 . . . law that showed me my **s**.
Rom 7:25 . . . nature I am a slave to **s**.
1 Cor 6:18 . . . is a **s** against your own body.
1 Cor 15:3 . . . died for our **s-s**, just as
1 Cor 15:56 . . . the law gives **s** its power.
Gal 1:4 . . . gave his life for our **s-s**, just
Gal 6:1 . . . believer is overcome by some **s**,
Eph 2:5 . . . were dead because of our **s-s**,
1 Tim 5:22 . . . share in the **s-s** of others.
Heb 2:17 . . . would take away the **s-s** of
Heb 9:28 . . . to take away the **s-s** of many
Heb 10:12 . . . sacrifice for **s-s**, good for
Heb 12:1 . . . the **s** that so easily trips
Jas 1:15 . . . when **s** is allowed to grow,
Jas 4:17 . . . is **s** to know what you ought
Jas 5:16 . . . Confess your **s-s** to each other
1 Pet 2:24 . . . carried our **s-s** in his body
1 Pet 3:18 . . . suffered for our **s-s** once for
1 Jn 1:8 . . . claim we have no **s**, we are
1 Jn 1:9 . . . to forgive us our **s-s** and to
1 Jn 2:1 . . . if anyone does **s**, we have
1 Jn 3:5 . . . take away our **s-s**, and
1 Jn 3:5 . . . there is no **s** in him.
1 Jn 5:16 . . . a **s** that leads to death,
Rev 1:5 . . . from our **s-s** by shedding his

SIN, SINNED, SINNING, SINS (v) to commit an offense or fault against God; to break God's law
Exod 20:20 . . . will keep you from **s-ning**!
2 Sam 12:13 . . . I have **s-ned** against the
2 Chr 6:37 . . . We have **s-ned**, done evil,
Job 1:5 . . . my children have **s-ned**
Ps 51:4 . . . and you alone, have I **s-ned**;
Ps 119:11 . . . I might not **s** against you.
Jer 14:20 . . . all have **s-ned** against you.
Dan 9:5 . . . have **s-ned** and done wrong.
Mark 9:43 . . . causes you to **s**, cut it off.
Luke 15:18 . . . I have **s-ned** against both
Luke 17:3 . . . another believer **s-s**, rebuke
John 8:7 . . . who has never **s-ned** throw
John 8:11 . . . Go and **s** no more.
Rom 1:30 . . . invent new ways of **s-ning**,
Rom 3:23 . . . everyone has **s-ned**; we all
Rom 5:12 . . . When Adam **s-ned**, sin entered
Rom 14:23 . . . is not right, you are **s-ning**.
1 Cor 15:34 . . . is right, and stop **s-ning**.
Heb 4:15 . . . we do, yet he did not **s**.
Heb 10:26 . . . deliberately continue **s-ning**
1 Pet 2:22 . . . He never **s-ned**, nor ever
1 Jn 1:10 . . . we have not **s-ned**, we are
1 Jn 3:6 . . . who keeps on **s-ning** does not
1 Jn 5:18 . . . not make a practice of **s-ning**,

SINFUL (adj) tainted with, marked by, or full of sin; wicked
Lev 5:1 . . . is **s** to refuse to testify,
1 Sam 15:23 . . . is as **s** as witchcraft,

Luke 11:13 . . . So if you **s** people know
 Rom 5:20 . . . could see how **s** they were.
 Rom 7:5 . . . harvest of **s** deeds, resulting
 Rom 7:18 . . . is, in my **s** nature.
 Rom 7:25 . . . because of my **s** nature I am
 Rom 8:4 . . . follow our **s** nature but
 Rom 8:13 . . . deeds of your **s** nature,
 Gal 5:13 . . . to satisfy your **s** nature.
 Col 2:11 . . . away of your **s** nature.

SING, SINGING (v) to produce musical tones by means of the voice
 Exod 15:1 . . . I will **s** to the LORD,
 Ps 5:11 . . . let them **s** joyful praises
 Ps 13:6 . . . I will **s** to the LORD
 Ps 47:6 . . . to our King, **s** praises!
 Ps 51:14 . . . I will joyfully **s** of
 Ps 63:7 . . . my helper, I **s** for joy
 Ps 69:30 . . . praise God's name with **s-ing**,
 Ps 89:1 . . . I will **s** of the LORD's unfailing
 Ps 95:1 . . . let us **s** to the LORD!
 Ps 96:1 . . . **S** a new song to the LORD!
 Ps 98:4 . . . praise and **s** for joy!
 Ps 100:2 . . . Come before him, **s-ing** with
 Ps 101:1 . . . I will **s** of your love
 Ps 108:1 . . . can **s** your praises with all
 Ps 147:1 . . . How good to **s** praises to
 Isa 35:10 . . . enter Jerusalem **s-ing**
 Jer 16:9 . . . to the happy **s-ing** and laughter
 Acts 16:25 . . . praying and **s-ing** hymns
 1 Cor 14:15 . . . I will also **s** in words
 1 Cor 14:26 . . . one will **s**, another will
 Col 3:16 . . . **S** psalms and hymns and
 Rev 15:3 . . . And they were **s-ing** the song

SINNER, SINNERS (n) those guilty of sin
 Ps 51:5 . . . I was born a **s**—yes,
 Prov 1:10 . . . if **s-s** entice you, turn
 Prov 23:17 . . . Don't envy **s-s**, but
 Eccl 9:18 . . . one **s** can destroy much that
 Isa 59:12 . . . we know what **s-s** we are.
 Isa 64:5 . . . We are constant **s-s**; how
 Matt 9:13 . . . who know they are **s-s**.
 Luke 15:7 . . . over one lost **s** who repents
 Luke 18:13 . . . to me, for I am a **s**.
 Rom 4:5 . . . faith in God who forgives **s-s**.
 Rom 5:6 . . . time and died for us **s-s**.
 1 Tim 1:15 . . . into the world to save **s-s**
 Jas 5:20 . . . whoever brings the **s** back
 1 Pet 3:18 . . . he died for **s-s** to bring

SKY, SKIES (n) the upper atmosphere appearing as a great vault or arch above the earth
 Gen 1:8 . . . God called the space "**s**."
 Deut 33:26 . . . across the **s-ies** in majestic
 Ps 19:1 . . . **s-ies** display his craftsmanship.
 Prov 30:19 . . . eagle glides through the **s**,
 Isa 34:4 . . . fall from the **s** like withered
 Jer 33:22 . . . the stars of the **s** cannot
 Matt 24:29 . . . will fall from the **s**,
 Rev 20:11 . . . The earth and **s** fled from

SLANDER (n) the utterance of false charges or misrepresentations that defame and damage another's reputation
 Matt 15:19 . . . theft, lying, and **s**.
 Mark 7:22 . . . desires, envy, **s**, pride,
 2 Cor 12:20 . . . selfishness, **s**, gossip,
 Eph 4:31 . . . harsh words, and **s**, as
 Col 3:8 . . . malicious behavior, **s**,

SLANDER, SLANDERED, SLANDERING (v) to utter slander; to malign or defame
 Prov 10:18 . . . **s-ing** others makes you a
 1 Tim 3:11 . . . must not **s** others.
 2 Tim 3:3 . . . they will **s** others
 Titus 2:3 . . . They must not **s** others
 Titus 3:2 . . . They must not **s** anyone
 2 Pet 2:2 . . . way of truth will be **s-ed**.

SLAUGHTER (n) the butchering of livestock for market or sacrifice
 Isa 53:7 . . . led like a lamb to the **s**.
 Jer 11:19 . . . lamb being led to the **s**.
 Acts 8:32 . . . led like a sheep to the **s**.

SLAUGHTER, SLAUGHTERED (v) to discredit, defeat, or demolish completely; to kill in a bloody or violent manner
 Hos 6:5 . . . to **s** you with my words,
 Rev 5:6 . . . looked as if it had been **s-ed**,
 Rev 5:12 . . . is the Lamb who was **s-ed**

SLAVE, SLAVES (n) a person bound in servitude; one who has lost his liberty and has no rights
see also SERVANT(S)
 Matt 20:27 . . . must become your **s**.
 John 8:34 . . . who sins is a **s** of sin.
 John 15:15 . . . longer call you **s-s**, because
 Rom 1:1 . . . is from Paul, a **s** of Christ
 Rom 6:6 . . . are no longer **s-s** to sin.
 Rom 6:16 . . . you become the **s** of what-ever
 Rom 6:22 . . . and have become **s-s** of God.
 Rom 7:23 . . . makes me a **s** to the sin
 1 Cor 6:12 . . . not become a **s** to anything.
 1 Cor 9:19 . . . have become a **s** to all
 1 Cor 12:13 . . . some are **s-s**, and some
 Gal 3:28 . . . Jew or Gentile, **s** or free,
 Gal 4:7 . . . no longer a **s** but God's own
 Gal 4:8 . . . you were **s-s** to so-called gods
 Gal 4:30 . . . rid of the **s** and her son,
 Eph 6:5 . . . **S-s**, obey your earthly masters
 Phil 2:7 . . . position of a **s** and was born
 Col 3:11 . . . barbaric, uncivilized, **s**, or
 Col 4:1 . . . be just and fair to your **s-s**.
 1 Tim 1:10 . . . or are **s** traders, liars,
 Titus 3:3 . . . became **s-s** to many lusts
 Philm 1:16 . . . no longer like a **s** to you.
 2 Pet 2:19 . . . For you are a **s** to whatever

SLAVERY (n) submission to a dominating influence; the practice of slaveholding
 Exod 2:23 . . . under their burden of **s**.
 Rom 6:19 . . . the illustration of **s** to help

SLEEP (n) natural or induced state of rest; a state of lazy inactivity
 Gen 2:21 . . . man to fall into a deep **s**.
 Gen 15:12 . . . Abram fell into a deep **s**,
 Prov 20:13 . . . If you love **s**, you will
 Prov 23:21 . . . too much **s** clothes them
 Rom 11:8 . . . has put them into a deep **s**.

SLEEP, SLEEPING, SLEEPS (v) to rest in a state of natural unconsciousness
 Gen 28:11 . . . against and lay down to **s**.
 Ps 4:8 . . . peace I will lie down and **s**,
 Ps 121:4 . . . Israel never slumbers or **s-s**.
 Prov 6:9 . . . how long will you **s**?
 Eccl 5:12 . . . who work hard **s** well,
 Mark 13:36 . . . find you **s-ing** when he

SLOTHFUL(NESS) (KJV)
 Prov 15:19 . . . *lazy* person's way is blocked
 Prov 21:25 . . . the *lazy* will come to ruin,
 Eccl 10:18 . . . *Laziness* leads to a sagging roof
 Rom 12:11 . . . Never be *lazy*, but work hard
 Heb 6:12 . . . *spiritually dull and indifferent*

SLUGGARD (KJV)
 Prov 6:6 . . . a lesson from the ants, you *lazybones*
 Prov 10:26 . . . *Lazy people* irritate their employers
 Prov 13:4 . . . *Lazy people* want much but
 Prov 20:4 . . . *Those too lazy* to plow
 Prov 26:16 . . . *Lazy people* consider themselves smarter

SMILE (v) to bestow approval
 Num 6:25 . . . May the LORD **s** on you and
 Ps 4:6 . . . Let your face **s** on us, LORD.
 Ps 67:1 . . . May his face **s** with favor on

SMOKE (n) the gaseous products of burning materials
 Exod 19:18 . . . The **s** billowed into the sky
 Isa 6:4 . . . building was filled with **s**.
 Joel 2:30 . . . and fire and columns of **s**.
 Acts 2:19 . . . and fire and clouds of **s**.
 Rev 9:2 . . . air turned dark from the **s**.
 Rev 15:8 . . . filled with **s** from God's

SMOKE (v) to emit smoke
 Ps 104:32 . . . the mountains **s** at his touch.

SNAKE, SNAKES (n) any of numerous limbless scaled reptiles
 Num 21:8 . . . replica of a poisonous **s** and
 Prov 23:32 . . . it bites like a poisonous **s**;
 Matt 10:16 . . . shrewd as **s-s** and harmless
 Luke 3:7 . . . You brood of **s-s**! Who warned
 John 3:14 . . . lifted up the bronze **s** on a
 Rom 3:13 . . . **S** venom drips from their

SNOW (n) precipitation in the form of small white ice crystals
 Prov 25:13 . . . refresh like **s** in summer.
 Isa 1:18 . . . will make them as white as **s**.
 Dan 7:9 . . . clothing was as white as **s**,

SODOM (n) a city at the southern end of the Dead Sea destroyed because of its wickedness
 Gen 13:12 . . . to a place near **S** and settled
 Gen 19:24 . . . the sky on **S** and Gomorrah.
 Isa 1:9 . . . have been wiped out like **S**,
 Luke 10:12 . . . you, even wicked **S** will be
 Rom 9:29 . . . have been wiped out like **S**,
 Rev 11:8 . . . figuratively called "**S**"

SOJOURN (KJV)
 Gen 12:10 . . . where he *lived as a foreigner*
 Acts 7:6 . . . descendants would *live in a foreign land*

SOJOURNER (KJV)
 Gen 23:4 . . . a stranger and a *foreigner*
 Num 35:15 . . . *foreigners* living among you
 Ps 39:12 . . . a *traveler* passing through

SOLDIER (n) one engaged in military service
 1 Cor 9:7 . . . What **s** has to pay his own
 2 Tim 2:3 . . . a good **s** of Christ Jesus.

SOLOMON King of Israel (united kingdom), second son of David and Bathsheba (2 Sam 12:24-25); chosen as successor by David (1 Kgs 1:28-40); given final advice by David (1 Kgs 2:1-9); enemies of his rule removed (1 Kgs 2:13-46); prayed for wisdom (1 Kgs 3:3-15; 4:29-34); demonstrated wisdom (1 Kgs 3:16-28); built and dedicated the Temple (1 Kgs 5-8); the LORD's second appearance (1 Kgs 9:1-9); became famous and powerful (1 Kgs 9:10-10:29); visited by the queen of Sheba (1 Kgs 10:1-13); practiced idolatry and warned by God (1 Kgs 11:1-13); troubled by enemies (1 Kgs 11:14-40); died (1 Kgs 11:41-43); wrote many things (1 Kgs 4:32; Pss 72; 127; Prov 1:1; 10:1; 25:1; Eccl 1:1; Song 1:1); often mentioned in NT (Matt 6:29; 12:42; Luke 11:31; 12:27; Acts 7:47).

SON, SONS (n) a parent's male child or descendant further removed; spiritual heir; relationship of Jesus to the heavenly Father *see also* CHILD(REN)
 Gen 17:19 . . . birth to a **s** for you.
 Gen 21:10 . . . slave-woman and her **s**.
 Gen 22:2 . . . Take your **s**, your only

Ruth 4:15 . . . better to you than seven **s-s!**
 Ps 2:7 . . . You are my **S**. Today I have
 Isa 7:14 . . . birth to a **s** and will call
 Dan 7:13 . . . someone like a **s** of man
 Hos 11:1 . . . I called my **s** out of Egypt.
 Joel 2:28 . . . **s-s** and daughters will
 Matt 1:21 . . . will have a **s**, and you are
 Matt 2:15 . . . I called my **S** out of Egypt.
 Matt 3:17 . . . my dearly loved **S**, who
 brings
 Matt 4:3 . . . you are the **S** of God, tell
 Matt 11:27 . . . truly knows the **S** except the
 Matt 13:55 . . . the carpenter's **s**, and we
 Matt 14:33 . . . really are the **S** of God!
 Matt 16:16 . . . are the Messiah, the **S** of
 Matt 17:5 . . . my dearly loved **S**, who
 brings
 Matt 21:9 . . . God for the **S** of David!
 Matt 27:54 . . . truly was the **S** of God!
 Matt 28:19 . . . Father and the **S** and the
 Mark 14:62 . . . will see the **S** of Man seated
 Luke 1:32 . . . be called the **S** of the Most
 Luke 2:7 . . . her firstborn **s**. She wrapped
 Luke 9:35 . . . This is my **S**, my Chosen One.
 Luke 12:8 . . . on earth, the **S** of Man will
 Luke 15:20 . . . ran to his **s**, embraced him,
 John 3:16 . . . his one and only **S**, so that
 John 3:36 . . . doesn't obey the **S** will never
 John 17:1 . . . Glorify your **S** so he
 Acts 13:33 . . . You are my **S**. Today I have
 Rom 1:4 . . . shown to be the **S** of God
 Rom 5:10 . . . death of his **S** while we
 Rom 8:3 . . . He sent his own **S** in a body
 Rom 8:29 . . . to become like his **S**, so
 Rom 8:32 . . . even his own **S** but gave him
 1 Cor 15:28 . . . who gave his **S** authority
 2 Cor 6:18 . . . be my **s-s** and daughters,
 Gal 4:4 . . . God sent his **S**, born of a
 Gal 4:30 . . . slave and her **s**, for the **s**
 Heb 1:2 . . . and through the **S** he created
 Heb 1:5 . . . You are my **S**. Today I have
 Heb 7:28 . . . God appointed his **S** with an
 Heb 10:29 . . . trampled on the **S** of God,
 1 Jn 2:23 . . . acknowledges the **S** has the
 1 Jn 4:9 . . . one and only **S** into the world
 1 Jn 5:5 . . . Jesus is the **S** of God.
 Rev 1:13 . . . someone like the **S** of Man.

SONG, SONGS (n) a short musical composition of words and music; the act of singing
 Exod 15:2 . . . my strength and my **s**;
 Job 35:10 . . . who gives **s-s** in the night?
 Ps 40:3 . . . given me a new **s** to sing,
 Ps 63:5 . . . praise you with **s-s** of joy.
 Ps 96:1 . . . Sing a new **s** to the LORD!
 Ps 119:54 . . . theme of my **s-s** wherever
 Ps 137:3 . . . of those **s-s** of Jerusalem!
 Ps 149:1 . . . Sing to the LORD a new **s**.
 Isa 49:13 . . . Burst into **s**, O mountains!
 Isa 55:12 . . . and hills will burst into **s**,
 Rev 5:9 . . . they sang a new **s** with these
 Rev 15:3 . . . God, and the **s** of the Lamb:

SORCERER, SORCERERS (n) a person who practices sorcery
 Exod 7:11 . . . his own wise men and **s-s**,
 Acts 8:9 . . . a **s** there for many years,
 Acts 13:6 . . . a Jewish **s**, a false prophet
 Rev 22:15 . . . the dogs—the **s**, the sexually

SORCERY (n) the use of power gained from the assistance or control of evil spirits, especially for divining
 Gal 5:20 . . . idolatry, **s**, hostility, quarreling,

SORROW, SORROWS (n) deep distress, sadness, or regret
 Ps 116:3 . . . I saw only trouble and **s**.
 Isa 65:14 . . . will cry in **s** and despair.
 Jer 31:12 . . . all their **s-s** will be gone.

Ezek 34:2 . . . What **s** awaits you
 Amos 5:18 . . . What **s** awaits you
 Matt 18:7 . . . What **s** awaits the
 Matt 23:13 . . . What **s** awaits you
 Luke 11:46 . . . what **s** also awaits
 Rom 9:2 . . . with bitter **s** and unending
 2 Cor 7:10 . . . the kind of **s** God wants
 Eph 4:30 . . . do not bring **s** to God's Holy
 1 Tim 6:10 . . . themselves with many **s-s**.
 Heb 13:17 . . . with joy and not with **s**.
 Jude 1:11 . . . What **s** awaits them!
 Rev 21:4 . . . more death or **s** or crying

SORRY (adj) feeling sorrow, regret, or penitence; inspiring pity
 Gen 6:6 . . . So the LORD was **s** he had
 2 Chr 21:20 . . . No one was **s** when he died.
 Ps 38:18 . . . I am deeply **s** for what I have
 Mal 3:14 . . . that we are **s** for our sins?
 Matt 15:32 . . . I feel **s** for these people.
 Matt 20:34 . . . Jesus felt **s** for them and
 Mark 8:2 . . . I feel **s** for these people.

SOUL, SOULS (n) the inner life of a human being, the seat of emotions, and the center of human personality
 Deut 6:5 . . . heart, all your **s**, and all
 Deut 28:65 . . . fail, and your **s** to despair.
 Deut 30:6 . . . your heart and **s** and so you
 Josh 22:5 . . . all your heart and all your **s**.
 2 Kgs 23:25 . . . heart and **s** and strength,
 Prov 3:22 . . . for they will refresh your **s**.
 Prov 16:24 . . . sweet to the **s** and healthy
 Jer 6:16 . . . you will find rest for your **s-s**.
 Matt 10:28 . . . can destroy both **s** and body
 Matt 11:29 . . . you will find rest for your **s-s**.
 Matt 22:37 . . . all your heart, all your **s**,
 Mark 8:37 . . . worth more than your **s**?
 Mark 12:30 . . . heart, all your **s**, all your
 Luke 21:19 . . . firm, you will win your **s-s**.
 John 12:27 . . . my **s** is deeply troubled.
 Heb 4:12 . . . cutting between **s** and spirit,

SOW(ED), SOWING (KJV)
 Lev 25:3 . . . you may *plant* your fields
 Ps 126:5 . . . Those who *plant* in tears
 Matt 13:4 . . . As he *scattered* them across
 Luke 12:24 . . . the ravens. They don't *plant*
 Luke 19:21 . . . crops you didn't *plant*

SOWER (KJV)
 Isa 55:10 . . . producing seed for the *farmer*
 Jer 50:16 . . . all *those who plant crops*
 Matt 13:18 . . . the *farmer planting seeds*
 2 Cor 9:10 . . . provides seed for the *farmer*

SPARE, SPARED, SPARES (v) to hold back from destroying, punishing, or harming; to have left over or as margin; to rescue from the necessity of doing or undergoing something
 Esth 7:3 . . . lives of my people will be **s-d**.
 Prov 13:24 . . . Those who **s** the rod of
 Isa 54:2 . . . your home, and **s** no expense!
 Mal 3:17 . . . as a father **s-s** an obedient
 Rom 8:32 . . . did not **s** even his own Son
 Rom 11:21 . . . if God did not **s** the original
 2 Pet 2:4 . . . God did not **s** even the angels
 2 Pet 2:5 . . . And God did not **s** the ancient

SPEAK, SPEAKING, SPEAKS (v) to express thoughts, opinions, or feelings orally; to talk
 Deut 18:22 . . . If the prophet **s-s** in the
 Ps 15:3 . . . or **s** evil of their friends.
 Ps 78:2 . . . will **s** to you in a parable.
 Isa 3:8 . . . because they **s** out against
 Isa 32:4 . . . stammer will **s** out plainly.
 Matt 12:34 . . . men like you **s** what is good
 Matt 15:18 . . . the words you **s** come from

Acts 2:11 . . . hear these people **s-ing** in our
 1 Cor 14:2 . . . ability to **s** in tongues,
 1 Cor 14:19 . . . I would rather **s** five
 1 Pet 3:16 . . . if people **s** against you,

SPEECH (n) the communication of thoughts in spoken words
 Prov 16:23 . . . a wise mind comes wise **s**;
 Prov 22:11 . . . gracious **s** will have the king
 Prov 25:15 . . . soft **s** can break bones.
 Zeph 3:9 . . . I will purify the **s** of all
 1 Cor 1:17 . . . not with clever **s**, for

SPEND, SPENT (v) to use up or pay out; to exhaust or wear out
 Prov 21:20 . . . but fools **s** whatever they
 Isa 55:2 . . . Why **s** your money on food
 Mark 5:26 . . . she had **s-t** everything she had
 2 Cor 12:15 . . . I will gladly **s** myself

SPIRIT, SPIRITS (n) "wind" or "breath"; a supernatural being; the third member of the Trinity, with God the Father and Jesus the Son; an attitude, mood, or disposition; an evil presence that can possess or influence a person; invisible, nonmaterial part of humans (as opposed to body or flesh)

see also ADVOCATE, HOLY SPIRIT

Gen 1:2 . . . the **S** of God was hovering
 Gen 6:3 . . . My **S** will not put up with
 Exod 31:3 . . . filled him with the **S** of God,
 Num 11:25 . . . **S** rested upon them, they
 Deut 34:9 . . . full of the **s** of wisdom,
 Judg 13:25 . . . And the **S** of the LORD
 1 Sam 16:13 . . . And the **S** of the LORD
 1 Sam 16:14 . . . a tormenting **s** that filled
 2 Kgs 2:9 . . . double share of your **s** and
 Job 33:4 . . . the **S** of God has made me,
 Ps 31:5 . . . I entrust my **s** into your
 Ps 34:18 . . . those whose **s-s** are crushed.
 Ps 51:10 . . . Renew a loyal **s** within me.
 Ps 51:17 . . . you desire is a broken **s**.
 Ps 139:7 . . . can never escape from your **S!**
 Isa 11:2 . . . **S** of the LORD will rest
 Isa 44:3 . . . I will pour out my **S** on your
 Isa 63:10 . . . him and grieved his Holy **S**.
 Ezek 11:19 . . . put a new **s** within them.
 Joel 2:28 . . . I will pour out my **S** upon all
 Zech 4:6 . . . by my **S**, says the LORD
 Matt 3:11 . . . baptize you with the Holy **S**
 Matt 3:16 . . . and he saw the **S** of God
 Matt 4:1 . . . was led by the **S** into the
 Matt 28:19 . . . and the Son and the Holy **S**.
 Mark 1:8 . . . baptize you with the Holy **S!**
 Mark 5:12 . . . pigs," the **s-s** begged.
 Luke 1:35 . . . The Holy **S** will come upon
 John 3:5 . . . born of water and the **S**.
 John 6:63 . . . **S** alone gives eternal life.
 John 14:26 . . . the Holy **S**—he will teach
 John 16:13 . . . When the **S** of truth comes,
 Acts 1:8 . . . when the Holy **S** comes
 Acts 2:4 . . . as the Holy **S** gave them this
 Acts 2:17 . . . will pour out my **S** upon all
 Acts 5:3 . . . You lied to the Holy **S**,
 and Acts 6:3 . . . full of the **S** and wisdom.
 Acts 8:15 . . . to receive the Holy **S**.
 Acts 9:17 . . . and be filled with the Holy **S**.
 Acts 11:16 . . . be baptized with the Holy **S**.
 Acts 19:2 . . . receive the Holy **S** when you
 Rom 8:5 . . . controlled by the Holy **S** think
 Rom 8:9 . . . do not have the **S** of Christ
 Rom 8:26 . . . the Holy **S** prays for us
 1 Cor 2:10 . . . For his **S** searches out
 1 Cor 12:1 . . . abilities the **S** gives us.
 1 Cor 12:13 . . . one body by one **S**, and we
 1 Cor 14:1 . . . abilities the **S** gives—
 2 Cor 3:6 . . . covenant, the **S** gives life.

2 Cor 3:17 . . . and wherever the **S** of the
2 Cor 5:3 . . . not be **s-s** without bodies.
Gal 3:2 . . . receive the Holy **S** by obeying
Gal 5:22 . . . But the Holy **S** produces this
Eph 4:4 . . . body and one **S**, just as you
Eph 4:30 . . . to God's Holy **S** by the way
Eph 6:12 . . . and against evil **s-s** in the
Eph 6:17 . . . sword of the **S**, which is the
1 Thes 5:19 . . . Do not stifle the Holy **S**.
1 Tim 3:16 . . . vindicated by the **S**.
2 Tim 1:7 . . . not given us a **s** of fear
1 Pet 3:4 . . . gentle and quiet **s**, which
1 Jn 4:1 . . . who claims to speak by the **S**.

SPIRITUAL (adj) having to do with the
spirit, usually God's Spirit
Jon 4:11 . . . living in **s** darkness, not
Rom 7:14 . . . for it is **s** and good.
1 Cor 2:14 . . . who are **s** can understand
1 Cor 14:37 . . . think you are **s**, you should
1 Cor 15:44 . . . there are also **s** bodies.
Eph 5:19 . . . and hymns and **s** songs
among
1 Pet 2:5 . . . you offer **s** sacrifices that

SPLENDOR (n) great brightness or luster;
magnificence
2 Chr 20:21 . . . him for his holy **s**.
Ps 29:2 . . . the LORD in the **s** of
Ps 145:5 . . . majestic, glorious **s** and
Prov 20:29 . . . experience is the **s** of
Isa 33:17 . . . see the king in all his **s**,
Hab 3:3 . . . brilliant **s** fills the heavens,

SPOT, SPOTS (n) a small area visibly differ-
ent (as in color, finish, or material) from
the surrounding area; a taint on character
or reputation
Jer 13:23 . . . leopard take away its **s-s**?
Eph 5:27 . . . church without a **s** or wrinkle

SPOTLESS (adj) free from impurity;
unblemished
1 Pet 1:19 . . . the sinless, **s** Lamb of God.

STAFF (n) a long stick used for walking or
a weapon, often a symbol of authority and
protection
see also ROD
Gen 49:10 . . . nor the ruler's **s** from his
Exod 7:12 . . . then Aaron's **s** swallowed up
Num 17:6 . . . Aaron, brought Moses a **s**.
2 Kgs 4:29 . . . travel; take my **s** and go!
Ps 23:4 . . . Your rod and your **s** protect

STAND, STANDING, STANDS (v) to remain
stationary; to remain erect; to maintain
one's position; to endure successfully
see also STOOD

Exod 3:5 . . . you are **s-ing** on holy ground.
Josh 5:15 . . . where you are **s-ing** is holy.
Josh 10:12 . . . Let the sun **s** still
2 Chr 20:17 . . . then **s** still and
Ps 24:3 . . . Who may **s** in his holy
Ps 33:11 . . . LORD's plans **s** firm
Ps 76:7 . . . Who can **s** before you
Ps 119:89 . . . word, O LORD, **s-s** firm
Prov 12:7 . . . family of the godly **s-s** firm.
Isa 40:8 . . . word of our God **s-s** forever.
Mal 3:2 . . . be able to **s** and face him
Luke 6:48 . . . that house, it **s-s** firm
because

Rom 14:10 . . . all **s** before the judgment
1 Cor 10:12 . . . think you are **s-ing** strong,
1 Cor 10:13 . . . to be more than you can **s**.
2 Cor 5:10 . . . we must all **s** before Christ
Eph 6:14 . . . **S** your ground, putting on the
Phil 1:27 . . . you are **s-ing** together with
2 Tim 2:19 . . . But God's truth **s-s** firm like
1 Pet 5:9 . . . **S** firm against him, and
Rev 3:20 . . . I **s** at the door and knock.

STANDING (n) a position or condition
Rom 8:33 . . . us right **s** with himself.

STAR, STARS (n) a natural luminous body
visible in the sky especially at night; some-
times symbolic for angels
Gen 1:16 . . . He also made the **s-s**.
Num 24:17 . . . A **s** will rise from Jacob;
Job 38:7 . . . morning **s-s** sang together
Isa 14:12 . . . O shining **s**, son of the
Dan 12:3 . . . shine like the **s-s** forever.
Matt 2:2 . . . We saw his **s** as it rose,
2 Pet 1:19 . . . the Morning **S** shines in
Rev 2:28 . . . also give them the morning **s**!
Rev 22:16 . . . I am the bright morning **s**.

STATUTES (KJV)
Exod 15:26 . . . keeping all his *decrees*
Deut 4:40 . . . If you obey all the *decrees*
and
1 Kgs 3:14 . . . *decrees* and my commands
Ps 19:8 . . . *commandments* of the LORD
Ps 119:112 . . . to keep your *decrees*

STEDFAST (KJV)
Ps 78:37 . . . They did not *keep* his covenant
1 Cor 15:58 . . . be *strong* and immovable.
Heb 3:14 . . . if we are *faithful* to the end,
1 Pet 5:9 . . . and be *strong* in your faith

STEAL, STEALING, STEALS (v) to take the
property of another wrongfully
Exod 20:15 . . . You must not **s**.
Lev 19:11 . . . Do not **s**.
Deut 5:19 . . . You must not **s**.
Prov 28:24 . . . who **s-s** from his father
Matt 19:18 . . . You must not **s**.
Matt 27:64 . . . coming and **s-ing** his body
Rom 13:9 . . . You must not **s**.
Eph 4:28 . . . If you are a thief, quit **s-ing**.
1 Pet 4:15 . . . not be for murder, **s-ing**,

STEPS (n) course, way
Ps 37:23 . . . LORD directs the **s** of
Prov 20:24 . . . LORD directs our **s**,
1 Pet 2:21 . . . you must follow in his **s**.

STIFFNECKED (KJV)
Exod 32:9 . . . how *stubborn and rebellious*
Exod 34:9 . . . *stubborn and rebellious*
people
Deut 10:16 . . . stop being *stubborn*
2 Chr 30:8 . . . not be *stubborn*, as they
Acts 7:51 . . . You *stubborn* people! You are

STIFFHEARTED (KJV)
Ezek 2:4 . . . stubborn and *hard-hearted*

STILL (adj) devoid of or abstaining from
motion; quiet, calm
Ps 46:10 . . . Be **s**, and know that I am
Isa 57:20 . . . never **s** but continually
Mark 4:39 . . . Silence! Be **s**!

STILL (adv) without motion
Exod 14:13 . . . Just stand **s** and watch
Josh 10:13 . . . sun stood **s** and the moon
2 Chr 20:17 . . . then stand **s** and watch

STING (n) a wound or pain caused by
or as if by stinging
1 Cor 15:55 . . . where is your **s**?

STONE (adj) of, relating to, or made of
stone
Deut 4:13 . . . he wrote on two **s** tablets.

STONE, STONES (n) hardened mineral or
rock; figurative of Christ or of hardened
hearts
Exod 28:10 . . . Six names will be on each **s**,
Josh 4:3 . . . Take twelve **s-s** from the very
1 Sam 17:40 . . . picked up five smooth **s-s**

Ps 91:12 . . . even hurt your foot on a **s**.
Ps 118:22 . . . **s** that the builders rejected
Isa 8:14 . . . a **s** that makes people stumble,
Isa 28:16 . . . a foundation **s** in Jerusalem,
Isa 50:7 . . . face like a **s**, determined to
Jer 51:26 . . . Even your **s-s** will never again
Matt 3:9 . . . Abraham from these very **s-s**.
Matt 7:9 . . . give them a **s** instead?
Matt 21:42 . . . **s** that the builders rejected
Matt 24:2 . . . Not one **s** will be left
Mark 16:3 . . . roll away the **s** for us from
Luke 4:3 . . . tell this **s** to become a loaf
John 8:7 . . . sinned throw the first **s**!
1 Pet 2:5 . . . you are living **s-s** that God

STONED, STONING (v) to kill by pelting
with stones
2 Cor 11:25 . . . with rods. Once I was **s-d**.
Heb 11:37 . . . Some died by **s-ing**, some
were

STONY (adj) insensitive to pity or human
feeling
Ezek 11:19 . . . away their **s**, stubborn heart

STOOD (v) to maintain one's position
see also STAND
Josh 10:13 . . . So the sun **s** still and
2 Tim 4:17 . . . But the Lord **s** with me

STOP, STOPS (v) to cease activity or opera-
tion; to pause or hesitate; to restrain or
prevent
Job 37:14 . . . **S** and consider the wonderful
Job 15:18 . . . cool-tempered person **s-s**
Jer 7:5 . . . only if you **s** your evil
Jer 32:40 . . . I will never **s** doing good
Lam 3:49 . . . flow endlessly; they will not **s**
Dan 4:35 . . . No one can **s** him or say to
Matt 19:14 . . . come to me. Don't **s** them!
Eph 6:16 . . . shield of faith to **s** the

STORE (n) a large quantity, supply, or
number
Isa 33:6 . . . a rich **s** of salvation,

STORE, STORED (v) to lay away; to accu-
mulate
Matt 6:19 . . . Don't **s** up treasures
Matt 6:26 . . . plant or harvest or **s** food
Luke 2:51 . . . And his mother **s-d** all these

STORM (n) a heavy fall of rain, snow, or
hail sometimes accompanied by thunder
and lightning; a disturbed or agitated state
see also WHIRLWIND
Ps 50:3 . . . and a great **s** rages around
Ps 55:8 . . . from this wild **s** of hatred.
Ps 107:29 . . . He calmed the **s** to a whisper
Luke 8:24 . . . **s** stopped and all was calm.

STRANGER, STRANGERS (n) a person who
is unknown or with whom one is unac-
quainted
see also FOREIGNER(S)
Job 31:32 . . . turned away a **s** but have
Matt 25:35 . . . I was a **s**, and you invited
John 10:5 . . . They won't follow a **s**;
1 Tim 5:10 . . . been kind to **s-s** and served
Heb 13:2 . . . to show hospitality to **s-s**, for

STRAYED (v) to wander
Isa 53:6 . . . like sheep, have **s** away.
Ezek 34:16 . . . lost ones who **s** away, and

STREAMS (n) bodies of running water
(as a river or brook)
Ps 23:2 . . . leads me beside peaceful **s**.
Jer 31:9 . . . walk beside quiet **s** and

STRENGTH (n) capacity for exertion or
endurance; support; the power of a person
or of God, measured variously in terms of

wealth, wisdom, military might, or physical prowess

Exod 15:2 . . . LORD is my **s** and my
Deut 6:5 . . . your soul, and all your **s**.
2 Kgs 23:25 . . . his heart and soul and **s**,
1 Chr 16:11 . . . LORD and for his **s**;
Neh 8:10 . . . of the LORD is your **s**!
Ps 23:3 . . . He renews my **s**. He guides me
Ps 28:7 . . . LORD is my **s** and shield.
Ps 33:16 . . . nor is great **s** enough to save
Ps 46:1 . . . God is our refuge and **s**,
Ps 59:17 . . . O my **S**, to you I sing
Ps 65:6 . . . armed yourself with mighty **s**.
Ps 84:5 . . . for those whose **s** comes from
Ps 139:10 . . . your **s** will support me.
Isa 31:1 . . . depending on the **s** of human
Isa 40:26 . . . power and incomparable **s**,
Jer 27:5 . . . With my great **s** and powerful
Mic 5:4 . . . with the LORD's **s**, in
Hab 3:19 . . . LORD is my **s**!
Zech 4:6 . . . nor by **s**, but by my Spirit,
Mark 12:30 . . . your mind, and all your **s**.
1 Cor 1:25 . . . the greatest of human **s**.
Phil 4:13 . . . Christ, who gives me **s**.
Heb 11:34 . . . weakness was turned to **s**.
Heb 13:9 . . . Your **s** comes from God's

STRENGTHEN, STRENGTHENED,

STRENGTHENS (v) to make or become stronger
2 Chr 16:9 . . . in order to **s** those whose
Isa 41:10 . . . I will **s** you and help you.
1 Cor 8:1 . . . is love that **s-s** the church.
1 Cor 14:4 . . . in tongues is **s-ed** personally,
1 Cor 14:4 . . . word of prophecy **s-s** the
1 Cor 14:5 . . . whole church will be **s-ed**.
1 Cor 14:12 . . . seek those that will **s** the
1 Cor 14:17 . . . but it won't **s** the people
1 Cor 14:26 . . . is done must **s** all of you.
2 Cor 13:10 . . . has given me to **s** you, not
Heb 12:12 . . . tired hands and **s** your weak
1 Pet 5:10 . . . support, and **s** you, and he

STRIPES (KJV)

Acts 16:33 . . . washed their *wounds*
2 Cor 11:24 . . . gave me thirty-nine *lashes*
1 Pet 2:24 . . . By his *wounds* you are healed

STRONG, STRONGER, STRONGEST (adj)

having or marked by great physical power, moral or intellectual power, or great resources (as of wealth or talent); firm
Exod 6:1 . . . force of my **s** hand, he
Deut 5:15 . . . you out with his **s** hand
Deut 7:8 . . . with such a **s** hand from your
Deut 31:6 . . . So be **s** and courageous!
Josh 1:6 . . . Be **s** and courageous,
Judg 16:5 . . . makes him so **s** and how he
2 Sam 22:33 . . . God is my **s** fortress, and
1 Kgs 8:42 . . . and your **s** hand and your
1 Chr 28:20 . . . Be **s** and courageous, and
Ezra 10:4 . . . so be **s** and take action.
Ps 24:8 . . . The LORD, **s** and mighty;
Ps 96:7 . . . LORD is glorious and **s**.
Prov 18:10 . . . LORD is a **s** fortress;
Prov 24:5 . . . wise are mightier than the **s**,
Prov 30:25 . . . Ants—they aren't **s**, but
Prov 31:17 . . . She is energetic and **s**, a
Eccl 9:11 . . . **s-est** warrior doesn't always
Isa 35:4 . . . Be **s**, and do not fear,
Jer 50:34 . . . one who redeems them is **s**.
Zeph 1:14 . . . when even **s** men will cry
Luke 1:80 . . . and became **s** in spirit.
Luke 2:40 . . . grew up healthy and **s**.
Luke 11:22 . . . someone even **s-er** attacks
1 Cor 1:8 . . . keep you **s** to the end
1 Cor 1:25 . . . God's weakness is **s-er** than
1 Cor 16:13 . . . Be courageous. **S** **s**.

Eph 6:10 . . . final word: Be **s** in the Lord
1 Thes 3:13 . . . your hearts **s**, blameless,
2 Tim 2:1 . . . dear son, be **s** through the

STRUGGLE (n) strife; a violent effort or exertion

Rom 15:30 . . . to join in my **s** by praying
Heb 12:4 . . . lives in your **s** against sin.

STRUGGLE (v) to proceed with difficulty or with great effort; to make strenuous or violent efforts in the face of difficulties or opposition

Gen 3:17 . . . will **s** to scratch a living
Col 1:29 . . . why I work and **s** so hard,
1 Tim 4:10 . . . and continue to **s**, for our

STUBBORN (adj) unreasonably or perversely unyielding

Exod 33:5 . . . You are a **s** and rebellious
Exod 34:9 . . . this is a **s** and rebellious
Lev 26:41 . . . at last their **s** hearts will
Deut 10:16 . . . hearts and stop being **s**.
2 Chr 36:13 . . . a hard and **s** man, refusing
Ps 78:8 . . . ancestors—**s**, rebellious,
Prov 28:14 . . . the **s** are headed for serious
Ezek 36:26 . . . out your stony, **s** heart and
Rom 2:5 . . . because you are **s** and refuse

STUDY (n) application of the mental faculties to the acquisition of knowledge
Eccl 12:12 . . . and much **s** wears you

STUDY (v) to read in detail, especially with the intention of learning

Josh 1:8 . . . **S** this Book of Instruction
Ezra 7:10 . . . had determined to **s** and obey

STUMBLE, STUMBLES, STUMBLING (v) to trip or walk unsteadily; to fall into sin or waywardness

Lev 19:14 . . . or cause the blind to **s**.
Ps 37:24 . . . Though they **s**, they will
Ps 66:9 . . . he keeps our feet from **s-ing**.
Ps 119:165 . . . great peace and do not **s**.
Ps 121:3 . . . He will not let you **s**;
Prov 3:23 . . . and your feet will not **s**.
Prov 24:17 . . . don't be happy when they **s**.
Isa 8:14 . . . stone that makes people **s**,
Jer 13:16 . . . causing you to **s** and fall
Hos 14:9 . . . paths sinners **s** and fall.
Mal 2:8 . . . caused many to **s** into sin.
Matt 21:44 . . . Anyone who **s-s** over that
John 11:10 . . . is danger of **s-ing** because
Rom 9:33 . . . that makes people **s**,
Rom 14:13 . . . believer to **s** and fall.
Rom 14:20 . . . makes another person **s**.
1 Cor 8:9 . . . weaker conscience to **s**.
2 Cor 6:3 . . . no one will **s** because of us,
1 Jn 2:10 . . . does not cause others to **s**.

STUMP (n) the part of a tree remaining attached to the root after the trunk is cut
Isa 6:13 . . . so Israel's **s** will be a
Isa 11:1 . . . Out of the **s** of David's

STUPID (adj) lacking intelligence or reason
Ps 119:70 . . . hearts are dull and **s**,
Prov 12:1 . . . is **s** to hate correction.

SUBMISSIVE (adj) submitting to others
1 Cor 14:34 . . . They should be **s**, just
Titus 2:5 . . . be **s** to their husbands.

SUBMIT, SUBMITS (v) to yield to authority or be accountable to another—God, society, or fellow believers
Ps 2:12 . . . **S** to God's royal son,
Rom 13:1 . . . Everyone must **s** to governing
Rom 13:5 . . . So you must **s** to them, not
Eph 5:21 . . . **s** to one another out of

Eph 5:24 . . . As the church **s-s** to Christ,
Col 3:18 . . . Wives, **s** to your husbands,
Heb 12:9 . . . shouldn't we **s** even more
1 Pet 2:18 . . . must **s** to your masters

SUBVERT (KJV)

Lam 3:36 . . . they *twist* justice in the courts
Titus 1:11 . . . turning whole families *away from the truth*

SUCCEED (v) to turn out well; to attain a desired end

Gen 39:23 . . . everything he did to **s**.
Josh 1:8 . . . prosper and **s** in all you
1 Sam 2:9 . . . No one will **s** by strength
1 Sam 18:14 . . . continued to **s** in
2 Chr 20:20 . . . prophets, and you will **s**.
Ps 20:4 . . . and make all your plans **s**.
Prov 11:10 . . . celebrates when the godly **s**;
Prov 13:13 . . . respect a command will **s**.
Prov 16:3 . . . and your plans will **s**.
Prov 20:18 . . . Plans **s** through good
Prov 28:12 . . . When the godly **s**, everyone
Eccl 10:10 . . . wisdom; it helps you **s**.

SUCCESS (n) the attainment of wealth, favor, or eminence; favorable or desired outcome

1 Chr 12:18 . . . and **s** to all who help
2 Chr 26:5 . . . LORD, God gave him **s**.
Prov 15:22 . . . many advisers bring **s**.

SUCCESSFUL (adj) resulting or terminating in success; gaining or having gained success

Deut 8:18 . . . gives you power to be **s**,
Deut 30:9 . . . make you **s** in everything
1 Kgs 2:3 . . . that you will be **s** in all
2 Kgs 18:7 . . . Hezekiah was **s** in
1 Chr 22:13 . . . For you will be **s** if you
2 Chr 31:21 . . . result, he was very **s**.
Ps 90:17 . . . and make our efforts **s**.
Prov 1:3 . . . disciplined and **s** lives,
Eccl 9:11 . . . don't always lead **s** lives.

SUES (v) to seek justice or right from (a person) by legal process

1 Cor 6:6 . . . one believer **s** another—

SUFFER, SUFFERED, SUFFERING, SUFFERS (v)

to endure death, pain, distress, or loss
Job 36:15 . . . rescues those who **s**.
Mark 8:31 . . . Son of Man must **s** many
Luke 24:26 . . . would have to **s** all these
Luke 24:46 . . . Messiah would **s** and die
Rom 8:18 . . . Yet what we **s** now is nothing
1 Cor 12:26 . . . If one part **s-s**, all the parts
2 Cor 1:5 . . . the more we **s** for Christ,
2 Cor 12:10 . . . troubles that I **s** for Christ.
Phil 3:10 . . . I want to **s** with him, sharing
2 Thes 1:4 . . . and hardships you are **s-ing**.
Heb 11:26 . . . better to **s** for the sake
1 Pet 2:21 . . . just as Christ **s-ed** for you.
1 Pet 4:1 . . . since Christ **s-ed** physical pain,
1 Pet 4:16 . . . is no shame to **s** for being
1 Pet 5:10 . . . So after you have **s-ed** a little
Rev 2:3 . . . You have patiently **s-ed** for me

SUFFERING, SUFFERINGS (n) the state or experience of one that suffers; pain, distress

Deut 16:3 . . . the bread of **s**—so that
Job 36:15 . . . means of their **s**, he rescues
Ps 119:71 . . . My **s** was good for me,
Isa 48:10 . . . you in the furnace of **s**.
Isa 49:13 . . . on them in their **s**.
Lam 1:12 . . . if there is any **s** like mine,
Luke 22:15 . . . you before my **s** begins.
2 Cor 1:7 . . . as you share in our **s-s**, you
Phil 1:29 . . . the privilege of **s** for him.

Col 1:24 . . . participating in the **s-s** of
 2 Tim 2:3 . . . Endure **s** along with me,
 2 Tim 4:5 . . . afraid of **s** for the Lord.
 Heb 2:10 . . . through his **s**, a perfect
 Heb 2:18 . . . gone through **s** and testing,
 1 Pet 1:11 . . . about Christ's **s** and his
 1 Pet 4:13 . . . Christ in his **s**, so that

SUN (n) the star that sustains life on the earth, being the source of heat and light
 Josh 10:13 . . . So the **s** stood still and
 Judg 5:31 . . . rise like the **s** in all its
 Ps 84:11 . . . God is our **s** and our shield.
 Ps 121:6 . . . The **s** will not harm you
 Ps 136:8 . . . the **s** to rule the day,
 Eccl 1:9 . . . Nothing under the **s** is truly
 Isa 60:19 . . . you need the **s** to shine by
 Mal 4:2 . . . name, the **S** of Righteousness
 Matt 13:43 . . . shine like the **s** in their
 Matt 17:2 . . . shone like the **s**, and his
 Luke 23:45 . . . light from the **s** was gone.
 Eph 4:26 . . . Don't let the **s** go down while
 Rev 1:16 . . . was like the **s** in all its
 Rev 21:23 . . . has no need of **s** or moon,

SURETY (KJV)

Gen 43:9 . . . I *personally guarantee* his safety
 Prov 17:18 . . . *put up security* for a friend
 Heb 7:22 . . . Jesus is the one who *guarantees*

SUSTAINS (v) to keep up or prolong
 Heb 1:3 . . . God, and he **s** everything by

SWADDLED, SWADDLING (KJV)

Ezek 16:4 . . . salt, and *wrapped in cloth*
 Luke 2:7 . . . wrapped him *snugly in strips of cloth*
 Luke 2:12 . . . baby *wrapped snugly* in strips

SWALLOW, SWALLOWED (v) to take through the mouth and esophagus into the stomach; to envelop or absorb
 Isa 25:8 . . . He will **s** up death
 Jon 1:17 . . . a great fish to **s** Jonah.
 Hab 1:13 . . . while the wicked **s** up people
 Matt 23:24 . . . a gnat, but you **s** a camel!
 1 Cor 15:54 . . . fulfilled: "Death is **s-ed** up
 2 Cor 5:4 . . . bodies will be **s-ed** up by life.

WORD, WORDS (n) a handheld weapon with a long blade; figurative of war or persecution by government, also of God's word in spiritual warfare

Gen 3:24 . . . a flaming **s** that flashed
 Deut 32:41 . . . my flashing **s** and begin
 1 Sam 17:45 . . . come to me with **s**, spear,
 1 Sam 31:4 . . . Take your **s** and kill me
 2 Sam 12:10 . . . live by the **s** because you
 1 Kgs 20:11 . . . putting on his **s** for battle
 Ps 44:6 . . . not count on my **s** to save me.
 Ps 45:3 . . . Put on your **s**, O mighty
 Ps 64:3 . . . their tongues like **s-s** and aim
 Joel 3:10 . . . plowshares into **s-s** and your
 Amos 9:4 . . . I will command the **s** to kill
 Mic 4:3 . . . will hammer their **s-s** into
 Matt 10:34 . . . not to bring peace, but a **s**.
 Matt 26:52 . . . who use the **s** will die by
 Luke 2:35 . . . a **s** will pierce your very
 Eph 6:17 . . . take the **s** of the Spirit,
 Heb 4:12 . . . sharpest two-edged **s**, cutting
 Rev 1:16 . . . sharp two-edged **s** came
 Rev 19:15 . . . came a sharp **s** to strike

SYNAGOGUE (n) the house of worship and communal center of a Jewish congregation
 Luke 4:16 . . . to the **s** on the Sabbath
 John 12:42 . . . expel them from the **s**.
 Acts 17:2 . . . he went to the **s** service,
 Rev 3:9 . . . who belong to Satan's **s**—

T

TABERNACLE (n) portable shrine or tent designated for the worship of God; metaphor for God dwelling among his people

see also SANCTUARY, TEMPLE

Exod 27:21 . . . stand in the **T**, in front of
 Exod 40:2 . . . Set up the **T** on the first
 Exod 40:34 . . . cloud covered the **T**, and
 Exod 40:34 . . . of the LORD filled the **T**.
 Num 3:29 . . . area south of the **T** for their
 Heb 8:5 . . . to build the **T**, God gave him
 Heb 9:11 . . . more perfect **T** in heaven,
 Heb 9:21 . . . blood on the **T** and on
 Rev 15:5 . . . heaven, God's **T**, was thrown

TABLETS (n) flat slabs or plaques suited for or bearing an inscription

Exod 31:18 . . . two stone **t** inscribed with
 Deut 10:5 . . . and placed the **t** in the Ark
 2 Cor 3:3 . . . carved not on **t** of stone,

TAME (v) to domesticate; to harness
 Jas 3:7 . . . People can **t** all kinds of
 Jas 3:8 . . . no one can **t** the tongue.

TASTE (n) the act of tasting; a sample experience

Prov 24:13 . . . honeycomb is sweet to the **t**.
 1 Pet 2:3 . . . a **t** of the Lord's kindness.

TASTE, TASTED, TASTES (v) to become acquainted with by experience; to ascertain the flavor of by taking a little into the mouth

Ps 34:8 . . . **T** and see that the LORD
 Prov 9:17 . . . eaten in secret **t-s** the best!
 Song 2:3 . . . and **t** his delicious fruit.
 Ezek 3:3 . . . I ate it, it **t-d** as sweet as
 Col 2:21 . . . Don't handle! Don't **t**!

TAX, TAXES (n) a charge usually of money imposed by authority on persons or property for public purposes

Matt 17:24 . . . teacher pay the Temple **t**?
 Matt 22:17 . . . right to pay **t-es** to Caesar
 Rom 13:7 . . . Pay your **t-es** and

TEACH, TEACHES, TEACHING (v) to cause to know something; to instruct by precept, example, or experience

see also INSTRUCT, PREACH, TRAIN

Lev 10:11 . . . you must **t** the Israelites
 Deut 6:1 . . . commanded me to **t** you.
 2 Chr 17:9 . . . of Judah, **t-ing** the people.
 Job 21:22 . . . who can **t** a lesson to God,
 Ps 37:30 . . . they **t** right from wrong.
 Ps 51:13 . . . Then I will **t** your ways
 Prov 15:33 . . . the LORD **t-es** wisdom;
 Isa 2:3 . . . he will **t** us his ways,
 Matt 5:19 . . . obeys God's laws and **t-es**
 Matt 11:29 . . . Let me **t** you, because
 Matt 15:9 . . . they **t** man-made ideas
 Matt 22:16 . . . You **t** the way of God
 Matt 28:20 . . . **T** these new disciples to
 Mark 10:1 . . . as usual he was **t-ing** them.
 Luke 11:1 . . . Lord, **t** us to pray,
 Luke 12:12 . . . Holy Spirit will **t** you
 John 14:26 . . . he will **t** you everything
 Acts 6:4 . . . in prayer and **t-ing** the word.
 Rom 15:4 . . . Scriptures long ago to **t**
 Rom 15:14 . . . you can **t** each other all
 1 Cor 2:16 . . . knows enough to **t** him?
 1 Cor 14:26 . . . another will **t**, another
 1 Tim 2:12 . . . do not let women **t** men
 1 Tim 3:2 . . . he must be able to **t**.
 2 Tim 3:16 . . . is useful to **t** us what
 2 Tim 3:16 . . . **t-es** us to do what is right.
 Titus 2:15 . . . You must **t** these things

Heb 5:12 . . . you ought to be **t-ing** others.
 1 Jn 2:27 . . . need anyone to **t** you what

TEACHER, TEACHERS (n) one who teaches

Job 36:22 . . . Who is a **t** like him?
 Prov 5:13 . . . didn't I listen to my **t-s**?
 Eccl 1:1 . . . words of the **T**, King David's
 Matt 10:24 . . . not greater than the **t**,
 Matt 23:10 . . . only one **t**, the Messiah.
 Luke 6:40 . . . will become like the **t**.
 Luke 20:46 . . . these **t-s** of religious law!
 John 13:14 . . . Lord and **T**, have washed
 Rom 12:7 . . . If you are a **t**, teach well.
 1 Cor 12:28 . . . third are **t-s**, then those
 Gal 6:6 . . . should provide for their **t-s**,
 Eph 4:11 . . . and the pastors and **t-s**.
 2 Tim 4:3 . . . look for **t-s** who will tell
 Jas 3:1 . . . of you should become **t-s**
 3 Jn 1:10 . . . the traveling **t-s**, he also

TEACHING, TEACHINGS (n) something taught; doctrine

see also INSTRUCTION(S), LAW(S)

Isa 8:20 . . . to God's instructions and **t-s**!
 Luke 6:47 . . . listens to my **t**, and then
 John 7:17 . . . whether my **t** is from God
 John 8:31 . . . remain faithful to my **t-s**.
 Acts 2:42 . . . themselves to the apostles' **t**,
 Eph 4:14 . . . about by every wind of new **t**.
 1 Thes 4:8 . . . not disobeying human **t** but
 2 Thes 2:15 . . . grip on the **t** we passed on
 1 Tim 1:3 . . . those whose **t** is contrary to
 1 Tim 1:10 . . . contradicts the wholesome **t**
 1 Tim 4:6 . . . and the good **t** you have
 1 Tim 4:16 . . . how you live and on your **t**.
 1 Tim 6:3 . . . people may contradict our **t**,
 2 Tim 4:2 . . . your people with good **t**.
 Titus 1:9 . . . with wholesome **t** and show
 Titus 3:8 . . . insist on these **t-s** so that
 Heb 6:1 . . . stop going over the basic **t-s**

TEAR, TEARS (n) a drop of clear saline liquid secreted from the eye

Job 16:20 . . . I pour out my **t-s** to God.
 Isa 25:8 . . . will wipe away all **t-s**.
 Rev 7:17 . . . will wipe every **t** from their
 Rev 21:4 . . . will wipe every **t** from their

TEMPER (n) disposition; characteristic state of mind or of emotion; proneness to anger

Ps 37:8 . . . Do not lose your **t**—it only
 Prov 14:29 . . . **t** shows great foolishness.
 Prov 19:11 . . . people control their **t**;
 Eccl 7:9 . . . Control your **t**, for anger

TEMPLE, TEMPLES (n) first built in Solomon's reign as a permanent worship center, which was destroyed then rebuilt under Herod's reign; figurative of the human body and of Christ

see also HOUSE, SANCTUARY, TABERNACLE

1 Kgs 6:1 . . . to construct the **T** of the
 1 Kgs 8:10 . . . cloud filled the **T** of the
 1 Chr 29:16 . . . to build a **T** to honor your
 2 Chr 36:19 . . . his army burned the **T**
 Ps 27:4 . . . meditating in his **T**.
 Isa 6:1 . . . train of his robe filled the **T**.
 Jer 7:8 . . . suffer because the **T** is here.
 Joel 3:18 . . . forth from the LORD'S **T**,
 Hab 2:20 . . . LORD is in his holy **T**.
 Hagg 2:18 . . . of the LORD'S **T** was laid.
 Matt 12:6 . . . is even greater than the **T**!
 Matt 26:61 . . . able to destroy the **T** of God
 Matt 27:51 . . . sanctuary of the **T** was torn
 Luke 21:5 . . . stonework of the **T** and the
 John 2:14 . . . the **T** area he saw merchants
 Acts 5:20 . . . Go to the **T** and give the
 Acts 17:24 . . . live in man-made **t-s**,
 1 Cor 3:16 . . . together are the **t** of God

1 Cor 6:19 . . . body is the **t** of the Holy
Eph 2:21 . . . becoming a holy **t** for the
1 Pet 2:5 . . . building into his spiritual **t**.
Rev 21:22 . . . and the Lamb are its **t**.

TEMPT, TEMPTED, TEMPTING (v) to entice
to do wrong by promise of pleasure or
gain; to test

Isa 13:17 . . . They cannot be **t-ed** by silver
Matt 4:1 . . . wilderness to be **t-ed** there by
Luke 4:2 . . . where he was **t-ed** by the devil
Luke 4:13 . . . finished **t-ing** Jesus, he left
1 Cor 7:5 . . . be able to **t** you because
1 Cor 10:13 . . . When you are **t-ed**, he will
Jas 1:13 . . . you are being **t-ed**, do not say,
Jas 1:13 . . . God is never **t-ed** to do wrong,

TEMPTATION, TEMPTATIONS (n) a cause
or occasion of enticement

Matt 6:13 . . . don't let us yield to **t**,
Matt 18:7 . . . **T-s** are inevitable, but what
Matt 26:41 . . . will not give in to **t**.
Luke 8:13 . . . fall away when they face **t**.
1 Cor 10:13 . . . The **t-s** in your life are
1 Cor 10:13 . . . not allow the **t** to be
Gal 6:1 . . . fall into the same **t** yourself.
1 Tim 6:9 . . . to be rich fall into **t** and
Jas 1:12 . . . endure testing and **t**.

TEN (n) the number 10

Exod 34:28 . . . the **T** Commandments—
Deut 10:4 . . . wrote the **T** Commandments
Luke 15:8 . . . a woman has **t** silver coins
Rev 12:3 . . . seven heads and **t** horns, with

TENDERHEARTED (adj) easily moved to
love, pity, or sorrow; compassionate
Deut 28:54 . . . The most **t** man among you
Eph 4:32 . . . each other, **t**, forgiving one
Col 3:12 . . . yourselves with **t** mercy,

TENDERNESS (n) the quality or state of
being gentle, fond, or loving
Jas 5:11 . . . is full of **t** and mercy.

TENTH (n) one-tenth of any property or
produce

see also TITHE
Gen 14:20 . . . gave Melchizedek a **t** of all
Heb 7:2 . . . Abraham took a **t** of all he

TERRIBLE (adj) extremely bad; terrifying
Jer 8:6 . . . What a **t** thing I have done
Zeph 1:15 . . . a day of **t** distress and
Heb 10:31 . . . It is a **t** thing to fall into

TERRIFY, TERRIFIED, TERRIFIES (v) to
scare, deter, or intimidate; to fill with
terror

Deut 2:25 . . . the earth **t-ied** because of
you.
Deut 28:67 . . . you will be **t-ied** by the
awful

1 Sam 12:18 . . . were **t-ied** of the LORD
Prov 21:15 . . . but it **t-ies** evildoers.
Isa 13:8 . . . and people are **t-ied**. Pangs of
Zeph 2:11 . . . The LORD will **t** them
Matt 14:26 . . . on the water, they were **t-ied**.
Matt 17:6 . . . disciples were **t-ied** and fell
Matt 27:54 . . . the crucifixion were **t-ied**
Mark 4:41 . . . disciples were absolutely
t-ied.

Luke 21:26 . . . will be **t-ied** at what they

TERRIFYING (adj) causing terror or appre-
hension

Deut 4:34 . . . powerful arm, and **t** acts?
Deut 34:12 . . . Moses performed **t** acts in the
Judg 13:6 . . . of God's angels, **t** to see.

TERROR, TERRORS (n) a state of intense
fear; a frightening aspect
Deut 7:19 . . . Remember the great **t-s** the

Job 9:34 . . . no longer live in **t** of his
Ps 53:5 . . . will grip them, **t** like they
Ps 91:5 . . . afraid of the **t-s** of the night,
Prov 22:8 . . . their reign of **t** will come to
Isa 51:17 . . . the cup of **t**, tipping out its
Mic 7:17 . . . trembling in **t** at his
Luke 9:34 . . . them, and **t** gripped them
Acts 7:32 . . . Moses shook with **t** and did

TEST, TESTINGS, TESTS (n) a critical exami-
nation, observation, or evaluation

see also TRIAL(S), TROUBLE(S)
Deut 29:3 . . . all the great **t-s** of strength,
1 Cor 10:9 . . . should we put Christ to
the **t**,
1 Tim 3:10 . . . If they pass the **t**, then let
Heb 4:15 . . . of the same **t-ings** we do, yet

TEST, TESTED, TESTING, TESTS (v) to put
to test or proof

Gen 22:1 . . . God **t-ed** Abraham's faith.
Deut 6:16 . . . You must not **t** the LORD your
Judg 3:1 . . . land to **t** those Israelites
1 Kgs 10:1 . . . she came to **t** him with hard
Job 23:10 . . . when he **t-s** me, I will come
Ps 17:3 . . . You have **t-ed** my thoughts
Ps 66:10 . . . You have **t-ed** us,
Ps 78:18 . . . They stubbornly **t-ed** God in
Ps 106:14 . . . ran wild, **t-ing** God's patience
Ps 139:23 . . . **t** me and know my anxious
Prov 17:3 . . . the LORD **t-s** the heart.
Luke 4:12 . . . You must not **t** the LORD your
Acts 5:9 . . . of conspiring to **t** the Spirit
1 Thes 5:21 . . . but **t** everything that is
said.

Heb 2:18 . . . suffering and **t-ing**, he is able
Heb 2:18 . . . us when we are being **t-ed**.
Heb 3:8 . . . they **t-ed** me in the wilderness.
Heb 11:17 . . . when God was **t-ing** him.
Jas 1:3 . . . when your faith is **t-ed**, your
Jas 1:12 . . . who patiently endure **t-ing** and
1 Pet 1:7 . . . It is being **t-ed** as fire tests
1 Jn 4:1 . . . You must **t** them to see if
Rev 2:10 . . . you into prison to **t** you.
Rev 3:10 . . . great time of **t-ing** that will

**TESTIFY, TESTIFIED, TESTIFIES, TESTIFY-
ING (v)** to make a statement based on
personal knowledge or belief; to give
evidence or proof

Exod 20:16 . . . must not **t** falsely against
Deut 5:20 . . . must not **t** falsely against
Prov 24:28 . . . Don't **t** against you
Luke 18:20 . . . You must not **t** falsely.
John 1:34 . . . Jesus, so I **t** that he is
John 5:32 . . . else is also **t-ing** about me,
John 15:26 . . . Father and will **t** all about
John 18:37 . . . the world to **t** to the truth.
John 21:24 . . . one who **t-ies** to these
events

Acts 4:33 . . . The apostles **t-ied** powerfully
Acts 10:43 . . . the prophets **t-ied** about,
1 Jn 4:14 . . . own eyes and now **t** that the

TESTIMONY (n) the evidence given by
a witness

see also TESTIFY
Num 35:30 . . . to death on the **t** of only
John 1:7 . . . might believe because of his **t**.
1 Tim 6:13 . . . gave a good **t** before Pontius
1 Jn 5:9 . . . Since we believe human **t**,
Rev 12:11 . . . of the Lamb and by their **t**.

THANK, THANKING (v) to express grati-
tude to; to acknowledge God's goodness
Ps 35:18 . . . Then I will **t** you in front
Ps 79:13 . . . pasture, will **t** you forever
Ps 145:10 . . . works will **t** you, LORD,
Isa 12:4 . . . sing: "T the LORD!
1 Cor 10:30 . . . If I can **t** God for the food

Phil 4:6 . . . and **t** him for all he has done.
1 Thes 2:13 . . . we never stop **t-ing** God
1 Thes 3:9 . . . How we **t** God for you!

THANKFUL (adj) conscious of benefit
received; expressive of thanks
Col 3:15 . . . And always be **t**.
Col 3:16 . . . to God with **t** hearts.

1 Thes 5:18 . . . Be **t** in all circumstances,
Heb 12:28 . . . let us be **t** and please God by

THANKS (n) kindly or grateful thoughts;
gratitude

1 Chr 16:4 . . . to give **t**, and to praise
Ps 30:12 . . . I will give you **t** forever!
Ps 107:1 . . . Give **t** to the LORD,
Rom 1:21 . . . as God or even give him **t**.
1 Cor 11:24 . . . gave **t** to God for it.
Phil 1:3 . . . of you, I give **t** to my God.
1 Tim 2:1 . . . behalf, and give **t** for them.
1 Tim 4:3 . . . be eaten with **t** by faithful
Rev 4:9 . . . and honor and **t** to the one

THANKSGIVING (n) a prayer expressing
gratitude; a public acknowledgment or
celebration of God's goodness
Ps 26:7 . . . singing a song of **t** and telling
Ps 28:7 . . . I burst out in songs of **t**.
Ps 100:4 . . . Enter his gates with **t**; go
Isa 51:3 . . . Songs of **t** will fill the air.

THIEF, THIEVES (n) one who steals,
especially stealthily or secretly
Prov 6:30 . . . might be found for a **t**
Prov 29:24 . . . If you assist a **t**, you only
Jer 7:11 . . . has become a den of **t-ives**?
Matt 6:19 . . . where **t-ives** break in and
steal.

Luke 19:46 . . . turned it into a den of
t-ives.
John 10:1 . . . surely be a **t** and a robber!
John 10:8 . . . me were **t-ives** and robbers.
1 Cor 6:10 . . . or are **t-ives**, or greedy
people,
1 Thes 5:2 . . . unexpectedly, like a **t** in the
Rev 16:15 . . . as unexpectedly as a **t**!

THINK, THINKING, THINKS (v) to reflect,
ponder, or remember; to subject to the
processes of logical thought; to have as
an opinion; to conceive or reason
see also MEDITATE, THOUGHT

1 Sam 12:24 . . . **T** of all the wonderful
2 Chr 19:6 . . . Always **t** carefully before
Ps 8:4 . . . you should **t** about them,
Ps 63:6 . . . I lie awake **t-ing** of you,
Ps 77:12 . . . I cannot stop **t-ing** about your
Ps 119:97 . . . I **t** about them all day long.
Ps 119:148 . . . the night, **t-ing** about your
Prov 13:16 . . . Wise people **t** before they
Prov 15:28 . . . godly **t-s** carefully before
Prov 21:29 . . . the virtuous **t** before they
Prov 23:7 . . . are always **t-ing** about how
Prov 29:20 . . . who speaks without **t-ing**.
Isa 44:18 . . . are shut, and they cannot **t**.
Matt 22:42 . . . What do you **t** about the
Rom 11:20 . . . So don't **t** highly of
Phil 1:3 . . . Every time I **t** of you, I give
Phil 2:3 . . . Be humble, **t-ing** of others as
Phil 3:19 . . . they **t** only about this life
Heb 10:24 . . . Let us **t** of ways to motivate

THIRST (v) to crave vehemently and
urgently
Ps 42:2 . . . I **t** for God, the living God.
Matt 5:6 . . . who hunger and **t** for justice,

THIRSTY (adj) feeling a desire for liquids;
having a strong desire
Ps 107:9 . . . he satisfies the **t** and fills
Prov 25:21 . . . If they are **t**, give them

Isa 55:1 . . . Is anyone **t**? Come and drink—
Matt 25:35 . . . I was **t**, and you gave
Luke 4:14 . . . will never be **t** again.
John 19:28 . . . Scripture he said, “I am **t**.”
Rom 12:20 . . . If they are **t**, give them
2 Cor 11:27 . . . been hungry and **t** and
Rev 7:16 . . . never again be hungry or **t**;
Rev 22:17 . . . Let anyone who is **t** come.

THOMAS One of the twelve disciples, also known as “the Twin” (Matt 10:3; Mark 3:18; Luke 6:15; Acts 1:13); willing to die with Jesus (John 11:16); queried Jesus (John 14:5); doubted Jesus’ resurrection but was convinced by his appearance (John 20:24-28).

THORN, THORNS (n) a woody plant bearing sharp impeding prickles or spines; something that causes distress or irritation
Gen 3:18 . . . It will grow **t-s** and thistles
Num 33:55 . . . in your eyes and **t-s** in your
Matt 13:7 . . . seeds fell among **t-s** that
Matt 27:29 . . . wove **t** branches into a
2 Cor 12:7 . . . I was given a **t** in my flesh,
Heb 6:8 . . . a field bears **t-s** and thistles,

THORNBUSHES (n) any of various spiny or thorny shrubs or small trees
Luke 6:44 . . . never gathered from **t**, nor

THOUGHT, THOUGHTS (n) the action or process of thinking; a developed intention or plan; recollection, remembrance
Ps 77:12 . . . They are constantly in my **t-s**.
Ps 92:5 . . . And how deep are your **t-s**.
Ps 94:11 . . . LORD knows people’s **t-s**;
Ps 104:34 . . . May all my **t-s** be pleasing
Ps 139:23 . . . and know my anxious **t-s**.
Ps 142:4 . . . no one gives me a passing **t**!
Isa 26:3 . . . whose **t-s** are fixed on you!
Isa 55:8 . . . My **t-s** are nothing like your
Matt 9:4 . . . you have such evil **t-s** in your
Matt 15:19 . . . heart come evil **t-s**, murder,
1 Cor 14:25 . . . their secret **t-s** will be
Eph 4:23 . . . renew your **t-s** and attitudes.
Rev 2:23 . . . searches out the **t-s** and

THOUSAND (adj) of the number 1,000
Ps 90:4 . . . For you, a **t** years are as
Rev 20:7 . . . When the **t** years come to an

THOUSANDS (n) a very large number
Joel 3:14 . . . **T** upon **t** are waiting

THREE (adj) the number 3
Deut 19:15 . . . of two or **t** witnesses.
Jon 1:17 . . . **t** days and **t** nights.
Matt 12:40 . . . **t** days and **t** nights,
Matt 18:20 . . . where two or **t** gather
Matt 26:34 . . . you will deny **t** times that
Mark 8:31 . . . but **t** days later he would rise
1 Jn 5:7 . . . have these **t** witnesses—

THRONE, THRONES (n) seat of power for a king or deity; symbolic of royal authority and the king’s role as a judge
Deut 17:18 . . . he sits on the **t** as king,
2 Sam 7:16 . . . and your **t** will be secure
1 Chr 17:12 . . . will secure his **t** forever.
Job 36:7 . . . sets them on **t-s** with kings
Ps 45:6 . . . Your **t**, O God, endures
Ps 47:8 . . . nations, sitting on his holy **t**.
Ps 89:14 . . . are the foundation of your **t**.
Ps 99:1 . . . He sits on his **t** between the
Ps 102:12 . . . sit on your **t** forever.
Ps 103:19 . . . has made the heavens his **t**;
Isa 6:1 . . . He was sitting on a lofty **t**,
Isa 66:1 . . . Heaven is my **t**, and the
Dan 7:9 . . . on a fiery **t** with wheels
Matt 19:28 . . . upon his glorious **t**, you who
Matt 19:28 . . . sit on twelve **t-s**, judging

Acts 7:49 . . . Heaven is my **t**, and the
Rom 15:12 . . . heir to David’s **t** will come,
Col 1:16 . . . such as **t-s**, kingdoms, rulers,
Heb 12:2 . . . place of honor beside God’s **t**.
Rev 3:21 . . . sat with my Father on his **t**.
Rev 4:2 . . . and I saw a **t** in heaven
Rev 4:4 . . . Twenty-four **t-s** surrounded
Rev 5:5 . . . heir to David’s **t**, has won
Rev 20:11 . . . a great white **t** and the
Rev 22:3 . . . the **t** of God and of the Lamb

TIME, TIMES (n) occasion; an opportune or suitable moment; an appointed, fixed, or customary moment or hour for something to happen, begin, or end; duration; conditions at present or at some specified period; added or accumulated quantities or instances
Esth 4:14 . . . just such a **t** as this?”
Ps 9:9 . . . a refuge in **t-s** of trouble.
Ps 62:8 . . . trust in him at all **t-s**.
Eccl 3:1 . . . a **t** for every activity under
Eccl 7:14 . . . when hard **t-s** strike,
Eccl 8:5 . . . wise will find a **t** and a way
Dan 12:7 . . . at **t**, **t-s**, and half a **t**.
Hos 10:12 . . . for now is the **t** to seek the
Amos 5:13 . . . shut, for it is an evil **t**.

Matt 16:3 . . . interpret the signs of the **t-s**!
Matt 18:21 . . . sins against me? Seven **t-s**?
Luke 12:40 . . . ready all the **t**, for the Son
John 4:53 . . . was the very **t** Jesus had told
John 12:23 . . . the **t** has come for the Son
Acts 1:7 . . . those dates and **t-s**, and they
Acts 18:5 . . . spent all his **t** preaching
1 Cor 7:29 . . . The **t** that remains is very
2 Cor 6:2 . . . the “right **t**” is now.
Gal 6:9 . . . just the right **t** we will reap
2 Tim 1:9 . . . the beginning of **t**—to show
Heb 9:28 . . . once for all **t** as a sacrifice
Heb 10:12 . . . for sins, good for all **t**.
1 Pet 4:17 . . . For the **t** has come for
Rev 12:14 . . . for a **t**, **t-s**, and half a **t**

TIMOTHY Paul’s student and traveling companion from Lystra (Acts 16:1-3); raised by devout Jewish mother (2 Tim 1:5; 3:15); joined Paul on second missionary journey (Acts 16-20); sent to serve NT churches (1 Cor 4:17; 16:10; Phil 2:19; 1 Thes 3:5-6; 1 Tim 1:3); wrote letters with Paul (2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thes 1:1; 2 Thes 1:1; Phlm 1:1); letters written to him by Paul (1 Tim 1:2; 2 Tim 1:2).

TIRED (adj) drained of strength and energy
Exod 17:12 . . . became so **t** he could no
Isa 35:3 . . . those who have **t** hands,
Gal 6:9 . . . let’s not get **t** of doing what
2 Thes 3:13 . . . never get **t** of doing good.
Heb 12:12 . . . new grip with your **t** hands

TITHE, TITHES (n) one-tenth of any property or produce
see also TENTH
Num 18:21 . . . give them the **t-s** from the
Deut 12:17 . . . neither the **t** of your grain
2 Chr 31:12 . . . brought all the gifts, **t-s**, and
Amos 4:4 . . . bring your **t-s** every three
Mal 3:8 . . . of the **t-s** and offerings due
Mal 3:10 . . . Bring all the **t-s** into the

TITHE (v) to pay or give a tenth of as an offering to God
Matt 23:23 . . . You should **t**, yes,
Luke 11:42 . . . you are careful to **t** even the

TITTLE (KJV)

Matt 5:18 . . . the *smallest detail* of God’s law
Luke 16:17 . . . the *smallest point* of God’s law

TITUS Young Gentile pastor and helper of Paul (Gal 2:1-3; 2 Tim 4:10); sent to Corinth (2 Cor 2:13; 7:6-14; 8:6-23; 12:18); sent to Crete (Titus 1:4-5).

TODAY (adv) on or for this day; at the present time
Ps 2:7 . . . **T** I have become your Father.
Ps 95:7 . . . listen to his voice **t**!
Matt 6:11 . . . Give us **t** the food we
Luke 2:11 . . . born **t** in Bethlehem,
Luke 23:43 . . . I assure you, **t** you will be
Heb 1:5 . . . **T** I have become your Father.
Heb 3:7 . . . **T** when you hear his voice,
Heb 13:8 . . . is the same yesterday, **t**, and

TOMORROW (n) the day after the present; the future
Prov 27:1 . . . Don’t brag about **t**, since you
Isa 22:13 . . . and drink, for **t** we die!
Rom 8:38 . . . our worries about **t**—not even
1 Cor 15:32 . . . and drink, for **t** we die!

TONGUE, TONGUES (n) part of the mouth that enables speech; dialect or language of a people; a special gift of speech given by the Holy Spirit
see also LANGUAGE(S)

Ps 5:9 . . . Their **t-s** are filled
Ps 34:13 . . . keep your **t** from speaking
Ps 39:1 . . . I will hold my **t** when
Ps 45:1 . . . king, for my **t** is like
Ps 78:36 . . . lied to him with their **t-s**.
Ps 119:172 . . . Let my **t** sing about
Ps 137:6 . . . May my **t** stick to the
Prov 13:3 . . . who control their **t** will have
Prov 15:4 . . . a deceitful **t** crushes the
Prov 17:20 . . . the lying **t** tumbles into
Prov 21:23 . . . Watch your **t** and keep
Luke 16:24 . . . in water and cool my **t**.
Acts 2:3 . . . like flames or **t-s** of fire
Acts 10:46 . . . speaking in other **t-s** and
Acts 19:6 . . . in other **t-s** and prophesied.
Rom 14:11 . . . me, and every **t** will declare
1 Cor 14:2 . . . to speak in **t-s**, you will
1 Cor 14:4 . . . speaks in **t-s** is strengthened
1 Cor 14:5 . . . speak in **t-s**, but even more
1 Cor 14:13 . . . speaks in **t-s** should pray
1 Cor 14:18 . . . I speak in **t-s** more than
1 Cor 14:27 . . . three should speak in **t-s**.
1 Cor 14:39 . . . forbid speaking in **t-s**.
Phil 2:11 . . . and every **t** declare that
Jas 3:2 . . . if we could control our **t-s**, we
Jas 3:5 . . . same way, the **t** is a small

TOOTH (n) a bonelike structure in the mouth used for chewing
Exod 21:24 . . . eye for an eye, a **t** for a **t**,
Matt 5:38 . . . eye for an eye, and a **t** for a **t**.

TORTURED (v) to punish or coerce by inflicting excruciating pain
Matt 18:34 . . . prison to be **t** until he
Heb 11:35 . . . others were **t**, refusing to

TOUCH, TOUCHED, TOUCHES (v) to reach out or come in contact with; to lay hands upon; to have an influence upon
Job 3:3 . . . must not eat it or even **t** it;
Exod 19:12 . . . or even **t** its boundaries.
Exod 19:12 . . . Anyone who **t-es** the mountain
Isa 6:7 . . . this coal has **t-ed** your lips.
Matt 9:21 . . . If I can just **t** his robe,
Matt 14:36 . . . who **t-ed** him were healed.
Luke 8:45 . . . “Who **t-ed** me?” Jesus asked.
Luke 18:15 . . . so he could **t** and bless
Luke 24:39 . . . **T** me and make sure that
2 Cor 6:17 . . . Don’t **t** their filthy things,
Col 2:21 . . . Don’t taste! Don’t **t**!”?

1 Jn 1:1 ... **t-ed** him with our own hands.
1 Jn 5:18 ... evil one cannot **t** them.

TRADE, TRADED (v) to give one thing in exchange for another
Gen 25:31 ... Jacob replied, "but **t** me your
Ps 106:20 ... They **t-d** their glorious God
Rom 1:25 ... They **t-d** the truth about God

TRADITION, TRADITIONS (n) an inherited, customary, or established pattern of thought, action, or behavior
Matt 15:6 ... for the sake of your own **t**.
Mark 7:5 ... disciples follow our age-old **t**?
Mark 7:8 ... law and substitute your own **t**.
Mark 7:13 ... to hand down your own **t**.
Gal 1:14 ... in my zeal for the **t-s** of my

TRAIN (n) a part of a gown that trails behind the wearer
Isa 6:1 ... throne, and the **t** of his robe

TRAIN, TRAINED (v) to form by or undergo instruction or discipline
see also TEACH

Isa 2:4 ... against nation, nor **t** for war
Luke 6:40 ... who is fully **t-ed** will become
John 7:15 ... when he hasn't been **t-ed**?
Acts 22:3 ... I was carefully **t-ed** in our
1 Tim 4:7 ... **t** yourself to be godly.
Titus 2:4 ... women must **t** the younger
Heb 12:11 ... those who are **t-ed** in this way.

TRAITORS (n) those who betray another's trust, are false to an obligation or duty, or commit treason
Ps 59:5 ... Show no mercy to wicked **t**.
Ps 119:158 ... Seeing these **t** makes me

TRAMPLE, TRAMPLED (v) to crush, injure, or destroy by or as if by treading
Ps 60:12 ... for he will **t** down our foes.
Ps 91:13 ... You will **t** upon lions
Amos 5:11 ... You **t** the poor,
Amos 8:4 ... rob the poor and **t** down the
Mic 4:13 ... so you can **t** many nations to
Mic 7:19 ... You will **t** our sins under
Matt 7:6 ... They will **t** the pearls,
Luke 21:24 ... Jerusalem will be **t-d** down
Heb 10:29 ... who have **t-d** on the Son
Rev 14:20 ... The grapes were **t-d** in the

TRANSFIGURED (KJV)
Matt 17:2 ... Jesus' appearance was *transformed*
Mark 9:2 ... Jesus' appearance was *transformed*

TRANSFORM, TRANSFORMED (v) to change the outward appearance of; to change in character or condition
see also CHANGE(D)

Matt 17:2 ... appearance was **t-ed** so that
Rom 12:2 ... let God **t** you into a new
1 Cor 15:51 ... but we will all be **t-ed**!

TRANSGRESSED, TRANSGRESSION (KJV)
Josh 7:11 ... and *broken* my covenant
1 Chr 5:25 ... tribes were *unfaithful*
1 Chr 10:13 ... because he was *unfaithful*
Rom 4:15 ... to avoid *breaking* the law
1 Jn 3:4 ... sin is *contrary* to the law

TRAP, TRAPS (n) something by which one is caught or stopped unawares; a position or situation from which it is difficult or impossible to escape; a device for taking game or other animals
Deut 7:25 ... will become a **t** to you,
Deut 12:30 ... fall into the **t** of following
Ps 91:3 ... you from every **t** and protect
Prov 1:17 ... a bird sees a **t** being set,

Prov 3:26 ... foot from being caught in a **t**.
Prov 28:10 ... into their own **t**, but the
Prov 29:5 ... is to lay a **t** for their feet.
Prov 29:25 ... a dangerous **t**, but trusting
Isa 8:14 ... he will be a **t** and a snare.
Isa 24:17 ... Terror and **t-s** and snares will
Matt 16:23 ... are a dangerous **t** to me.
Rom 11:9 ... a snare, a **t** that makes them
1 Tim 3:7 ... into the devil's **t**.
2 Tim 2:26 ... from the devil's **t**.

TRAP, TRAPPED, TRAPS (v) to catch or take in or as if in a trap
Ps 7:15 ... a deep pit to **t** others, then
Ps 9:16 ... wicked are **t-ped** by their own
Prov 6:2 ... if you have **t-ped** yourself by
Prov 12:13 ... wicked are **t-ped** by their
Prov 18:7 ... they **t** themselves with
Matt 22:15 ... to plot how to **t** Jesus into
1 Cor 3:19 ... He **t-s** the wise in the snare
1 Tim 6:9 ... temptation and are **t-ped** by

TREAD, TREADING, TREADS (v) to beat or press with the feet
Deut 25:4 ... eating as it **t-s** out the grain.
Isa 63:2 ... have been **t-ing** out grapes?
Joel 3:13 ... Come, **t** the grapes,
1 Cor 9:9 ... from eating as it **t-s** out
1 Tim 5:18 ... from eating as it **t-s** out

TREASURE, TREASURES (n) wealth or a collection of precious things; something of great value
Exod 19:5 ... my own special **t** from
Deut 7:6 ... to be his own special **t**.
1 Chr 29:3 ... my own private **t-s** of gold
Ps 119:111 ... Your laws are my **t**; they
Ps 135:4 ... Israel for his own special **t**.
Prov 2:4 ... seek them like hidden **t-s**.
Prov 18:22 ... finds a wife finds a **t**,
Song 4:10 ... delights me, my **t**, my bride.
Isa 10:3 ... Where will your **t-s** be safe?
Hagg 2:7 ... the **t-s** of all the nations
Mal 3:17 ... they will be my own special **t**.
Matt 6:19 ... Don't store up **t-s** here on
Matt 6:21 ... Wherever your **t** is, there the
Matt 13:44 ... Heaven is like a **t** that a
man

Luke 12:33 ... will store up **t** for you in
2 Cor 4:7 ... jars containing this great **t**.
Eph 3:8 ... the endless **t-s** available to
Col 2:3 ... hidden all the **t-s** of wisdom
1 Tim 6:19 ... storing up their **t** as a good
Heb 11:26 ... to own the **t-s** of Egypt, for

TREASURE, TREASURED (v) to hold or keep as precious
Job 23:12 ... but have **t-d** his words more
Prov 2:1 ... I say, and **t** my commands.
Prov 7:1 ... always **t** my commands.
Prov 10:14 ... Wise people **t** knowledge,

TREASURY (n) a place in which stores of wealth are kept
Deut 28:12 ... time from his rich **t** in the
Luke 6:45 ... things from the **t** of a good

TREE, TREES (n) woody perennial plants, many of which produce crops; highly treasured natural resource; often linked with worship of pagan gods; symbolic of a growing believer
Gen 2:9 ... he placed the **t** of life and
Deut 21:23 ... from the **t** overnight.
Judg 9:8 ... the **t-s** decided to choose
2 Sam 18:9 ... got caught in the **t**.
1 Kgs 14:23 ... and under every green **t**.
Ps 1:3 ... They are like **t-s** planted along
Ps 52:8 ... like an olive **t**, thriving in
Ps 92:12 ... like palm **t-s** and grow
Ps 96:12 ... Let the **t-s** of the forest

Prov 3:18 ... Wisdom is a **t** of life to
Prov 11:30 ... deeds become a **t** of life;
Isa 55:12 ... and the **t-s** of the field
Isa 65:22 ... people will live as long as **t-s**,
Jer 17:8 ... They are like **t-s** planted along
Dan 4:10 ... saw a large **t** in the middle
Mic 4:4 ... and fig **t-s**, for there will be
Matt 3:10 ... sever the roots of the **t-s**.
Matt 3:10 ... every **t** that does not produce
Matt 12:33 ... **t** is identified by its fruit.
Mark 8:24 ... look like **t-s** walking
Luke 19:4 ... a sycamore-fig **t** beside the
Rom 11:24 ... cut from a wild olive **t**.
Gal 3:13 ... everyone who is hung on a **t**.
Jas 3:12 ... Does a fig **t** produce olives,
Jude 1:12 ... They are like **t-s** in autumn
Rev 22:2 ... the river grew a **t** of life,
Rev 22:14 ... the fruit from the **t** of life.
Rev 22:19 ... share in the **t** of life and

TREMBLE, TREMBLED, TREMBLES, TREMBLING (v) to be affected with great fear or anxiety; to shake involuntarily
Exod 15:14 ... hear and **t**; anguish grips
Exod 19:16 ... horn, and all the people
t-d.

Exod 20:18 ... a distance, **t-ing** with fear.
2 Sam 22:8 ... the earth quaked and **t-d**.
1 Chr 16:30 ... all the earth **t** before him.
Ps 2:11 ... fear, and rejoice with **t-ing**.
Ps 97:4 ... The earth sees and **t-s**.
Ps 102:15 ... the earth will **t** before his
Ps 104:32 ... The earth **t-s** at his glance;
Isa 66:2 ... contrite hearts, who **t** at my
Jer 10:10 ... whole earth **t-s** at his anger.
Dan 10:10 ... and lifted me, still **t-ing**,
Joel 2:1 ... Let everyone **t** in fear
Nah 1:5 ... hills melt away; the earth **t-s**,
Hab 3:6 ... the nations **t**. He shatters
Heb 4:1 ... we ought to **t** with fear that
Heb 12:21 ... I am terrified and **t-ing**.

TRESPASS(ES) (KJV)
Lev 19:21 ... a ram as a *guilt* offering
2 Chr 24:18 ... Because of this *sin*, divine
Matt 6:15 ... Father will not forgive your
sins
Matt 18:15 ... believer *sins* against you,
Eph 2:1 ... because of your *disobedience*

TRIAL, TRIALS (n) a legal proceeding based in court; a test of faith, patience, or stamina through subjection to suffering or temptation
see also TEMPTATION(S), TEST(S), TROUBLE(S)

Job 42:11 ... all the **t-s** the LORD had
Ps 26:2 ... Put me on **t**, LORD,
Ps 37:33 ... when they are put on **t**.
Ps 143:2 ... Don't put your servant on **t**,
Mark 13:11 ... and stand **t**, don't worry in
Luke 22:28 ... with me in my time of **t**.
John 16:33 ... have many **t-s** and sorrows.
Rom 5:3 ... into problems and **t-s**, for we
1 Pet 1:7 ... through many **t-s**, it will
1 Pet 4:12 ... the fiery **t-s** you are going
2 Pet 2:9 ... from their **t-s**, even while

TRIBULATION (n) a period of unparalleled suffering in the last days
Rev 7:14 ... who died in the great **t**.

TRICK, TRICKED (v) to deceive or cheat
Gen 27:35 ... and he **t-ed** me
Gen 29:25 ... Why have you **t-ed** me
Jer 29:31 ... has **t-ed** you into believing
2 Cor 4:2 ... We don't try to **t** anyone
Eph 4:14 ... people try to **t** us with lies

TRICKERY (n) deception
Isa 29:21 ... those who use **t** to pervert
2 Cor 12:16 ... advantage of you by **t**.

TROUBLE, TROUBLES (n) a state, condition, or cause of distress, annoyance, difficulty, or inconvenience
see also TEST(S), TRIAL(S)

Gen 41:51 . . . made me forget all my **t-s**
Josh 7:25 . . . have you brought **t** on us?
2 Chr 15:4 . . . they were in **t** and turned
Job 5:7 . . . are born for **t** as readily as
Ps 7:14 . . . they are pregnant with **t**
Ps 9:9 . . . a refuge in times of **t**.
Ps 10:14 . . . you see the **t** and grief
Ps 22:11 . . . from me, for **t** is near,
Ps 27:5 . . . me there when **t-s** come;
Ps 32:7 . . . you protect me from **t**.
Ps 34:17 . . . them from all their **t-s**.
Ps 37:39 . . . their fortress in times of **t**.
Ps 40:12 . . . For **t-s** surround me—
Ps 41:1 . . . them when they are in **t**.
Ps 46:1 . . . ready to help in times of **t**.
Ps 49:5 . . . I fear when **t** comes, when
Ps 50:15 . . . when you are in **t**, and I will
Ps 54:7 . . . have rescued me from my **t-s**
Ps 55:3 . . . They bring **t** on me
Ps 66:14 . . . I was in deep **t**.
Ps 81:7 . . . cried to me in **t**, and
Ps 86:7 . . . whenever I'm in **t**, and
Ps 91:15 . . . I will be with them in **t**.
Ps 107:6 . . . they cried in their **t**,
Ps 107:41 . . . rescues the poor from **t**
Ps 116:3 . . . I saw only **t** and sorrow.
Ps 120:1 . . . took my **t-s** to the LORD;
Ps 138:7 . . . I am surrounded by **t-s**, you
Prov 6:14 . . . they constantly stir up **t**.
Prov 10:10 . . . who wink at wrong cause **t**,
Prov 11:8 . . . godly are rescued from **t**,
Prov 11:29 . . . Those who bring **t** on their
Prov 12:13 . . . the godly escape such **t**.
Prov 12:21 . . . wicked have their fill of **t**.
Prov 13:20 . . . with fools and get in **t**.
Prov 25:19 . . . in times of **t** is like chewing
Eccl 4:10 . . . falls alone is in real **t**.
Isa 38:14 . . . I am in **t**, LORD. Help me!
Isa 53:4 . . . And we thought his **t-s** were
Isa 58:10 . . . and help those in **t**.
Hos 5:15 . . . as soon as **t** comes, they
Nah 1:7 . . . strong refuge when **t** comes.
Matt 6:34 . . . Today's **t** is enough
Rom 8:35 . . . if we have **t** or calamity,
1 Cor 7:28 . . . at this time will have **t-s**,
2 Cor 4:17 . . . our present **t-s** are small
2 Cor 6:4 . . . We patiently endure **t-s** and
2 Cor 7:4 . . . me happy despite all our **t-s**.
2 Cor 8:2 . . . being tested by many **t-s**,
1 Thes 3:3 . . . shaken by the **t-s** you were
1 Tim 6:5 . . . These people always cause **t**.
Jas 1:2 . . . when **t-s** of any kind come
Jas 5:1 . . . all the terrible **t-s** ahead

TROUBLE (v) to worry or disturb
Luke 7:6 . . . Lord, don't **t** yourself by

TRUE (adj) fully realized or fulfilled; accurate; properly so called; steadfast, loyal, honest, and just; ideal, essential; being in accordance with the actual state of affairs; legitimate, rightful
Num 11:23 . . . my word comes **t!**
Deut 18:22 . . . does not happen or come **t**,
Josh 23:14 . . . your God has come **t**.
1 Sam 9:6 . . . everything he says comes **t**.
1 Kgs 10:6 . . . and wisdom is **t!**
2 Chr 15:3 . . . without the **t** God,
Ps 7:10 . . . hearts are **t** and right.
Ps 19:9 . . . laws of the LORD are **t**;
Ps 119:142 . . . instructions are perfectly **t**.
Ps 119:151 . . . your commands are **t**.
Isa 45:19 . . . speak only what is **t** and
Jer 10:10 . . . is the only **t** God.
Jer 26:15 . . . it is absolutely **t** that

Jer 28:9 . . . when his predictions come **t**
Luke 16:11 . . . the **t** riches of heaven?
Luke 18:31 . . . Son of Man will come **t**.
John 1:9 . . . one who is the **t** light,
John 3:33 . . . can affirm that God is **t**.
John 4:23 . . . **t** worshippers will worship
John 6:32 . . . offers you the **t** bread
John 6:55 . . . my flesh is **t** food, and
John 7:28 . . . one who sent me is **t**,
John 15:1 . . . I am the **t** grapevine,
John 17:3 . . . know you, the only **t** God,
Rom 3:4 . . . else is a liar, God is **t**.
Rom 15:8 . . . God is **t** to the promises
Eph 5:9 . . . is good and right and **t**.
Phil 4:1 . . . stay **t** to the Lord.
Phil 4:8 . . . thoughts on what is **t**,
Jas 1:18 . . . giving us his **t** word.
1 Jn 2:8 . . . the **t** light is already
1 Jn 2:27 . . . to teach you what is **t**.
1 Jn 5:20 . . . He is the only **t** God,
Rev 19:9 . . . These are **t** words that come
Rev 22:6 . . . seen is trustworthy and **t**.

TRUMPET, TRUMPETS (n) a wind instrument made of metal or an animal horn used to rally troops on the battlefield or by priests during sacrifices
Isa 27:13 . . . the great **t** will sound.
Matt 24:31 . . . blast of a **t**, and they will
1 Cor 15:52 . . . when the last **t** is blown.
1 Thes 4:16 . . . with the **t** call of God.
Rev 8:2 . . . they were given seven **t-s**.
Rev 8:7 . . . angel blew his **t**, and hail
Rev 18:22 . . . flutes, and **t-s** will never

TRUST (n) assured reliance on the character, ability, strength, or truth of someone or something; hope
see also BELIEVE, FAITH
Job 31:24 . . . Have I put my **t** in money
Ps 40:3 . . . put their **t** in the LORD.
Ps 56:3 . . . I will put my **t** in you.
Isa 2:22 . . . Don't put your **t** in mere
Jer 13:25 . . . putting your **t** in false
Jer 17:5 . . . who put their **t** in mere
John 12:46 . . . who put their **t** in me
Heb 2:13 . . . will put my **t** in him,
1 Jn 4:16 . . . have put our **t** in his love.

TRUST, TRUSTED, TRUSTING, TRUSTS (v) to place confidence or depend; to commit or place in one's care or keeping; to commit to the truthfulness or accuracy of
see also BELIEVE, FAITH
Gen 39:8 . . . master **t-s** me with everything
Deut 1:32 . . . refused to **t** the LORD
Deut 28:52 . . . walls you **t-ed** to protect
2 Kgs 18:5 . . . Hezekiah **t-ed** in the
2 Kgs 18:19 . . . What are you **t-ing** in that
1 Chr 5:20 . . . because they **t-ed** in him.
2 Chr 13:18 . . . they **t-ed** in the LORD,
Job 4:18 . . . God does not **t** his own angels
Job 15:31 . . . fool themselves by **t-ing** in
Ps 13:5 . . . I **t** in your unfaithful love.
Ps 21:7 . . . the king **t-s** in the LORD.
Ps 25:2 . . . I **t** in you, my God!
Ps 25:3 . . . No one who **t-s** in you will
Ps 31:14 . . . I am **t-ing** you, O LORD,
Ps 33:4 . . . we can **t** everything he
Ps 37:3 . . . **T** in the LORD and do
Ps 41:9 . . . the one I **t-ed** completely,
Ps 44:6 . . . I do not **t** in my bow;
Ps 55:23 . . . but I am **t-ing** you to save
Ps 62:8 . . . O my people, **t** in him at
Ps 71:5 . . . I've **t-ed** you, O LORD,
Ps 84:12 . . . for those who **t** in you.
Ps 86:2 . . . serve you and **t** you.
Ps 112:7 . . . confidently **t** the LORD

Ps 115:8 . . . as are all who **t** in them.
Ps 118:8 . . . LORD than **t** in
Ps 119:42 . . . for I **t** in your word.
Prov 3:5 . . . **T** in the LORD with
Prov 21:22 . . . fortress in which they **t**.
Prov 28:25 . . . **t-ing** the LORD leads to
Prov 28:26 . . . who **t** their own insight
Prov 29:25 . . . **t-ing** the LORD means safety.
Prov 31:11 . . . Her husband can **t** her,
Isa 12:2 . . . I will **t** in him and
Isa 25:9 . . . We **t-ed** in him, and he saved
Isa 26:3 . . . peace all who **t** in you,
Isa 31:1 . . . for help, **t-ing** their horses,
Isa 40:31 . . . who **t** in the LORD
Jer 7:14 . . . this Temple that you **t** in
Jer 12:6 . . . Do not **t** them, no matter
Jer 48:7 . . . Because you have **t-ed** in your
Dan 3:28 . . . his servants who **t-ed** in him.
Dan 6:23 . . . for he had **t-ed** in his God.
Nah 1:7 . . . to those who **t** in him.
Hab 2:4 . . . They **t** in themselves,
Hab 2:18 . . . foolish to **t** in your own
Matt 18:6 . . . little ones who **t-s** in me to
John 2:24 . . . Jesus didn't **t** them,
John 12:44 . . . you are **t-ing** not only me,
John 14:1 . . . in God, and **t** also in me.
Rom 9:32 . . . instead of by **t-ing** in him.
Rom 9:33 . . . But anyone who **t-s** in him
will
Rom 10:11 . . . Anyone who **t-s** in him will
Rom 15:13 . . . peace because you **t** in
1 Cor 2:5 . . . so you would **t** not in
1 Cor 7:25 . . . wisdom that can be **t-ed**,
Eph 3:17 . . . hearts as you **t** in him.
Phil 1:29 . . . the privilege of **t-ing** in Christ
Col 2:12 . . . because you **t-ed** the mighty
1 Tim 6:17 . . . not to **t** in their money,
2 Tim 1:12 . . . the one in whom I **t**,
2 Tim 3:15 . . . that comes by **t-ing** in
Christ
Heb 10:22 . . . hearts fully **t-ing** him.
Heb 10:23 . . . God can be **t-ed** to keep his
1 Pet 1:9 . . . reward for **t-ing** him will be
1 Pet 2:6 . . . anyone who **t-s** in him will
1 Pet 2:7 . . . you who **t** him recognize

TRUSTWORTHY (adj) worthy of confidence; dependable
see also FAITHFUL, LOYAL
2 Kgs 22:7 . . . honest and **t** men.
Ps 19:7 . . . of the LORD are **t**,
Ps 119:86 . . . All your commands are **t**.
Ps 119:138 . . . perfect and completely **t**.
Prov 11:13 . . . those who are **t** can keep
Dan 6:4 . . . responsible, and completely **t**.
Titus 2:10 . . . to be entirely **t** and good.
Heb 6:19 . . . a strong and **t** anchor

TRUTH, TRUTHS (n) the property (as of a statement) of being in accord with fact or reality (natural and spiritual); sincerity in action, character, and utterance
Ps 15:2 . . . speaking the **t** from sincere
Ps 25:5 . . . Lead me by your **t** and teach
Ps 26:3 . . . lived according to your **t**.
Ps 43:3 . . . light and your **t**; let them
Ps 45:4 . . . defending **t**, humility, and
Ps 86:11 . . . live according to your **t!**
Ps 119:160 . . . essence of your words is **t**;
Prov 8:7 . . . for I speak the **t** and detest
Prov 12:17 . . . honest witness tells the **t**;
Prov 12:22 . . . in those who tell the **t**.
Prov 23:23 . . . Get the **t** and never sell
Isa 45:23 . . . I have spoken the **t**,
Isa 59:15 . . . Yes, **t** is gone,
Jer 4:2 . . . do so with **t**, justice,
Jer 9:3 . . . to stand up for the **t**.
Dan 10:21 . . . written in the Book of **T**.

Dan 11:2 . . . I will reveal the **t** to you.
 Amos 5:10 . . . people who tell the **t!**
 Zech 8:16 . . . Tell the **t** to each other.
 Zech 8:19 . . . So love **t** and peace.
 Luke 1:4 . . . can be certain of the **t**
 John 4:23 . . . Father in spirit and in **t**.
 John 7:18 . . . him speaks **t**, not lies.
 John 8:32 . . . the **t** will set you free.
 John 8:44 . . . there is no **t** in him.
 John 14:6 . . . way, the **t**, and the life.
 John 14:17 . . . who leads into all **t**.
 John 15:26 . . . Advocate—the Spirit of **t**.
 John 16:13 . . . the Spirit of **t** comes,
 John 17:17 . . . your word, which is **t**.
 John 18:37 . . . to testify to the **t**.
 Acts 20:30 . . . distort the **t** in order
 Acts 21:34 . . . find out the **t** in all
 Acts 24:8 . . . can find out the **t** of our
 Rom 1:18 . . . who suppress the **t** by their
 Rom 1:25 . . . They traded the **t** about God
 Rom 2:8 . . . to obey the **t** and instead
 Rom 2:20 . . . complete knowledge and **t**.
 1 Cor 2:13 . . . to explain spiritual **t-s**.
 2 Cor 6:7 . . . We faithfully preach the **t**.
 2 Cor 13:8 . . . always stand for the **t**.
 Gal 2:5 . . . wanted to preserve the **t**
 Gal 5:7 . . . back from following the **t?**
 Eph 1:13 . . . also heard the **t**, the Good
 Eph 4:15 . . . will speak the **t** in love,
 Eph 6:14 . . . the belt of **t** and the body
 2 Thes 2:10 . . . **t** that would save them.
 2 Thes 2:12 . . . rather than believing the **t**.
 1 Tim 2:4 . . . and to understand the **t**.
 1 Tim 3:15 . . . and foundation of the **t**.
 1 Tim 4:3 . . . people who know the **t**.
 1 Tim 6:5 . . . their backs on the **t**.
 2 Tim 2:15 . . . explains the word of **t**.
 2 Tim 3:7 . . . able to understand the **t**.
 Titus 1:14 . . . turned away from the **t**.
 Heb 10:26 . . . received knowledge of the **t**,
 Jas 3:14 . . . don't cover up the **t** with
 Jas 5:19 . . . wanders away from the **t**
 1 Pet 1:22 . . . you obeyed the **t**, so now
 2 Pet 1:12 . . . standing firm in the **t**
 2 Pet 2:2 . . . the way of **t** will be
 1 Jn 1:8 . . . and not living in the **t**.
 1 Jn 2:20 . . . all of you know the **t**.
 1 Jn 3:19 . . . belong to the **t**, so we
 1 Jn 4:6 . . . Spirit of **t** or the spirit
 1 Jn 5:6 . . . Spirit, who is **t**, confirms
 2 Jn 1:2 . . . because the **t** lives
 2 Jn 1:3 . . . who live in **t** and love.
 3 Jn 1:3 . . . living according to the **t**.
 3 Jn 1:8 . . . partners as they teach the **t**.

TURN, TURNED, TURNING, TURNS (v)
 to convert or change allegiance; to
 return or change direction; to face
 toward or away; to divert one's attention
 from; to become or transform; to shape
 or bend

Deut 28:14 . . . You must not **t** away from
 Deut 30:10 . . . if you **t** to the LORD
 1 Kgs 11:4 . . . old age, they **t-ed** his heart
 2 Chr 7:14 . . . seek my face and **t** from
 2 Chr 34:33 . . . they did not **t** away from
 Esth 9:22 . . . sorrow was **t-ed** into gladness
 Ps 14:3 . . . no, all have **t-ed** away; all
 Ps 30:11 . . . You have **t-ed** my mourning
 Ps 40:1 . . . and he **t-ed** to me and
 Ps 119:59 . . . I **t-ed** to follow you
 Ps 119:102 . . . I haven't **t-ed** away from
 Prov 3:7 . . . fear the LORD and **t** away
 Prov 28:13 . . . confess and **t** from them,
 Isa 17:7 . . . Creator and **t** their eyes to
 Isa 54:8 . . . anger I **t-ed** my face away
 Isa 55:7 . . . Let them **t** to the LORD
 Isa 59:2 . . . he has **t-ed** away and will

Jer 14:7 . . . We have **t-ed** away from you
 Jer 31:13 . . . I will **t** their mourning into
 Jer 31:19 . . . I **t-ed** away from God,
 Lam 3:40 . . . Let us **t** back to the LORD.
 Mal 4:6 . . . preaching will **t** the hearts
 Matt 3:8 . . . your sins and **t-ed** to God.
 Matt 18:3 . . . truth, unless you **t** from your
 Mark 4:12 . . . Otherwise, they will **t** to me
 Luke 1:17 . . . He will **t** the hearts of
 Luke 17:4 . . . **t-s** again and asks forgiveness
 Luke 22:32 . . . you have repented and **t-ed**
 John 12:40 . . . and they cannot **t** to me
 John 16:20 . . . will suddenly **t** to wonderful
 Acts 3:19 . . . of your sins and **t** to God,
 Acts 7:42 . . . Then God **t-ed** away from
 Acts 26:18 . . . so they may **t** from darkness
 Rom 1:26 . . . Even the women **t-ed** against
 Rom 2:4 . . . to **t** you from your sin?
 Rom 3:12 . . . All have **t-ed** away;
 Gal 1:6 . . . that you are **t-ing** away so
 2 Tim 2:19 . . . LORD must **t** away from
 Titus 2:12 . . . instructed to **t** from godless
 Heb 10:38 . . . in anyone who **t-s** away.
 1 Pet 2:25 . . . But now you have **t-ed** to

TWELVE (adj) of or relating to the
 number 12

Gen 35:22 . . . names of the **t** sons of Jacob:
 Gen 49:28 . . . These are the **t** tribes of
 Matt 10:1 . . . Jesus called his **t** disciples
 Luke 9:17 . . . picked up **t** baskets of
 Rev 21:12 . . . names of the **t** tribes of
 Rev 21:14 . . . names of the **t** apostles of
 Rev 21:21 . . . The **t** gates were made of

U

UNBELIEF (n) incredulity or skepticism
 in matters of religious truth
 Matt 13:58 . . . there because of their **u**.
 Mark 6:6 . . . he was amazed at their **u**.
 Mark 9:24 . . . help me overcome my **u!**
 Mark 16:14 . . . them for their stubborn **u**
 Rom 11:23 . . . Israel turn from their **u**,
 1 Tim 1:13 . . . it in ignorance and **u**.
 Heb 3:19 . . . because of their **u** they

UNBELIEVER, UNBELIEVERS (n) one who
 does not believe; a non-Christian
 Matt 6:32 . . . dominate the thoughts of
u-s,
 Luke 12:30 . . . the thoughts of **u-s** all over
 1 Cor 6:6 . . . right in front of **u-s!**
 1 Cor 14:22 . . . for believers, but for **u-s**.
 2 Cor 6:15 . . . a partner with an **u?**
 1 Tim 5:8 . . . people are worse than **u-s**.
 Rev 21:8 . . . But cowards, **u-s**, the corrupt,

UNCLEAN (adj) morally or spiritually
 impure; prohibited by ritual law for use
 or contact
 Lev 10:10 . . . is ceremonially **u** and what is
 Lev 11:4 . . . it is ceremonially **u** for you.
 Lev 17:15 . . . remain ceremonially **u** until
 Lev 27:11 . . . vow involves an **u** animal—
 Isa 52:11 . . . everything you touch is **u**.
 Acts 10:14 . . . have declared impure and **u**.
 Acts 10:15 . . . not call something **u** if God

UNDERSTAND (v) to grasp the meaning or
 reasonableness of; to be thoroughly famil-
 iar with
 Job 5:9 . . . things too marvelous to **u**.
 Job 36:26 . . . is greater than we can **u**.
 Ps 73:16 . . . tried to **u** why the wicked
 Ps 119:27 . . . Help me **u** the meaning of
 Ps 119:125 . . . then I will **u** your laws.

Ps 119:130 . . . so even the simple can **u**.
 Prov 2:5 . . . will **u** what it means to fear
 Prov 2:9 . . . you will **u** what is right,
 Prov 28:5 . . . the LORD **u** completely.
 Prov 30:18 . . . things that I don't **u**:
 Eccl 7:25 . . . and to **u** the reason
 Isa 6:9 . . . carefully, but do not **u**.
 Isa 40:21 . . . you heard? Don't you **u?**
 Jer 9:24 . . . truly know me and **u** that
 Hos 14:9 . . . who are wise **u** these things.
 Matt 13:11 . . . permitted to **u** the secrets
 Matt 13:23 . . . truly hear and **u** God's
 Luke 19:42 . . . people would **u** the way
 Luke 24:45 . . . minds to **u** the Scriptures.
 Acts 8:30 . . . Do you **u** what you are
 Rom 7:15 . . . I don't really **u** myself,
 Rom 15:21 . . . never heard of him will **u**.
 1 Cor 2:14 . . . and they can't **u** it,
 1 Cor 14:14 . . . but I don't **u** what I am
 2 Cor 3:14 . . . they cannot **u** the truth.
 Gal 1:11 . . . you to **u** that the gospel
 Eph 1:18 . . . you can **u** the confident
 Eph 5:17 . . . thoughtlessly, but **u** what
 Phil 1:10 . . . want you to **u** what really
 Phil 4:7 . . . exceeds anything we can **u**.
 Col 2:2 . . . that they **u** God's mysterious
 1 Tim 2:4 . . . saved and to **u** the truth.
 2 Tim 2:7 . . . will help you **u** all these
 Heb 11:3 . . . By faith we **u** that the entire
 2 Pet 3:16 . . . are hard to **u**, and those

UNDERSTANDABLE (adj) marked by being
 able to understand; comprehensible
 1 Cor 14:19 . . . rather speak five **u** words

UNITED (v) to become one or as if one;
 in one accord or spirit
 Gen 2:24 . . . the two are **u** into one.
 Mark 10:8 . . . the two are **u** into one.
 Rom 6:5 . . . we have been **u** with him
 Rom 7:4 . . . now you are **u** with the one
 1 Cor 6:16 . . . The two are **u** into one.
 Eph 4:3 . . . to keep yourselves **u** in the
 Eph 5:31 . . . the two are **u** into one."

UNITY (n) the quality or state of oneness
 or harmony
 John 17:23 . . . perfect **u** that the world
 Eph 4:13 . . . come to such **u** in our faith

UNWORTHY (adv) in an undeserving
 manner
 1 Cor 11:27 . . . this cup of the Lord **u**

UPRIGHT (adj) marked by strong moral
 integrity
see also GODLY, RIGHT, RIGHTEOUS
 Deut 32:4 . . . how just and **u** he is!
 Prov 3:33 . . . blesses the home of the **u**.
 Prov 15:8 . . . in the prayers of the **u**.

USEFUL (adj) serviceable for an end
 or purpose
 2 Tim 3:16 . . . inspired by God and is **u** to
 2 Pet 1:8 . . . productive and **u** you will be

USELESS (adj) having or being of no use;
 ineffectual, inept
 John 15:6 . . . thrown away like a **u** branch
 Acts 26:14 . . . It is **u** for you to fight
 1 Cor 13:8 . . . knowledge will become **u**.
 1 Cor 15:14 . . . **u**, and your faith is **u**.
 1 Cor 15:58 . . . do for the Lord is ever **u**.
 2 Tim 2:14 . . . Such arguments are **u**, and
 Titus 1:10 . . . who engage in **u** talk and
 Heb 7:18 . . . because it was weak and **u**.

UTTERMOST (KJV)
 Isa 24:16 . . . songs of praise from the *ends*
of the earth
 Acts 1:8 . . . and to the *ends of the earth*

V

VALLEY, VALLEYS (n) a depression in the earth's surface between ranges of mountains, hills, or other uplands
Ps 23:4 ... through the darkest **v**, I will
Song 2:1 ... lily of the **v**.
Isa 40:4 ... Fill in the **v-s**, and level
Joel 3:14 ... waiting in the **v** of decision.
Luke 3:5 ... The **v-s** will be filled, and

VALUABLE (adj) having desirable or esteemed characteristics or qualities; of great use or service
Job 28:17 ... Wisdom is more **v** than gold
Ps 119:72 ... instructions are more **v**
Prov 8:11 ... is far more **v** than rubies.
Prov 20:15 ... words are more **v** than
Matt 10:31 ... you are more **v** to God than
Luke 12:24 ... are far more **v** to him than
Phil 3:7 ... these things were **v**, but now

VALUE (n) monetary worth of something; relative worth, utility, or importance
Matt 13:46 ... a pearl of great **v**, he sold
1 Cor 3:13 ... a person's work has any **v**.
Phil 3:8 ... the infinite **v** of knowing

VANITY, VANITIES (KJV)
Deut 32:21 ... with their *useless idols*
Ps 144:4 ... For we are like *a breath of air*
Eccl 12:8 ... Everything is *meaningless*
Acts 14:15 ... turn from these *worthless things*
Eph 4:17 ... they are *hopelessly confused*

VEIL (n) a facial covering
Exod 34:33 ... covered his face with a **v**.
2 Cor 3:14 ... same **v** covers their minds
2 Cor 3:18 ... have had that **v** removed can

VENGEANCE (n) punishment inflicted in retaliation for an injury or offense
1 Sam 25:26 ... taking **v** into your own
1 Sam 25:33 ... carrying out **v** with my
Ps 94:1 ... O LORD, the God of **v**,
Isa 66:6 ... the LORD taking **v** against
Luke 21:22 ... be days of God's **v**, and the

VERILY (KJV)
Ps 58:11 ... There *truly* is a reward
John 16:20 ... *I tell you the truth*

VICTORY, VICTORIES (n) the overcoming of an enemy, antagonist, or struggle
Exod 15:2 ... he has given me **v**.
2 Sam 22:51 ... You give great **v-ies** to your
Ps 18:50 ... You give great **v-ies** to your
Ps 20:5 ... we hear of your **v** and
Ps 21:1 ... because you give him **v**.
Ps 35:3 ... I will give you **v!**
Ps 44:4 ... You command **v-ies** for Israel.
Ps 45:4 ... majesty, ride out to **v**,
Ps 48:10 ... right hand is filled with **v**.
Ps 62:1 ... for my **v** comes from him.
Ps 98:3 ... have seen the **v** of our God.
Ps 118:14 ... he has given me **v**.
Ps 149:4 ... crowns the humble with **v**.
Isa 12:2 ... he has given me **v**.
Isa 52:10 ... see the **v** of our God.
Rom 8:37 ... overwhelming **v** is ours
1 Cor 15:54 ... Death is swallowed up in **v**.
Col 2:15 ... publicly by his **v** over them
Rev 5:5 ... David's throne, has won the **v**.

VINE (KJV)
Gen 49:11 ... He ties his foal to a *grapevine*
Deut 8:8 ... and barley; of *grapevines*
Ps 80:8 ... from Egypt like a *grapevine*

John 15:5 ... I am the *vine*; you are the branches

VINEYARD (n) a plantation of grapevines
1 Kgs 21:1 ... who owned a **v** in Jezreel
Prov 31:16 ... earnings she plants a **v**.
Song 1:6 ... for myself—my own **v**.
Isa 5:1 ... beloved had a **v** on a rich
1 Cor 9:7 ... farmer plants a **v** and

VIOLATE, VIOLATED, VIOLATES, VIOLATING (v) to do harm to the person or especially the chastity of; to fail to show proper respect for; to break or disregard
Lev 18:7 ... Do not **v** your father
Lev 18:8 ... for this would **v** your father.
Lev 18:10 ... this would **v** yourself.
Lev 18:14 ... Do not **v** your uncle,
Lev 18:16 ... this would **v** your brother.
Lev 20:11 ... If a man **v-s** his father by
Lev 20:20 ... he has **v-d** his uncle.
Lev 20:21 ... He has **v-d** his brother, and
Num 15:30 ... who brazenly **v** the LORD's
Deut 22:30 ... for this would **v** his father.
Deut 27:20 ... for he has **v-d** his father.
Isa 24:5 ... instructions, **v-d** his laws,
Mal 2:10 ... each other, **v-ing** the covenant

VIOLENCE (n) exertion of physical force so as to injure or abuse
Gen 6:11 ... and was filled with **v**.
Ps 12:5 ... I have seen **v** done to the
Ps 72:14 ... them from oppression and **v**,
Isa 60:18 ... **V** will disappear from your
Jon 3:8 ... and stop all their **v**.
Mic 2:2 ... take it by fraud and **v**.

VIOLENT (adj) emotionally agitated to the point of loss of self-control
1 Tim 3:3 ... a heavy drinker or be **v**.
Titus 1:7 ... not be a heavy drinker, **v**,

VIRGIN (n) an unmarried woman who has not had sexual intercourse
Gen 24:16 ... but she was still a **v**.
Isa 7:14 ... The **v** will conceive a child!
Matt 1:18 ... while she was still a **v**, she
Matt 1:23 ... The **v** will conceive a child!
Luke 1:34 ... this happen? I am a **v**.

VIRGINITY (n) the quality or state of being virgin
Deut 22:15 ... proof of her **v** to the elders

VIRTUE (KJV)
Phil 4:8 ... things that are *excellent*
2 Pet 1:5 ... provision of *moral excellence*

VIRTUOUS (adj) morally excellent; righteous
Ruth 3:11 ... you are a **v** woman.
Prov 31:10 ... Who can find a **v** and
Prov 31:29 ... There are many **v** and

VOICE (n) verbal communication by human and divine means
Isa 40:3 ... the **v** of someone shouting,
Mark 1:3 ... He is a **v** shouting in the
John 10:3 ... sheep recognize his **v** and
John 12:28 ... a **v** spoke from heaven,
Rev 3:20 ... If you hear my **v** and open

VOMIT (n) matter disgorged from the stomach
Prov 26:11 ... returns to its **v**, so a fool
2 Pet 2:22 ... A dog returns to its **v**.

VOMIT (v) to eject violently or abundantly
Lev 18:28 ... it will **v** out the people

VOW, VOWS (n) a binding promise or pledge
see also COVENANT, PROMISE
Num 6:2 ... the special **v** of a Nazirite,

Judg 11:30 ... Jephthah made a **v** to the
Ps 110:4 ... and will not break his **v**:
Matt 5:34 ... do not make any **v-s!**
Heb 7:21 ... and will not break his **v**:

VOWED (v) to promise solemnly
Eccl 8:2 ... since you **v** to God that
Mark 7:11 ... For I have **v** to give to

W

WAGE, WAGES (n) payment for labor or services; compensation
Hagg 1:6 ... Your **w-s** disappear as though
Zech 11:12 ... give me my **w-s**, whatever
Mal 3:5 ... cheat employees of their **w-s**,
Matt 20:2 ... the normal daily **w** and
Rom 4:4 ... their **w-s** are not a gift,
Rom 6:23 ... For the **w-s** of sin is death,

WAIT, WAITED, WAITING (v) to look forward expectantly; to stay in place in expectation of
Ps 40:1 ... I **w-ed** patiently for the LORD
Ps 62:5 ... that I am **w** quietly before
Ps 69:3 ... **w-ing** for my God to help me.
Isa 30:18 ... Blessed are those who **w** for
Mic 7:7 ... I **w** confidently for God to
Hab 3:16 ... I will **w** quietly for the
Luke 12:37 ... who are ready and **w-ing**
Rom 8:19 ... all creation is **w-ing** eagerly
Rom 8:23 ... We, too, **w** with eager hope
Heb 9:28 ... are eagerly **w-ing** for him.

WALK, WALKED, WALKING (v) to roam, traverse, or advance by steps; to pursue a course of action or way of life
Gen 3:8 ... God **w-ing** about in the garden.
Lev 26:12 ... I will **w** among you;
Deut 11:22 ... God by **w-ing** in his ways
Deut 26:17 ... promised to **w** in his ways,
Josh 22:5 ... God, **w** in all his ways,
Ps 23:4 ... when I **w** through the
Ps 89:15 ... they will **w** in the light
Prov 4:12 ... When you **w**, you won't
Prov 6:22 ... When you **w**, their counsel
Isa 2:3 ... we will **w** in his paths.
Isa 40:31 ... They will **w** and not
Isa 43:2 ... When you **w** through the
Jer 6:16 ... godly way, and **w** in it.
Dan 3:25 ... **w-ing** around in the fire
Amos 3:3 ... two people **w** together
Mic 6:8 ... to **w** humbly with my God.
Mal 2:6 ... they **w-ed** with me, living good
Matt 14:29 ... boat and **w-ed** on the water
Mark 2:9 ... pick up your mat, and **w**
John 8:12 ... have to **w** in darkness,

WANDER, WANDERED, WANDERS (v) to follow a winding course; to stray
Num 32:13 ... them **w** in the wilderness
Ps 119:10 ... don't let me **w** from your
Ps 119:67 ... I used to **w** off until you
Ps 119:176 ... I have **w-ed** away like a
Matt 18:12 ... one of them **w-s** away
Eph 4:18 ... **w** far from the life God
1 Tim 6:10 ... have **w-ed** from the true
Jas 5:19 ... someone among you **w-s**
1 Pet 2:25 ... like sheep who **w-ed** away.
2 Pet 2:15 ... They have **w-ed** off the

WAR, WARS (n) armed conflict with an opposing military force; a state of hostility, conflict, or antagonism
Josh 11:23 ... finally had rest from **w**.
Ps 46:9 ... He causes **w-s** to end
Ps 68:30 ... nations that delight in **w**.
Ps 120:7 ... peace, they want **w!**

Psa 144:1 . . . He trains my hands for w
Isa 2:4 . . . nor train for w anymore.
2 Cor 10:3 . . . we don't wage w as humans
1 Pet 2:11 . . . that wage w against your
Rev 12:7 . . . Then there was w in heaven.
Rev 19:11 . . . and wages a righteous w.

WARN, WARNED, WARNING (v) to give notice to beforehand especially of danger or evil; to counsel

Gen 2:16 . . . God w-ed him, "You may
Gen 31:24 . . . told him, "I'm w-ing you—
Gen 31:29 . . . to me last night and w-ed me,
Exod 19:21 . . . down and w the people
Num 16:40 . . . This would w the Israelites
1 Sam 8:9 . . . but solemnly w them about
1 Kgs 2:42 . . . LORD and w you not to
2 Kgs 17:13 . . . and seers to w both Israel
2 Chr 19:10 . . . must w them not to sin
Ezek 3:18 . . . If I w the wicked,
Ezek 33:3 . . . the alarm to w the people.
Matt 16:6 . . . "Watch out!" Jesus w-ed
them.

Luke 16:28 . . . I want him to w them so
Acts 4:17 . . . must w them not to speak
1 Cor 4:14 . . . to w you as my beloved
1 Cor 10:11 . . . written down to w us who
Col 1:28 . . . w-ing everyone and teaching
1 Thes 4:6 . . . solemnly w-ed you before.
1 Thes 5:14 . . . urge you to w those who
2 Thes 3:15 . . . but w them as you would
Heb 3:13 . . . You must w each other

WARNING, WARNINGS (n) something that warns or serves to warn; the act of warning
Ps 19:11 . . . They are a w to your servant,
Ps 81:8 . . . while I give you stern w-s.
Jer 6:8 . . . Listen to this w, Jerusalem,
Jer 42:19 . . . Don't forget this w I have
Zeph 3:7 . . . they will listen to my w-s.
1 Cor 10:6 . . . happened as a w to us,
1 Tim 5:20 . . . as a strong w to others.
Titus 3:10 . . . give a first and second w.

WARRIOR, WARRIORS (n) a man engaged or experienced in warfare

Gen 6:4 . . . and famous w-s of ancient
Exod 15:3 . . . LORD is a w; Yahweh
Josh 1:14 . . . strong w-s, fully armed,
1 Chr 28:3 . . . for you are a w and
Ps 45:3 . . . your sword, O mighty w!
Jer 20:11 . . . beside me like a great w.

WASH, WASHED (v) to cleanse—of physical, ceremonial, or spiritual significance
see also BAPTIZE(D), CLEANSE

Ps 51:7 . . . w me, and I will be whiter
John 13:5 . . . he began to w the disciples'
John 13:10 . . . does not need to w, except
Acts 22:16 . . . Have your sins w-ed away
Eph 5:26 . . . holy and clean, w-ed by the
Titus 3:5 . . . He w-ed away our sins,
Heb 10:22 . . . bodies have been w-ed
Jas 4:8 . . . W your hands, you sinners;
2 Pet 2:22 . . . w-ed pig returns to the mud.
Rev 7:14 . . . They have w-ed their robes in
Rev 22:14 . . . those who w their robes.

WASTE, WASTED (v) to spend or use carelessly or inefficiently

Ps 127:1 . . . work of the builders is w-d.
Prov 29:3 . . . prostitutes, his wealth is w-d.
Prov 31:3 . . . do not w your strength
Luke 15:13 . . . there he w-d all his money
John 6:12 . . . so that nothing is w-d.
Gal 2:2 . . . all my efforts had been w-d

WATCH (n) the act of keeping awake to guard, protect, or attend

Matt 24:42 . . . you, too, must keep w!
Acts 20:31 . . . my constant w and care

WATCH, WATCHES, WATCHING (v) to diligently wait or keep guard; to observe closely

Judg 18:6 . . . the LORD is w-ing over
Job 14:16 . . . my steps, instead of w-ing
Job 34:21 . . . God w-es how people live;
Ps 1:6 . . . For the LORD w-es over the
Ps 17:11 . . . and surround me, w-ing for
Ps 61:7 . . . faithfulness w over him.
Ps 121:3 . . . one who w-es over you will
Prov 2:11 . . . Wise choices will w over
Prov 31:27 . . . carefully w-es everything
Eccl 11:4 . . . If they w every cloud,
Jer 24:6 . . . I will w over and care for
Jer 31:10 . . . gather them and w over
Acts 1:9 . . . while they were w-ing, and
Eph 6:6 . . . just when they are w-ing you.
Heb 13:17 . . . is to w over your souls,
1 Pet 1:12 . . . eagerly w-ing these things
1 Pet 3:12 . . . eyes of the LORD w over

WATER, WATERS (n) precious resource for drink and irrigation, usually associated with blessing; a body of water

Exod 7:20 . . . struck the w of the Nile.
Exod 17:1 . . . there was no w there for
Num 20:2 . . . was no w for the people
2 Sam 23:15 . . . good w from the well
Ps 42:1 . . . streams of w, so I long
Prov 25:21 . . . give them w to drink.
Song 8:7 . . . Many w-s cannot quench
Isa 11:9 . . . for as the w-s fill the sea,
Isa 32:2 . . . like streams of w in the
Isa 43:2 . . . through deep w-s, I will be
Isa 49:10 . . . lead them beside cool w-s.
Jer 17:8 . . . reach deep into the w.
Jon 2:3 . . . The mighty w-s
engulfed me;
Hab 2:14 . . . For as the w-s fill the sea,
Zech 14:8 . . . life-giving w-s will flow
Matt 14:25 . . . them, walking on the w.
John 3:5 . . . born of w and the Spirit.
John 4:10 . . . would give you living w.
John 7:38 . . . Rivers of living w will
1 Jn 5:6 . . . his baptism in w and by
Rev 7:17 . . . springs of life-giving w.
Rev 21:6 . . . springs of the w of life.

WAY, WAYS (n) characteristic, regular, or habitual manner or mode of being, behaving, or happening; manner or method of doing or happening; a course of action; route

Exod 33:13 . . . let me know your w-s
Deut 26:17 . . . to walk in his w-s, and
Deut 30:16 . . . by walking in his w-s.
Josh 22:5 . . . walk in all his w-s, obey
2 Sam 22:31 . . . God's w is perfect.
Ps 77:13 . . . O God, your w-s are holy.
Ps 86:11 . . . Teach me your w-s, O LORD,
Prov 2:9 . . . find the right w to go.
Prov 4:11 . . . teach you wisdom's w-s
Eccl 8:6 . . . and a w for everything,
Isa 2:3 . . . teach us his w-s, and we will
Isa 40:3 . . . Clear the w through the
Jer 6:16 . . . old, godly w, and walk in
Mic 4:2 . . . teach us his w-s, and we will
Mal 3:1 . . . prepare the w before me.
Matt 3:3 . . . Prepare the w for the
Matt 3:8 . . . Prove by the w you live
Luke 7:27 . . . prepare your w before you.
John 14:6 . . . I am the w, the truth,
Acts 9:2 . . . followers of the W he
Acts 24:14 . . . I follow the W, which
Rom 1:30 . . . invent new w-s of sinning,
1 Cor 10:13 . . . will show you a w out
1 Cor 12:31 . . . show you a w of life
Col 1:10 . . . Then the w you live will
Heb 10:20 . . . and life-giving w through

WEAK, WEAKER, WEAKEST (adj) lacking strength; not able to withstand temptation or persuasion

Ps 72:13 . . . pity for the w and the
Ps 103:14 . . . he knows how w we are;
Isa 59:1 . . . arm is not too w to save
Matt 12:20 . . . will not crush the w-est reed
Matt 26:41 . . . but the body is w!
Rom 14:1 . . . who are w in faith,
1 Cor 8:9 . . . others with a w-er conscience
1 Cor 9:22 . . . bring the w to Christ.
1 Cor 11:30 . . . many of you are w and
1 Cor 12:22 . . . of the body that seem w-est
2 Cor 12:10 . . . For when I am w, then
1 Thes 5:14 . . . care of those who are w.

WEAKNESS, WEAKNESSES (n) the quality or state of being weak

Ps 136:23 . . . He remembered us in our w.
Isa 53:4 . . . it was our w-es he carried;
Rom 8:3 . . . the w of our sinful nature.
Rom 8:26 . . . Spirit helps us in our w.
1 Cor 1:25 . . . God's w is stronger than
1 Cor 2:3 . . . I came to you in w—timid
2 Cor 12:5 . . . boast only about my w-es.
2 Cor 12:10 . . . take pleasure in my w-es,
2 Cor 13:4 . . . he was crucified in w,
Heb 5:2 . . . is subject to the same w-es.

WEALTH (n) abundance of valuable material possessions or resources
see also MONEY, POSSESSION(S), RICHES, TREASURE(S)

2 Chr 1:11 . . . not ask for w, riches,
Job 36:18 . . . you may be seduced by w.
Ps 39:6 . . . We heap up w, not knowing
Ps 62:10 . . . if your w increases, don't
Prov 3:9 . . . the LORD with your w
Prov 10:2 . . . Tainted w has no lasting
Prov 13:11 . . . w from hard work grows
Prov 21:20 . . . wise have w and luxury,
Prov 29:3 . . . prostitutes, his w is wasted.
Eccl 4:8 . . . gain as much w as he can.
Luke 19:8 . . . give half my w to the poor,
Eph 2:7 . . . of the incredible w of his
1 Tim 6:6 . . . contentment is itself great w.
Jas 5:3 . . . The very w you were counting

WEALTHY (adj) characterized by abundance

Prov 11:24 . . . freely and become more w;
Eccl 2:26 . . . sinner becomes w, God takes
1 Cor 1:26 . . . or w when God called you.

WEAPON, WEAPONS (n) something used to injure, defeat, or destroy

Prov 26:18 . . . shooting a deadly w
Eccl 9:18 . . . have wisdom than w-s of war,
2 Cor 6:7 . . . use the w-s of righteousness

WEARY (adj) exhausted in strength, endurance, or vigor

Isa 40:31 . . . They will run and not grow w.
Isa 50:4 . . . know how to comfort the w.
Matt 11:28 . . . you who are w and carry
2 Cor 5:2 . . . We grow w in our present
Heb 12:3 . . . won't become w and give up.

WEDDING, WEDDINGS (n) a marriage ceremony usually with its accompanying festivities

Matt 11:17 . . . We played w songs, and
Matt 22:11 . . . the proper clothes for a w.
Matt 24:38 . . . parties and w-s right up
Rev 19:7 . . . for the w feast of the Lamb,

WEEP, WEeping (v) to cry aloud, often linked with prayer and repentance

2 Sam 1:26 . . . How I w for you,
Ps 126:6 . . . They w as they go to
Jer 31:16 . . . Do not w any longer,

Jer 50:4 . . . will come **w-ing** and seeking
Matt 2:18 . . . heard in Ramah—**w-ing** and
Matt 8:12 . . . will be **w-ing** and gnashing
Luke 6:21 . . . blesses you who **w** now,
Luke 22:62 . . . the courtyard, **w-ing**
bitterly.

Luke 23:28 . . . don't **w** for me, but **w**
Rom 12:15 . . . and **w** with those who **w**.

WEEPING (n) shedding of tears out of grief
or sadness

Jer 31:15 . . . deep anguish and bitter **w**.
Matt 2:18 . . . heard in Ramah—**w** and
Matt 8:12 . . . will be **w** and gnashing

WEST (n) the general direction of the
sunset

Ps 103:12 . . . as the east is from the **w**.
Ps 107:3 . . . from east and **w**, from north

WHEAT (n) a cereal grain that yields a fine
white flour

Matt 3:12 . . . gathering the **w** into his barn
Matt 13:25 . . . among the **w**, then slipped
Mark 4:28 . . . the heads of **w** are formed,
Luke 22:31 . . . sift each of you like **w**.
John 12:24 . . . a kernel of **w** is planted in

WHIRLWIND (n) a small rotating wind-
storm, sometimes violent and destructive
see also STORM

2 Kgs 2:1 . . . to heaven in a **w**,
Job 38:1 . . . answered Job from the **w**:
Hos 8:7 . . . and will harvest the **w**.
Nah 1:3 . . . in the **w** and the storm.

WHISPER (n) a minor or softer reflection
of the original noise; hint, trace

1 Kgs 19:12 . . . sound of a gentle **w**.
Job 26:14 . . . merely a **w** of his power.
Ps 107:29 . . . calmed the storm to a **w**

WHISPER (v) to speak softly with little or
no vibration of the vocal cords
Matt 10:27 . . . What I **w** in your ear,

WHITE, WHITER (adj) free from color; of
the color white

Ps 51:7 . . . I will be **w-r** than snow.
Isa 1:18 . . . make them as **w** as snow.
Dan 7:9 . . . clothing was as **w** as snow,
Matt 28:3 . . . clothing was as **w** as snow.
Rev 1:14 . . . like wool, as **w** as snow.
Rev 6:2 . . . saw a **w** horse standing
Rev 19:11 . . . a **w** horse was standing
Rev 20:11 . . . saw a great **w** throne

WHITE (n) the absence of color; free from
spot or blemish

Rev 3:4 . . . will walk with me in **w**,
Rev 7:13 . . . who are clothed in **w**

WHITEWASHED (adj) glossed over with
whitewash
Matt 23:27 . . . are like **w** tombs—

WHOLE (adj) entire; complete, unmodi-
fied; undivided

1 Sam 1:28 . . . LORD his **w** life.
1 Sam 17:46 . . . the **w** world will know
1 Chr 28:9 . . . him with your **w** heart
Ps 72:19 . . . Let the **w** earth be filled
Ps 103:1 . . . with my **w** heart, I will
Prov 4:22 . . . healing to their **w** body.
Eccl 12:13 . . . That's the **w** story.
Isa 6:3 . . . The **w** earth is filled
Isa 14:26 . . . plan for the **w** earth,
Dan 2:35 . . . covered the **w** earth.
Zeph 1:18 . . . For the **w** land will be
Matt 6:22 . . . eye is healthy, your **w** body
Matt 16:26 . . . gain the **w** world but lose
Matt 24:14 . . . throughout the **w** world,
John 21:25 . . . I suppose the **w** world

Acts 17:26 . . . throughout the **w** earth.
1 Cor 12:17 . . . Or if your **w** body were
Gal 5:3 . . . regulation in the **w** law of

WHORE (KJV)

Lev 21:7 . . . woman *defiled by prostitution*
Deut 23:18 . . . the earnings of a *prostitute*
Prov 23:27 . . . *prostitute* is a dangerous trap
Hos 4:14 . . . sinning with *whores*
Rev 17:1 . . . *prostitute*, who rules over

WICKED (adj) morally very bad

Gen 13:13 . . . area were extremely **w** and
Ps 7:9 . . . those who are **w**, and defend
Prov 10:7 . . . name of a **w** person rots
Prov 26:23 . . . may hide a **w** heart, just
Jer 35:15 . . . Turn from your **w** ways,
Ezek 18:21 . . . But if **w** people turn away
Ezek 21:25 . . . you corrupt and **w** prince
Ezek 33:8 . . . that some **w** people are sure
Hos 10:9 . . . not right that the **w** men of
Jon 1:2 . . . I have seen how **w** its people
Luke 6:35 . . . who are unthankful and **w**.
1 Jn 5:17 . . . All **w** actions are sin,

WICKED (n) those who practice evil

Ps 1:1 . . . the advice of the **w**, or stand
Ps 10:13 . . . Why do the **w** get away with
Ps 12:8 . . . though the **w** strut about,
Ps 14:6 . . . The **w** frustrate the plans
Ps 37:1 . . . worry about the **w** or envy
Ps 82:2 . . . by favoring the **w**?
Ps 101:8 . . . ferret out the **w** and free
Ps 139:19 . . . you would destroy the **w**!
Ps 146:9 . . . the plans of the **w**.
Prov 4:14 . . . Don't do as the **w** do,
Prov 9:7 . . . who corrects the **w** will
Prov 10:28 . . . expectations of the **w** come
Prov 12:5 . . . of the **w** is treacherous.
Prov 29:7 . . . the **w** don't care at all.
Isa 5:23 . . . to let the **w** go free,
Isa 11:4 . . . mouth will destroy the **w**.
Isa 26:10 . . . the **w** keep doing wrong
Isa 48:22 . . . no peace for the **w**,
Mal 4:1 . . . arrogant and the **w** will be

WICKEDNESS (n) the quality or state of
being wicked; something wicked

Lev 16:21 . . . it all the **w**, rebellion,
Lev 19:29 . . . with prostitution and **w**.
Deut 9:4 . . . because of the **w** of the other
Ps 73:3 . . . them prosper despite their **w**.
Jer 3:2 . . . your prostitution and your **w**.
Jer 14:16 . . . out their own **w** on them.
Jer 14:20 . . . we confess our **w** and that
Ezek 33:19 . . . turn from their **w** and do
Luke 11:39 . . . of greed and **w**!
Rom 1:18 . . . the truth by their **w**.
Rom 1:29 . . . every kind of **w**, sin, greed,
Rom 2:8 . . . and instead live lives of **w**.
2 Cor 6:14 . . . be a partner with **w**?
Heb 8:12 . . . I will forgive their **w**,

WIDOW, WIDOWS (n) a woman whose
husband has died

Deut 10:18 . . . orphans and **w-s** receive
Ps 68:5 . . . defender of **w-s**—this is God,
Ps 146:9 . . . for the orphans and **w-s**, but
Isa 1:17 . . . Fight for the rights of **w-s**.
Luke 21:2 . . . Then a poor **w** came by and
Acts 6:1 . . . that their **w-s** were being
1 Cor 7:8 . . . aren't married and to **w-s**—
1 Tim 5:3 . . . Take care of any **w** who
1 Tim 5:16 . . . care for the **w-s** who are
Jas 1:27 . . . for orphans and **w-s** in their

WIFE (n) the female partner in a marriage
see also WIVES

Gen 2:24 . . . and is joined to his **w**,
Gen 19:26 . . . But Lot's **w** looked back
Exod 20:17 . . . covet your neighbor's **w**,

Lev 20:10 . . . his neighbor's **w**, both
Deut 5:21 . . . not covet your neighbor's **w**.
Deut 24:5 . . . happiness to the **w** he has
Prov 5:18 . . . Rejoice in the **w** of your
Prov 12:4 . . . A worthy **w** is a crown
Prov 18:22 . . . man who finds a **w**
Prov 19:13 . . . a quarrelsome **w** is as
Prov 21:9 . . . a quarrelsome **w** in a
Prov 31:10 . . . a virtuous and capable **w**?
Mal 2:14 . . . vows you and your **w** made
Matt 1:20 . . . to take Mary as your **w**.
Matt 19:3 . . . to divorce his **w** for just
Luke 17:32 . . . happened to Lot's **w**!
Luke 18:29 . . . up house or **w** or brothers
1 Cor 7:2 . . . should have his own **w**,
1 Cor 7:15 . . . the husband or **w** who isn't
1 Cor 7:33 . . . and how to please his **w**.
Eph 5:23 . . . head of his **w** as Christ
Eph 5:33 . . . love his **w** as he loves
1 Tim 3:12 . . . be faithful to his **w**,
Titus 1:6 . . . be faithful to his **w**,
1 Pet 3:7 . . . Treat your **w** with
Rev 21:9 . . . bride, the **w** of the Lamb.

WILDERNESS (n) any desolate, barren, or
unpopulated area, usually linked with
danger

see also DESERT

Num 16:13 . . . kill us here in this **w**,
Num 26:65 . . . all die in the **w**.
Num 32:13 . . . wander in the **w** for forty
Deut 8:16 . . . manna in the **w**, a food
Deut 29:5 . . . led you through the **w**,
Ps 78:19 . . . give us food in the **w**.
Ps 78:52 . . . safely through the **w**.
Isa 32:15 . . . **w** will become a fertile
Isa 35:6 . . . will gush forth in the **w**,
Matt 3:3 . . . the **w**, 'Prepare the way
Luke 5:16 . . . with **w** to the **w** for
Rev 12:6 . . . fled into the **w**, where God

WILDFLOWERS (n) the flower of a wild or
uncultivated plant

Ps 103:15 . . . like grass; like **w**, we bloom
Matt 6:30 . . . so wonderfully for **w** that are

WILL (n) desire, wish

Ps 40:8 . . . in doing your **w**, my God,
Ps 143:10 . . . me to do your **w**, for you
Prov 3:6 . . . Seek his **w** in all you do,
Matt 6:10 . . . May your **w** be done on
Matt 7:21 . . . who actually do the **w**
Matt 12:50 . . . does the **w** of my Father
Matt 18:14 . . . heavenly Father's **w** that
Matt 26:39 . . . want your **w** to be done,
Matt 26:42 . . . I drink it, your **w** be done.
John 5:30 . . . carry out the **w** of the one
John 6:38 . . . heaven to do the **w** of God
Rom 12:2 . . . learn to know God's **w**
1 Thes 5:18 . . . this is God's **w** for you
Heb 10:7 . . . come to do your **w**, O God—
Heb 13:21 . . . need for doing his **w**.
1 Pet 4:2 . . . to do the **w** of God.

WINE (n) the fermented juice of grapes,
linked positively with blessings and
negatively with drunkenness

Ps 104:15 . . . **w** to make them glad,
Prov 31:6 . . . and **w** for those in bitter
Song 1:2 . . . love is sweeter than **w**.
Isa 28:7 . . . who reel with **w** and stagger
Mark 15:36 . . . with sour **w**, holding it
John 2:3 . . . The **w** supply ran out
Rom 14:21 . . . to eat meat or drink **w**
Eph 5:18 . . . Don't be drunk with **w**,
1 Tim 5:23 . . . drink a little **w** for
Rev 16:19 . . . was filled with the **w**

WINEBIBBER(S) (KJV)

Prov 23:20 . . . not carouse with *drunkards*

Matt 11:19 . . . glutton and a *drunkard*, and Luke 7:34 . . . glutton and a *drunkard*, and

WINESKINS (n) a bag used for holding wine, made from the skin of an animal
Matt 9:17 . . . stored in new **w** so that
Luke 5:37 . . . new wine into old **w**.

WINGS (n) feathered appendages of a bird, figurative of freedom, strength, and protection from God

Exod 19:4 . . . carried you on eagles' **w**
Ps 17:8 . . . in the shadow of your **w**.
Ps 91:4 . . . shelter you with his **w**.
Isa 6:2 . . . each having six **w**.
Isa 40:31 . . . high on **w** like eagles.
Mal 4:2 . . . rise with healing in his **w**.
Luke 13:34 . . . chicks beneath her **w**,
Rev 4:8 . . . living beings had six **w**,

WISDOM (n) knowledge, insight, judgment
Gen 3:6 . . . she wanted the **w** it would
1 Kgs 4:29 . . . gave Solomon very great **w**
1 Kgs 10:24 . . . to hear the **w** God had
2 Chr 1:10 . . . Give me the **w** and
Job 11:6 . . . **w**, for true **w** is not
Job 42:3 . . . that questions my **w** with such
Ps 51:6 . . . teaching me **w** even there.
Prov 2:6 . . . the LORD grants **w**!
Prov 3:13 . . . the person who finds **w**,
Prov 8:11 . . . **w** is far more valuable
Prov 11:2 . . . with humility comes **w**.
Prov 16:16 . . . better to get **w** than gold,
Prov 23:23 . . . also get **w**, discipline,
Prov 29:3 . . . man who loves **w** brings joy
Eccl 10:10 . . . the value of **w**; it helps
Isa 11:2 . . . on him—the Spirit of **w**
Isa 50:4 . . . me his words of **w**, so that
Luke 2:52 . . . Jesus grew in **w** and in
Acts 6:3 . . . full of the Spirit and **w**.
1 Cor 1:21 . . . him through human **w**, he
Eph 1:17 . . . you spiritual **w** and insight
Col 2:3 . . . treasures of **w** and knowledge.
Col 3:16 . . . with all the **w** he gives.
2 Tim 3:15 . . . given you the **w** to receive
Titus 2:12 . . . world with **w**, righteousness,
Jas 1:5 . . . If you need **w**, ask our
Rev 5:12 . . . riches and **w** and strength

WISE, WISER, WISEST (adj) marked by deep understanding, keen discernment, and a capacity for sound judgment
1 Kgs 3:12 . . . you a **w** and understanding
Job 9:4 . . . God is so **w** and so mighty.
Ps 14:2 . . . anyone is truly **w**, if anyone
Ps 19:7 . . . are trustworthy, making **w** the
Ps 119:100 . . . I am even **w-r** than my
Prov 4:7 . . . wisdom is the **w-st** thing
Prov 9:8 . . . correct the **w**, and they
Prov 10:1 . . . A **w** child brings joy to
Prov 11:30 . . . a **w** person wins friends.
Prov 12:16 . . . a **w** person stays calm
Prov 12:18 . . . of the **w** bring healing.
Prov 13:1 . . . A **w** child accepts a parent's
Prov 13:10 . . . who take advice are **w**.
Prov 13:20 . . . Walk with the **w** and
Prov 15:5 . . . learns from correction is **w**.
Prov 16:23 . . . From a **w** mind comes **w**
Prov 18:4 . . . wisdom flows from the **w**
Prov 19:25 . . . they will be all the **w-r**.
Prov 24:5 . . . **w** are mightier than the
Prov 28:7 . . . who obey the law are **w**;
Eccl 8:5 . . . who are **w** will find a time
Eccl 9:17 . . . quiet words of a **w** person
Matt 2:1 . . . some **w** men from eastern
Matt 11:25 . . . who think themselves **w**
Matt 25:2 . . . foolish, and five were **w**.
Rom 3:11 . . . No one is truly **w**; no one
1 Cor 1:19 . . . wisdom of the **w** and
1 Cor 1:25 . . . plan of God is **w-r** than

1 Cor 12:8 . . . ability to give **w** advice;
Jas 3:13 . . . If you are **w** and understand

WITCHCRAFT (n) the use of sorcery or magic
Lev 19:26 . . . practice fortune-telling or **w**.
Deut 18:10 . . . omens, or engage in **w**,
Rev 21:8 . . . those who practice **w**, idol

WITHER, WITHERS (v) to shrivel and lose vitality, force, or freshness
Job 14:2 . . . like a flower and then **w**.
Ps 1:3 . . . leaves never **w**, and they
Isa 40:7 . . . grass **w-s** and the flowers
Isa 64:6 . . . autumn leaves, **w** and fall,
1 Pet 1:24 . . . grass **w-s** and the flower

WITNESS, WITNESSES (n) a person who gives testimony; one asked to be present at a transaction so as to be able to testify to its having taken place
Deut 19:15 . . . of two or three **w-es**.
Prov 19:5 . . . A false **w** will not go
Prov 21:28 . . . but a credible **w** will be
Matt 18:16 . . . by two or three **w-es**.
John 1:8 . . . simply a **w** to tell about
Acts 1:8 . . . will be my **w-es**, telling people
1 Tim 5:19 . . . by two or three **w-es**.
1 Jn 5:7 . . . we have these three **w-es**—

WITNESSED (v) to have personal or direct cognizance of
Mal 2:14 . . . the LORD **w** the vows

WIVES (n) the female partner in marriage
see also WIFE
Eph 5:22 . . . For **w**, this means submit
Eph 5:25 . . . this means love your **w**,
1 Pet 3:1 . . . way, you **w** must accept

WOE (KJV)
Isa 6:5 . . . *It's all over!* I am doomed
Matt 18:7 . . . *What sorrow awaits* the world
Matt 23:13 . . . *What sorrow awaits* you
1 Cor 9:16 . . . *How terrible* for me if I
didn't
Rev 8:13 . . . *Terror, terror, terror* to all who

WOLVES (n) any of several wild, predatory animals that resemble large dogs
Matt 7:15 . . . but are really vicious **w**.
Matt 10:16 . . . you out as sheep among **w**.

WOMAN (n) an adult female person
see also WOMEN
Gen 2:22 . . . God made a **w** from the rib,
Gen 3:6 . . . The **w** was convinced.
Gen 3:12 . . . It was the **w** you gave me
Gen 3:16 . . . he said to the **w**, "I will
Exod 3:22 . . . Every Israelite **w** will ask
Lev 12:2 . . . If a **w** becomes pregnant
Lev 15:19 . . . a **w** has her menstrual
Lev 15:25 . . . a **w** has a flow of blood
Num 5:29 . . . If a **w** goes astray and defiles
Judg 4:9 . . . be at the hands of a **w**.
Judg 16:4 . . . love with a **w** named Delilah,
Ruth 3:11 . . . knows you are a virtuous **w**.
2 Sam 11:2 . . . he noticed a **w** of unusual
2 Sam 20:16 . . . But a wise **w** in the town
Prov 11:16 . . . A gracious **w** gains respect,
Prov 11:22 . . . A beautiful **w** who lacks
Prov 14:1 . . . A wise **w** builds her
Prov 30:19 . . . how a man loves a **w**.
Prov 30:23 . . . a bitter **w** who finally gets
Prov 31:30 . . . **w** who fears the LORD
Matt 5:28 . . . looks at a **w** with lust
Matt 9:20 . . . Just then a **w** who had
Matt 26:7 . . . was eating, a **w** came in
Mark 7:25 . . . Right away a **w** who had
Luke 7:39 . . . what kind of **w** is touching
John 4:7 . . . Soon a Samaritan **w** came to
John 8:3 . . . Pharisees brought a **w** who

Rom 7:2 . . . when a **w** marries, the law
1 Cor 7:2 . . . and each **w** should have
1 Cor 7:34 . . . a married **w** has to think
1 Cor 11:3 . . . the head of **w** is man, and
1 Cor 11:6 . . . shameful for a **w** to have
1 Cor 11:13 . . . it right for a **w** to pray
Gal 4:4 . . . born of a **w**, subject to the
Gal 4:31 . . . are children of the free **w**.
Rev 12:1 . . . I saw a **w** clothed with the
Rev 12:13 . . . he pursued the **w** who had
Rev 17:3 . . . There I saw a **w** sitting on a

WOMB (n) uterus
Ps 139:13 . . . together in my mother's **w**.
Prov 31:2 . . . O son of my **w**, O son
Jer 1:5 . . . you in your mother's **w**.
Luke 1:44 . . . baby in my **w** jumped
for joy.
John 3:4 . . . into his mother's **w** and be

WOMEN (n) adult female persons
see also WOMAN
Gen 6:2 . . . saw the beautiful **w** and took
Song 1:3 . . . all the young **w** love you!
Mark 15:41 . . . Many other **w** who had
Luke 1:42 . . . you above all **w**, and your
Luke 23:27 . . . many grief-stricken **w**.
Rom 1:26 . . . Even the **w** turned against
1 Cor 7:25 . . . the young **w** who are not
1 Tim 2:9 . . . I want **w** to be modest in
2 Tim 3:6 . . . of vulnerable **w** who are
Titus 2:3 . . . teach the older **w** to live in
Titus 2:4 . . . train the younger **w** to love
1 Pet 3:5 . . . how the holy **w** of old made

WONDERFUL (adj) marked by a marvelous, amazing, or extraordinary quality
1 Chr 16:9 . . . about his **w** deeds.
Job 37:14 . . . consider the **w** miracles
Ps 16:6 . . . What a **w** inheritance!
Ps 17:7 . . . unfaithful love in **w** ways.
Ps 71:17 . . . about the **w** things you
Ps 72:18 . . . does such **w** things.
Ps 75:1 . . . tell of your **w** deeds.
Ps 105:2 . . . about his **w** deeds.
Ps 118:23 . . . it is **w** to see.
Ps 119:18 . . . to see the **w** truths in
Ps 119:27 . . . meditate on your **w** deeds.
Ps 119:129 . . . Your laws are **w**.
Ps 139:6 . . . knowledge is too **w** for
Ps 145:5 . . . and your **w** miracles.
Eccl 11:9 . . . Young people, it's **w** to be
Isa 9:6 . . . be called: **W** Counselor,
Isa 12:5 . . . he has done **w** things.
Isa 25:1 . . . You do such **w** things!
Matt 21:15 . . . saw these **w** miracles
Matt 21:42 . . . and it is **w** to see.
Luke 13:17 . . . rejoiced at the **w** things
Acts 2:11 . . . about the **w** things God has
Acts 20:24 . . . News about the **w** grace of
2 Cor 10:12 . . . we are as **w** as these
Titus 2:13 . . . hope to that **w** day when

WONDERS (n) mighty works, miracles
1 Chr 16:12 . . . Remember the **w** he has
Ps 26:7 . . . and telling of all your **w**.
Ps 31:21 . . . has shown me the **w** of his
Ps 77:14 . . . are the God of great **w**!
Ps 89:5 . . . your great **w**, LORD;
Mark 13:22 . . . perform signs and **w** so
Acts 2:19 . . . will cause **w** in the heavens
Acts 5:12 . . . signs and **w** among the
people.
2 Cor 12:12 . . . signs and **w** and miracles
Heb 2:4 . . . signs and **w** and various

WORD, WORDS (n) something that is said; special revelation from God; commands
Deut 8:3 . . . live by every **w** that comes
Deut 11:18 . . . to these **w-s** of mine. Tie

Job 38:2 ... with such ignorant **w-s**?
 Ps 19:3 ... speak without a sound or **w**;
 Ps 52:4 ... others with your **w-s**, you liar!
 Ps 119:9 ... pure? By obeying your **w**.
 Ps 119:11 ... hidden your **w** in my heart,
 Ps 119:103 ... How sweet your **w-s** taste
 Ps 119:160 ... essence of your **w-s** is
 Ps 119:162 ... I rejoice in your **w** like
 Prov 12:19 ... Truthful **w-s** stand the test
 Prov 12:25 ... an encouraging **w** cheers
 Prov 16:24 ... Kind **w-s** are like honey—
 Prov 17:27 ... wise person uses few **w-s**;
 Prov 26:23 ... Smooth **w-s** may hide a
 Isa 40:21 ... deaf to the **w-s** of God—
 Jer 15:16 ... your **w-s**, I devoured
 Jer 23:29 ... Does not my **w** burn like
 Amos 8:13 ... for the LORD's **w**.
 Matt 4:4 ... but by every **w** that comes
 Matt 15:6 ... you cancel the **w** of God
 Matt 24:35 ... **w-s** will never disappear.
 John 1:1 ... the beginning the **W** already
 John 6:68 ... the **w-s** that give eternal life.
 John 15:7 ... and my **w-s** remain in you,
 John 17:17 ... teach them your **w**, which
 Rom 10:18 ... the **w-s** to all the world.
 1 Cor 2:1 ... use lofty **w-s** and impressive
 1 Cor 2:13 ... do not use **w-s** that come
 1 Cor 14:9 ... to people in **w-s** they don't
 1 Cor 14:19 ... than ten thousand **w-s** in
 2 Cor 2:17 ... We preach the **w** of God
 2 Cor 4:2 ... or distort the **w** of God.
 Eph 6:17 ... which is the **w** of God.
 Phil 2:16 ... firmly to the **w** of life;
 2 Tim 2:15 ... explains the **w** of truth.
 Titus 2:5 ... shame on the **w** of God.
 Heb 4:12 ... For the **w** of God is
 Heb 5:12 ... things about God's **w**.
 Jas 1:22 ... listen to God's **w**.
 1 Pet 1:23 ... eternal, living **w** of God.
 1 Pet 2:8 ... not obey God's **w**, and so
 1 Pet 3:1 ... to them without any **w-s**.
 2 Pet 3:5 ... long ago by the **w** of
 Rev 19:13 ... title was the **W** of God.
 Rev 22:19 ... of the **w-s** from this book

WORK, WORKS (n) one's occupation;
 physical or creative effort
see also DEEDS

Gen 2:2 ... finished his **w** of creation,
 Exod 20:9 ... week for your ordinary **w**,
 Deut 5:13 ... week for your ordinary **w**,
 Ps 77:12 ... about your mighty **w-s**.
 Ps 107:24 ... impressive **w-s** on the
 Ps 127:1 ... **w** of the builders is wasted.
 Ps 150:2 ... Praise him for his mighty **w-s**;
 Prov 21:5 ... planning and hard **w** lead
 Eccl 2:19 ... my skill and hard **w** under
 Eccl 5:19 ... To enjoy your **w** and accept
 John 4:34 ... and from finishing his **w**.
 John 5:36 ... Father gave me these **w-s** to
 John 10:32 ... have done many good **w-s**.
 Acts 13:2 ... for the special **w** to which
 Acts 20:24 ... finishing the **w** assigned
 Rom 4:5 ... not because of their **w**, but
 1 Cor 3:5 ... the **w** the Lord gave us.
 Gal 6:4 ... attention to your own **w**, for
 Eph 4:12 ... people to do his **w** and build
 Eph 4:16 ... part does its own special **w**,
 Eph 4:28 ... your hands for good hard **w**,
 Phil 1:6 ... began the good **w** within you,
 1 Tim 6:18 ... rich in good **w-s** and
 2 Tim 3:17 ... people to do every good **w**.
 Heb 10:24 ... acts of love and good **w-s**.
 Jas 2:26 ... faith is dead without good **w-s**.
 Rev 15:3 ... marvelous are your **w-s**,

WORK, WORKED, WORKING (v) to exert
 oneself physically or mentally
 Prov 13:4 ... but those who **w** hard will

Eccl 5:12 ... who **w** hard sleep well,
 Matt 6:28 ... They don't **w** or make their
 Matt 12:30 ... anyone who isn't **w-ing** with
 Luke 10:7 ... who **w** deserve their pay.
 Luke 13:24 ... **W** hard to enter the narrow
 Rom 4:6 ... righteous without **w-ing** for
 Rom 8:28 ... to **w** together for the good
 Rom 12:11 ... Never be lazy, but **w** hard
 1 Cor 15:10 ... I have **w-ed** harder than
 1 Cor 15:58 ... Always **w** enthusiastically
 2 Cor 11:27 ... I have **w-ed** hard and
 Eph 6:7 ... you were **w-ing** for the Lord
 1 Thes 4:11 ... and **w-ing** with your hands,
 2 Thes 3:10 ... unwilling to **w** will not
 1 Tim 5:18 ... Those who **w** deserve their
 1 Tim 6:2 ... slaves should **w** all the harder
 Heb 6:10 ... how hard you have **w-ed** for
 2 Pet 1:10 ... **w** hard to prove that you

WORLD (n) the earth and its inhabitants;
 the human race; the current age and its
 value system

Ps 33:9 ... he spoke, the **w** began!
 Ps 50:12 ... for all the **w** is mine
 Ps 96:13 ... judge the **w** with justice,
 Isa 13:11 ... will punish the **w** for its
 Matt 16:26 ... you gain the whole **w** but
 John 1:29 ... away the sin of the **w**!
 John 3:16 ... how God loved the **w**:
 John 8:12 ... I am the light of the **w**.
 John 13:35 ... prove to the **w** that you
 John 16:33 ... I have overcome the **w**.
 John 17:5 ... shared before the **w** began.
 John 17:14 ... And the **w** hates them
 John 18:36 ... Kingdom is not of this **w**.
 Rom 3:19 ... the entire **w** is guilty
 1 Cor 1:27 ... things the **w** considers
 1 Cor 2:7 ... glory before the **w** began.
 1 Cor 3:1 ... you belonged to this **w** or
 1 Cor 3:19 ... of this **w** is foolishness
 1 Cor 6:2 ... to judge the **w**, can't you
 2 Cor 5:19 ... reconciling the **w** to himself,
 Eph 2:12 ... lived in this **w** without God
 Eph 4:9 ... also descended to our lowly **w**.
 Phil 2:15 ... lights in a **w** full of crooked
 Titus 1:2 ... them before the **w** began.
 Heb 9:26 ... ever since the **w** began.
 Jas 2:5 ... poor in this **w** to be rich
 Jas 4:4 ... a friend of the **w**, you make
 1 Jn 2:2 ... the sins of all the **w**.
 1 Jn 2:15 ... Do not love this **w** nor
 1 Jn 5:4 ... defeats this evil **w**, and

WORRY, WORRIES (n) mental distress or
 agitation resulting from concern; anxiety
 Prov 12:25 ... **W** weighs a person down;
 Matt 6:27 ... Can all your **w-ies** add a
 single

Luke 21:34 ... and by the **w-ies** of this life.
 1 Pet 5:7 ... Give all your **w-ies** and cares

WORRY, WORRIED, WORRYING (v) to feel
 or experience concern or anxiety
 Deut 20:8 ... anyone here afraid or **w-ied**?
 Ps 37:1 ... Don't **w** about the wicked
 Isa 7:4 ... Tell him to stop **w-ing**.
 Matt 6:25 ... I tell you not to **w** about
 Matt 10:19 ... don't **w** about how to
 Luke 6:41 ... And why **w** about a speck in
 Acts 27:33 ... You have been so **w-ied** that
 Phil 4:6 ... Don't **w** about anything;

WORSHIP (n) reverent devotion and alle-
 giance pledged to God or a god
 1 Cor 10:14 ... flee from the **w** of idols.

**WORSHIP, WORSHIPED, WORSHIPPING,
 WORSHIPS (v)** to regard with great respect,
 honor, or devotion
 Gen 12:8 ... and he **w-ed** the LORD.

Gen 13:4 ... and there he **w-ed** the LORD
 Gen 21:33 ... and there he **w-ed** the LORD,
 Gen 26:25 ... there and **w-ed** the LORD.
 Deut 12:30 ... and **w-ing** their gods.
 2 Kgs 17:36 ... But **w** only the LORD,
 Ps 29:2 ... **W** the LORD in the splendor
 Ps 95:6 ... Come, let us **w** and bow down.
 Ps 105:3 ... rejoice, you who **w** the LORD.
 Isa 44:19 ... bow down to **w** a piece of
 Jer 16:11 ... **w-ed** other gods and served
 Dan 3:28 ... die rather than serve or **w** any
 Hos 9:1 ... like prostitutes, **w-ing** other
 Hos 13:1 ... Ephraim sinned by **w-ing** Baal
 Zeph 3:9 ... everyone can **w** the LORD
 Zech 14:17 ... to Jerusalem to **w** the King.
 Matt 2:2 ... we have come to **w** him.
 Matt 4:9 ... kneel down and **w** me.
 Matt 15:25 ... she came and **w-ed** him,
 Matt 28:9 ... grasped his feet, and **w-ed**
 Luke 23:47 ... he **w-ed** God and said,
 John 4:24 ... **w** in spirit and in truth.
 1 Cor 5:11 ... is greedy, or **w-s** idols,
 Heb 9:14 ... we can **w** the living God.

WORTHLESS (adj) valueless, useless,
 contemptible
 1 Sam 12:21 ... worshipping **w** idols that
 Prov 6:12 ... **w** and wicked people
 1 Cor 3:20 ... he knows they are **w**.
 Eph 5:11 ... part in the **w** deeds of evil
 Titus 1:16 ... **w** for doing anything good.

WORTHY (adj) having sufficient merit
 or importance; estimable, honorable
 Gen 32:10 ... I am not **w** of all the
 Prov 12:4 ... A **w** wife is a crown
 Matt 8:8 ... Lord, I am not **w** to have
 Matt 10:37 ... are not **w** of being mine;
 Matt 22:8 ... I invited aren't **w** of the
 Luke 15:19 ... I am no longer **w** of being
 1 Cor 15:9 ... I'm not even **w** to be called
 Eph 4:1 ... lead a life **w** of your calling,
 Phil 1:27 ... a manner **w** of the Good News
 Rev 5:5 ... He is **w** to open the scroll

WOUNDS (n) injuries to the body
 Isa 30:26 ... and cure the **w** he gave them.
 Zech 13:6 ... what about those **w** on your
 John 20:20 ... he showed them the **w** in
 1 Pet 2:24 ... By his **w** you are healed.

WRATH (n) extreme displeasure, anger,
 or hostility; God's response to sin
 Isa 13:13 ... Armies displays his **w** in
 Rev 6:16 ... and from the **w** of the Lamb.
 Rev 16:19 ... the wine of his fierce **w**.

WRITE, WRITING (v) to inscribe or
 engrave; to record
see also WRITTEN
 Deut 10:2 ... I will **w** on the tablets
 Prov 3:3 ... **W** them deep within your
 Prov 7:3 ... **W** them deep within your
 Eccl 12:12 ... for **w-ing** books is endless,
 Jer 31:33 ... I will **w** them on their hearts.
 1 Tim 3:14 ... I am **w-ing** these things to
 Heb 8:10 ... I will **w** them on their hearts.
 Rev 3:12 ... I will **w** on them the name of

WRITTEN (v) to enscribe or engrave;
 to record
see also WRITE
 Deut 28:58 ... that are **w** in this book,
 Josh 1:8 ... to obey everything **w** in it.
 Isa 49:16 ... See, I have **w** your name
 Dan 12:1 ... whose name is **w** in the book
 Mal 3:16 ... scroll of remembrance was **w**
 Luke 24:44 ... everything **w** about me in
 John 20:31 ... these are **w** so that you

John 21:25 . . . the books that would be **w**.
 Rom 2:15 . . . law is **w** in their hearts,
 1 Cor 10:11 . . . They were **w** down to warn
 Heb 12:23 . . . names are **w** in heaven.
 Rev 21:27 . . . whose names are **w** in the

WRONG (adj) incorrect, sinful, immoral, or improper

Prov 14:2 . . . who take the **w** path
 Rom 7:19 . . . don't want to do what is **w**,
 Rom 12:9 . . . Hate what is **w**. Hold tightly
 Rom 14:14 . . . of itself, is **w** to eat.
 2 Tim 3:16 . . . make us realize what is **w**

WRONG (adv) in an unsuccessful or unfortunate way

Prov 15:22 . . . Plans go **w** for lack

WRONG (n) an injurious, unfair, or unjust act; something wrong, immoral, or unethical

Exod 23:2 . . . the crowd in doing **w**.
 Deut 32:4 . . . faithful God who does no **w**;
 Job 34:10 . . . The Almighty can do no **w**.
 Ps 141:9 . . . snares of those who do **w**.
 Isa 53:9 . . . done no **w** and had never
 Rom 13:10 . . . Love does no **w** to others,
 Rom 16:19 . . . to stay innocent of any **w**.
 1 Cor 6:9 . . . those who do **w** will not
 Jas 1:13 . . . God is never tempted to do **w**,
 1 Pet 3:17 . . . to suffer for doing **w**!

WRONGED (v) to injure or harm; to malign or discredit

Num 5:7 . . . to the person who was **w**.
 Isa 42:3 . . . to all who have been **w**.
 1 Cor 13:5 . . . keeps no record of being **w**.

X

XERXES Persian king (486–465 B.C.); mentioned in Ezra 4:6; made Esther queen (Esth 2:16-18); ordered the execution of Haman (Esth 7:9).

Y

YAHWEH (n) "I AM WHO I AM" or "I WILL BE WHAT I WILL BE"; the personal name of God revealed to Moses in the burning bush

see also LORD

Gen 22:14 . . . named the place **Y**-Yireh
 Exod 3:15 . . . **Y**, the God of your ancestors
 Exod 6:2 . . . I am **Y**—"the LORD"
 Exod 15:3 . . . warrior; **Y** is his name!
 Exod 17:15 . . . there and named it **Y**-nissi
 Exod 33:19 . . . I will call out my name, **Y**,
 Exod 34:5 . . . called out his own name, **Y**.
 Judg 6:24 . . . there and named it **Y**-Shalom

YEAR, YEARS (n) the period of about 365 days; a period having special significance; a measure of age or duration

Gen 1:14 . . . the seasons, days, and **y-s**.
 Exod 12:40 . . . lived in Egypt for 430 **y-s**.
 Exod 16:35 . . . manna for forty **y-s** until
 Exod 34:23 . . . Three times each **y** every
 Lev 16:34 . . . the LORD once each **y**.
 Lev 25:11 . . . During that **y** you must
 Job 36:26 . . . His **y-s** cannot be counted.
 Ps 90:4 . . . a thousand **y-s** are as a
 Luke 3:23 . . . about thirty **y-s** old when
 Heb 10:1 . . . again and again, **y** after **y**,
 Heb 10:3 . . . of their sins **y** after **y**.
 2 Pet 3:8 . . . like a thousand **y-s** to the
 Rev 20:2 . . . in chains for a thousand **y-s**.

YEAST (n) a fungus used for making alcohol and bread

Exod 12:8 . . . and bread made without **y**.
 Exod 12:15 . . . bread made with **y** during
 Matt 16:6 . . . Beware of the **y** of the
 1 Cor 5:6 . . . a little **y** that spreads

YOKE (n) a wooden crossbar linking two load-pulling animals together; figurative of bondage or linkage between people
 Hos 11:4 . . . lifted the **y** from his neck,
 Matt 11:29 . . . Take my **y** upon you.

YOUNG, YOUNGER (adj) being in the first or an early stage of life, growth, or development

2 Chr 10:14 . . . counsel of his **y-er** advisers.
 Ps 119:9 . . . How can a **y** person stay pure?
 Prov 20:29 . . . The glory of the **y** is their
 Joel 2:28 . . . your **y** men will see visions.
 Acts 2:17 . . . Your **y** men will see visions,
 Acts 7:58 . . . feet of a **y** man named Saul.
 1 Tim 5:1 . . . Talk to **y-er** men as you
 Titus 2:4 . . . must train the **y-er** women to
 Titus 2:6 . . . encourage the **y** men to live
 1 Pet 5:5 . . . same way, you who are **y-er**
 1 Jn 2:13 . . . you who are **y** in the faith

Z

ZEAL (n) eagerness and ardent interest in pursuit of something

Num 25:13 . . . in his **z** for me, his God,
 Rom 10:2 . . . but it is misdirected **z**.
 Gal 1:14 . . . **z** for the traditions of my ancestors

ZEALOT (n) a Jewish revolutionary who sought liberation from Roman rule near and during the time of Christ
 Matt 10:4 . . . Simon (the **z**), Judas Iscariot,
 Mark 3:18 . . . Thaddaeus, Simon (the **z**),
 Acts 1:13 . . . Simon (the **z**), and Judas (son