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Welcome to the *Life Application Study Bible, Third Edition*!

Since it was first published in 1988, the *Life Application Study Bible* has undergone several significant updates. This new, third edition includes a thorough update of the historic features, along with new and expanded content, to make the LASB even more relevant for your daily life. With a fresh, two-color design throughout and an improved layout to support the content enhancements, this Bible will not only help you to understand God's Word—it will also give you everything you need to apply it to your life and begin to experience the life transformation that God wants for us all.

List of the Books of the Bible

THE OLD TESTAMENT

2	Genesis	884	2 Chronicles	1836	Daniel
122	Exodus	959	Ezra	1878	Hosea
204	Leviticus	987	Nehemiah	1909	Joel
259	Numbers	1022	Esther	1921	Amos
342	Deuteronomy	1043	Job	1942	Obadiah
411	Joshua	1117	Psalms	1948	Jonah
463	Judges	1326	Proverbs	1957	Micah
526	Ruth	1401	Ecclesiastes	1975	Nahum
537	1 Samuel	1424	Song of Solomon	1984	Habakkuk
615	2 Samuel	1441	Isaiah	1994	Zephaniah
680	1 Kings	1588	Jeremiah	2006	Haggai
756	2 Kings	1718	Lamentations	2012	Zechariah
827	1 Chronicles	1735	Ezekiel	2038	Malachi

THE NEW TESTAMENT

2058	Matthew	2684	Ephesians	2801	Hebrews
2165	Mark	2704	Philippians	2837	James
2240	Luke	2720	Colossians	2851	1 Peter
2347	John	2737	1 Thessalonians	2867	2 Peter
2439	Acts	2750	2 Thessalonians	2875	1 John
2547	Romans	2758	1 Timothy	2890	2 John
2592	1 Corinthians	2775	2 Timothy	2893	3 John
2635	2 Corinthians	2787	Titus	2896	Jude
2663	Galatians	2796	Philemon	2901	Revelation

Alphabetical List of the Books of the Bible

2439	Acts	2837	James	987	Nehemiah
1921	Amos	1588	Jeremiah	259	Numbers
827	1 Chronicles	1043	Job	1942	Obadiah
884	2 Chronicles	1909	Joel	2851	1 Peter
2720	Colossians	2347	John	2867	2 Peter
2592	1 Corinthians	2875	1 John	2796	Philemon
2635	2 Corinthians	2890	2 John	2704	Philippians
1836	Daniel	2893	3 John	1326	Proverbs
342	Deuteronomy	1948	Jonah	1117	Psalms
1401	Ecclesiastes	411	Joshua	2901	Revelation
2684	Ephesians	2896	Jude	2547	Romans
1022	Esther	463	Judges	526	Ruth
122	Exodus	680	1 Kings	537	1 Samuel
1735	Ezekiel	756	2 Kings	615	2 Samuel
959	Ezra	1718	Lamentations	1424	Song of Solomon
2663	Galatians	204	Leviticus	2737	1 Thessalonians
2	Genesis	2240	Luke	2750	2 Thessalonians
1984	Habakkuk	2038	Malachi	2758	1 Timothy
2006	Haggai	2165	Mark	2775	2 Timothy
2801	Hebrews	2058	Matthew	2787	Titus
1878	Hosea	1957	Micah	2012	Zechariah
1441	Isaiah	1975	Nahum	1994	Zephaniah

Preface to the New King James Version

PURPOSE

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

A LIVING LEGACY

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

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

In 1786 Catholic scholar Alexander Geddes said of the King James Bible, “If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent.” George Bernard Shaw became a literary legend in the last century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however, Shaw pays the following tribute to the scholars commissioned by King James: “The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by

different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result.” History agrees with these estimates. Therefore, while seeking to unveil the excellent *form* of the traditional English Bible, special care has also been taken in the present edition to preserve the work of *precision* which is the legacy of the 1611 translators.

COMPLETE EQUIVALENCE IN TRANSLATION

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

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

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

DEVOTIONAL QUALITY

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

the gospel narratives were not merely flat utterance, but often song in various degrees of rhythm.

THE STYLE

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

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

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

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

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

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

In older editions of the King James Version, the frequency of the connective *and*

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

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

THE FORMAT

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

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

THE OLD TESTAMENT TEXT

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

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

For the New King James Version the text used was the 1967/1977 Stuttgart edition

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

THE NEW TESTAMENT TEXT

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

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

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

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

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

for doubting the faithfulness of Vaticanus and Sinaiticus, since they often disagree with one another, and Sinaiticus exhibits excessive omission.

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

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

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

NEW KING JAMES TRANSLATORS' NOTES

Significant explanatory notes, alternate translations, and cross-references, as well as New Testament citations of Old Testament passages, are supplied in the New King James translators' notes.

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

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

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

NU-TEXT

- These variations from the traditional text generally represent the Alexandrian or Egyptian type of text described previously in "The New Testament Text." They are found in the Critical Text published in the twenty-seventh edition of the

Nestle-Aland Greek New Testament (N) and in the United Bible Societies' fourth edition (U), hence the acronym, "NU-Text."

M-TEXT

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

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

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Household of God Ministry

Why the Life Application Study Bible Is Unique

Have you ever opened your Bible and asked the following?

- What does this passage really mean?
- How does it apply to my life?
- Why does some of the Bible seem irrelevant?
- What do these ancient cultures have to do with today?
- I love God; why can't I understand what he is saying to me through his Word?
- What was going on in the lives of these people in the Bible?

Many Christians do not read the Bible regularly. Why? Because with the pressures of daily living they cannot find a connection between the timeless principles of Scripture and the ever-present problems of day-to-day living.

God urges us to apply his Word (see Isaiah 42:23; 1 Corinthians 10:11; 2 Thessalonians 3:4), but too often we stop at accumulating Bible knowledge. This is why the *Life Application Study Bible* was developed—to show how to put into practice what we have learned.

Applying God's Word is a vital part of one's relationship with God; it is the evidence that we are obeying him. The difficulty in applying the Bible is not with the Bible itself, but with the reader's inability to bridge the gap between the past and present, the conceptual and practical. When we don't or can't do this, spiritual dryness, shallowness, and indifference are the results.

A Chronology of Bible Events and World Events

THE TIMELINE on the following pages gives a visual overview of events in biblical times as compared to other famous world events. (The timelines in the individual books of the Bible are different, focusing on the events occurring in the books themselves.) This timeline gives the scope of biblical history from Creation to the resurrection of Christ and the beginnings of the church along with key events that were occurring in other parts of the world.

Creation
undated



Noah builds
the ark
undated



2500 BC
Egyptians
discover
papyrus
and ink for
writing and
build the first
libraries;
iron objects
manufactured
in the ancient
Middle East

2400
Egyptians
import gold
from other
parts of
Africa

2331
Semitic
chieftain,
Sargon,
conquers
Sumer to
become first
"world
conqueror"



2300
Horses
domesticated in
Egypt; chickens
domesticated in
Babylon; bows &
arrows used in
wars

Abraham
born
2166

Abraham
enters Canaan
2091

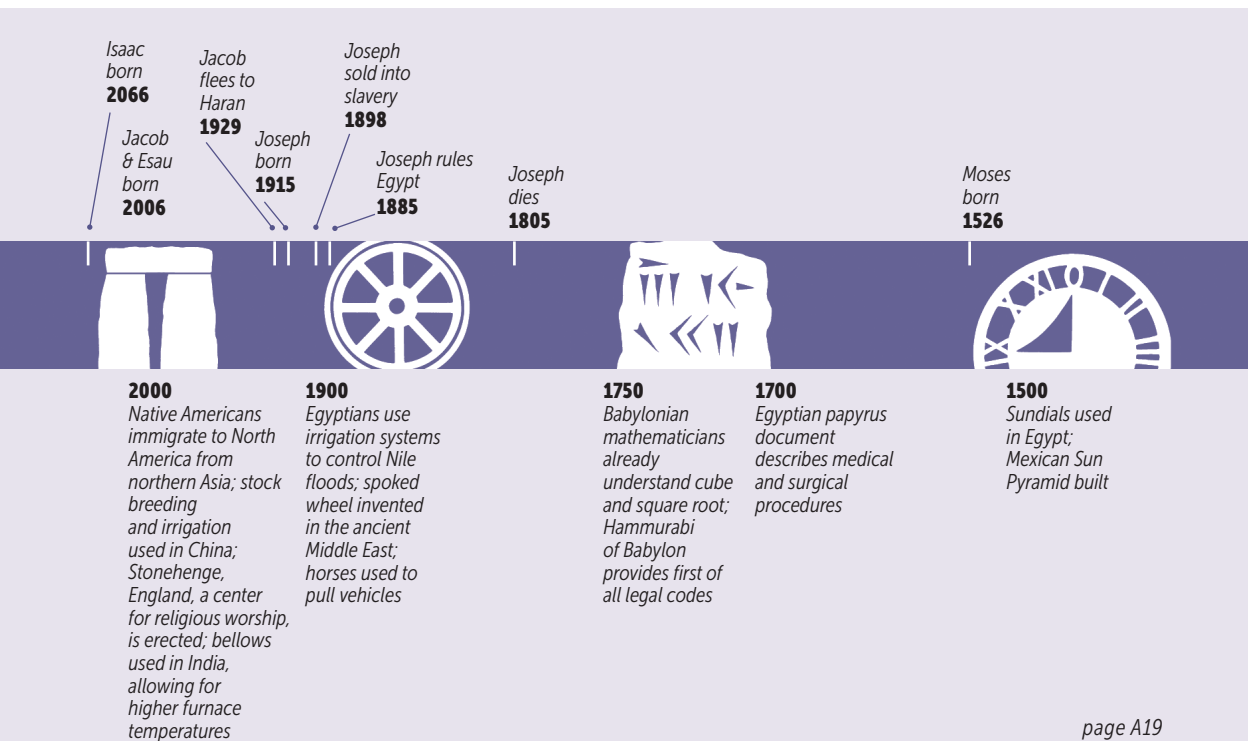


2100
Glass made
by the
Mesopotamians;
ziggurats (like
the tower of
Babel) built in
Mesopotamia;
earliest discovered
drug, ethyl alcohol,
used to alleviate
pain

The words of Scripture itself cry out to us, “But be doers of the word, and not hearers only, deceiving yourselves” (James 1:22). The *Life Application Study Bible* shows you how to do just that. Developed by an interdenominational team of pastors, scholars, family counselors, and members of a national organization dedicated to promoting God’s Word and spreading the gospel, the *Life Application Study Bible* took many years to complete, and all the work was reviewed by several renowned theologians under the directorship of Dr. Kenneth Kantzer.

The *Life Application Study Bible* does what a good resource Bible should—it helps you understand the context of a passage, gives important background and historical information, explains difficult words and phrases, and helps you see the interrelationships within Scripture. But it also does much more. The *Life Application Study Bible* goes deeper into God’s Word, helping you discover the timeless truth being communicated, see its relevance for your life, and make personal applications. While some study Bibles attempt application, over 75 percent of this Bible’s features are application oriented. The notes answer the questions “So what?” and “What does this passage mean for me, my family, my friends, my job, my neighborhood, my church, my country?”

Imagine reading a familiar passage of Scripture and gaining fresh insight, as if it were the first time you had ever read it. How much richer your life would be if you left each Bible reading with a new perspective and a small change for the better! A small change every day adds up to a changed life—and that is one of the very purposes of Scripture.



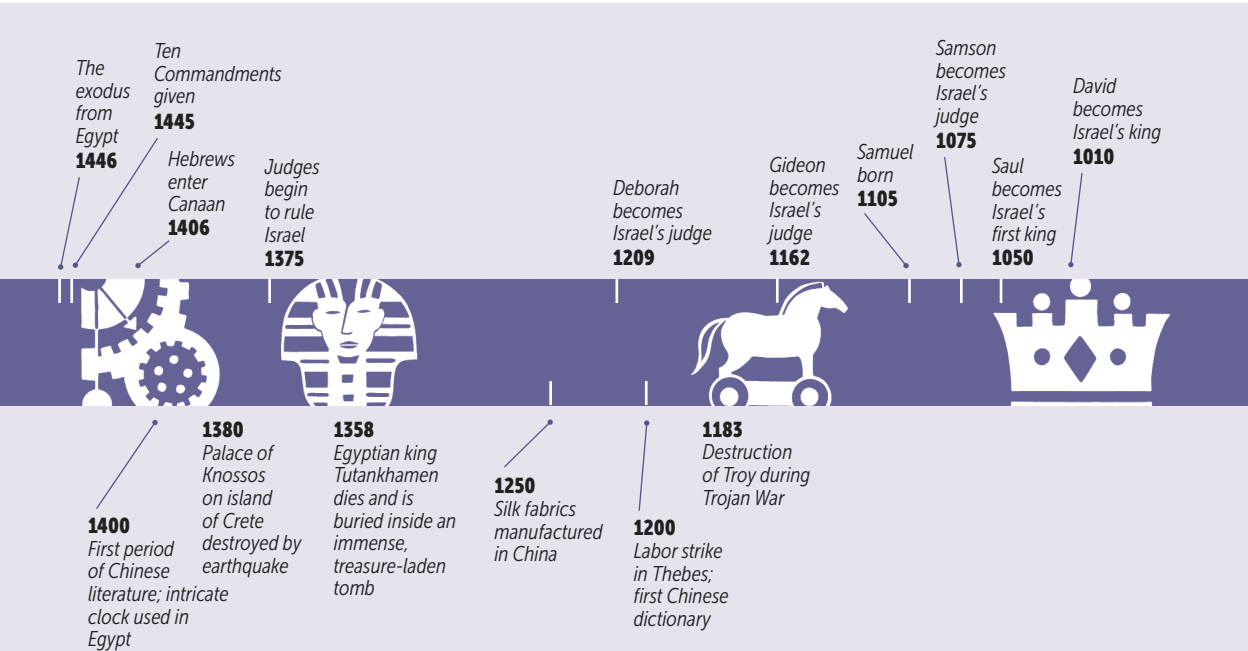
What Is Application?

The best way to define *application* is to first determine what it is not. Application is not just accumulating knowledge. This helps us discover and understand facts and concepts, but it stops there. History is filled with philosophers who knew what the Bible said but failed to apply it to their lives, keeping them from believing it and being changed. Many think that understanding is the end goal of Bible study, but that is really only the beginning.

Application is not just illustration. Illustration only tells us how someone else has handled a situation similar to one we are facing. While we may empathize with that person, we still have little direction for our personal situations.

Application is not just demonstrating that a passage is relevant. Showing the Bible's relevance only helps us to see that the same things that were true in biblical times are true today; it does not show us how to apply the truth to the problems and pressures of our individual lives.

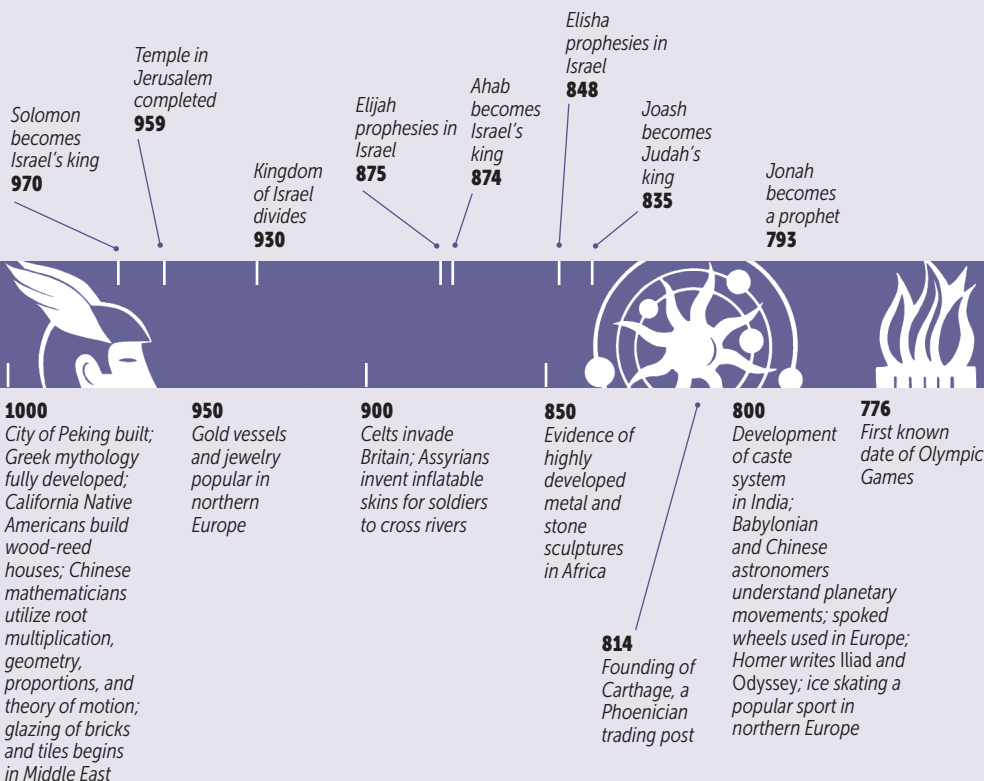
What, then, is application? Application begins by knowing and understanding God's Word and its timeless truths. *But you cannot stop there.* If you do, God's Word may not change your life, and it may seem dull, difficult, tedious, and tiring. A good application brings the truth of God's Word into focus, shows the reader what to do about what God is teaching, and motivates him or her to respond with action and appropriate change. All three are essential to application.



Application is putting into practice what we already know (see Mark 4:24 and Hebrews 5:11-14) and answering the question “So what?” by being confronted with the right questions and motivated to take action (see James 2:17 and 1 John 2:5-6). Application is deeply personal—unique for each individual. It is making a relevant truth a personal truth, and it involves developing a strategy and action plan to live your life in harmony with the Bible. It is the biblical “how to” of life.

You may ask, *How can these application notes be relevant to my life?* Each application note has three parts: (1) an *explanation* that ties the note directly to the Scripture passage and sets up the truth that is being taught, (2) the *bridge* that explains the timeless truth and makes it relevant for today, and (3) the *application* that shows you how to take the timeless truth and apply it to your personal situation. No note, by itself, can apply Scripture directly to your life. It can only teach, direct, lead, guide, inspire, recommend, and urge. It can give you the resources and direction you need to apply the Bible; but only you can take these resources and put them into practice.

A good note, therefore, should not only give you knowledge and understanding but also point you to application. Before you buy any kind of resource Bible, you should evaluate the notes and ask the following questions: (1) Do the notes contain enough information to help me understand the point of a given Scripture passage? (2) Do the notes assume I know too much? (3) Do the notes avoid denominational bias? (4) Do the notes touch most of life’s experiences? (5) Do the notes help me *apply* God’s Word?



Features of the Life Application Study Bible

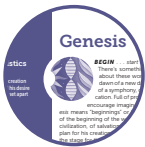


11:3-4 The tower is a common structure in ancient times, built as temples, zigzags, or ramps leading up the 300 feet high and were the focal point of the city tower as a monument for the whole world.

11:3 The bricks were made of mud and not as brick.

NOTES

In addition to providing many application notes, the *Life Application Study Bible* offers several kinds of explanatory notes, which help you understand culture, history, context, difficult-to-understand passages, background, places, theological concepts, and the relationships of various passages of Scripture to other passages. Maps, charts, and diagrams are also found on the same pages as the passages to which they relate. For an example of an application note, see the note on Mark 15:47. For an example of an explanatory note, see the note on Mark 11:1-2.



Genesis

1:1 The beginning of the world. The earth was without form and void, and darkness was over the deep, and the Spirit of God was hovering over the water.

1:2 The Spirit of God was hovering over the water.

1:3 And God said, Let there be light: and there was light.

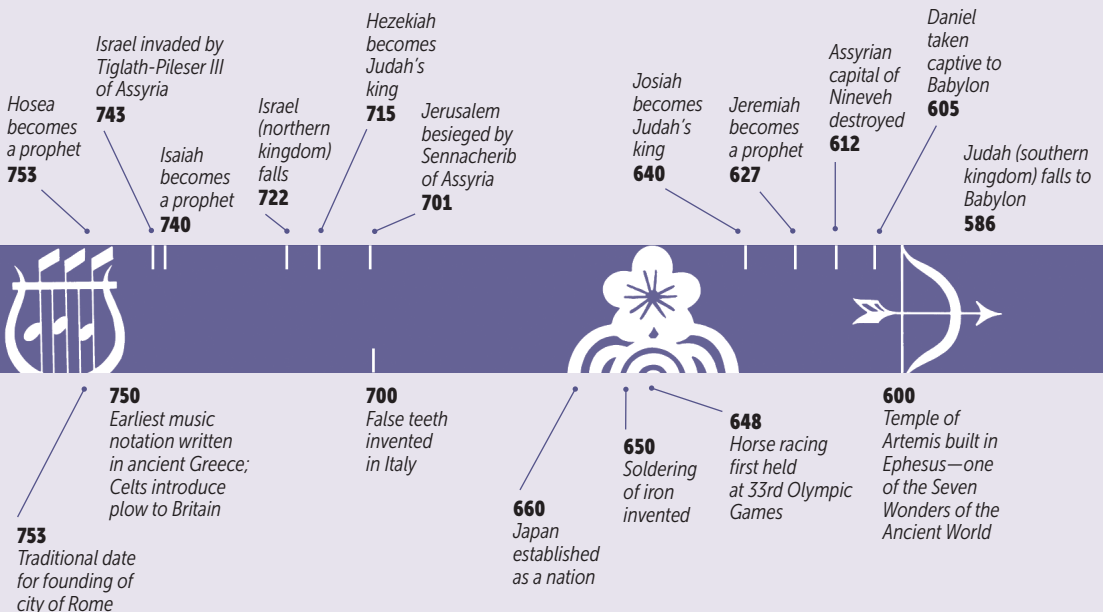
BOOK INTRODUCTIONS

The book introductions are divided into several easy-to-find parts:

Timeline. This places the specific book of the Bible in its historical setting. It lists the key events of the book and the dates when they occurred. Alternative dates in parentheses are based on a later dating of the Exodus.

Vital Statistics. This is a list of straight facts about the book—pieces of information you need to know at a glance.

Overview. This is a summary of the book with general lessons and applications that can be drawn from the book as a whole.



Blueprint. This is the outline of the book. It is written in easy-to-understand language and is designed for easy memorization. To the right of each main heading is a key lesson that is taught in that particular section.

Megathemes. This section gives the main themes of the book, explaining their significance and telling why they are still important for us today.

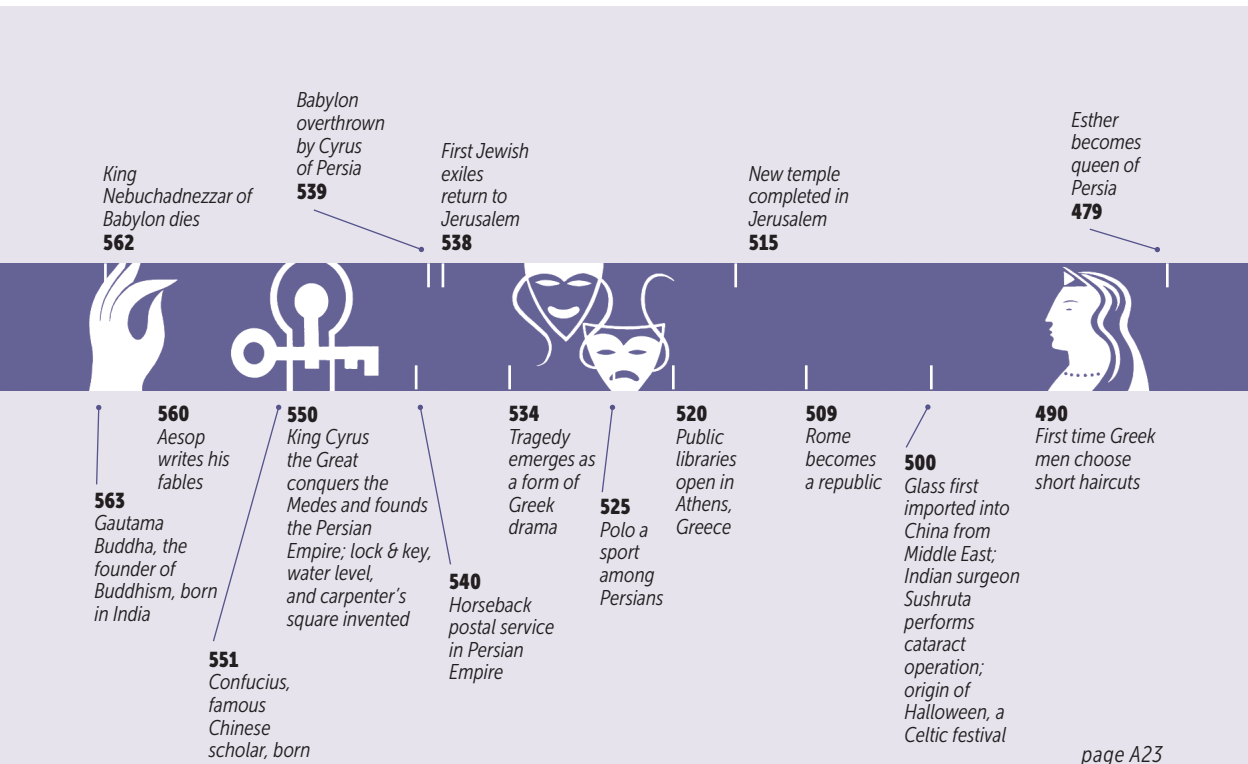
Map. This shows the key places found in the book and retells the story of the book from a geographical point of view.



OUTLINE

The *Life Application Study Bible* has a custom-made outline that was designed specifically with application in mind. Several unique features should be noted:

1. To avoid confusion and aid memory work, each book outline has only three levels of headings. Main outline heads are marked by a capital letter. Subheads are marked by a number. Further explanatory heads have no letter or number.
2. Each main outline head marked by a letter also has a brief paragraph below it summarizing the Bible text and offering a general application.
3. Parallel passages are listed where they appear in the Gospels.





A HARMONY OF THE BOOKS OF KINGS & CHRONICLES *see page 752*

A harmony of the books of 1 and 2 Kings and 1 and 2 Chronicles has been developed to help you understand the interplay between these books. The chart is set up like a timeline, providing you with the names of the kings listed chronologically, a brief overview of each king's reign, and where you can read about him. It also includes the names of the prophets—as well as when and to whom they prophesied—so you can understand their prophecies in context. This harmony is located between the books of 1 and 2 Kings.



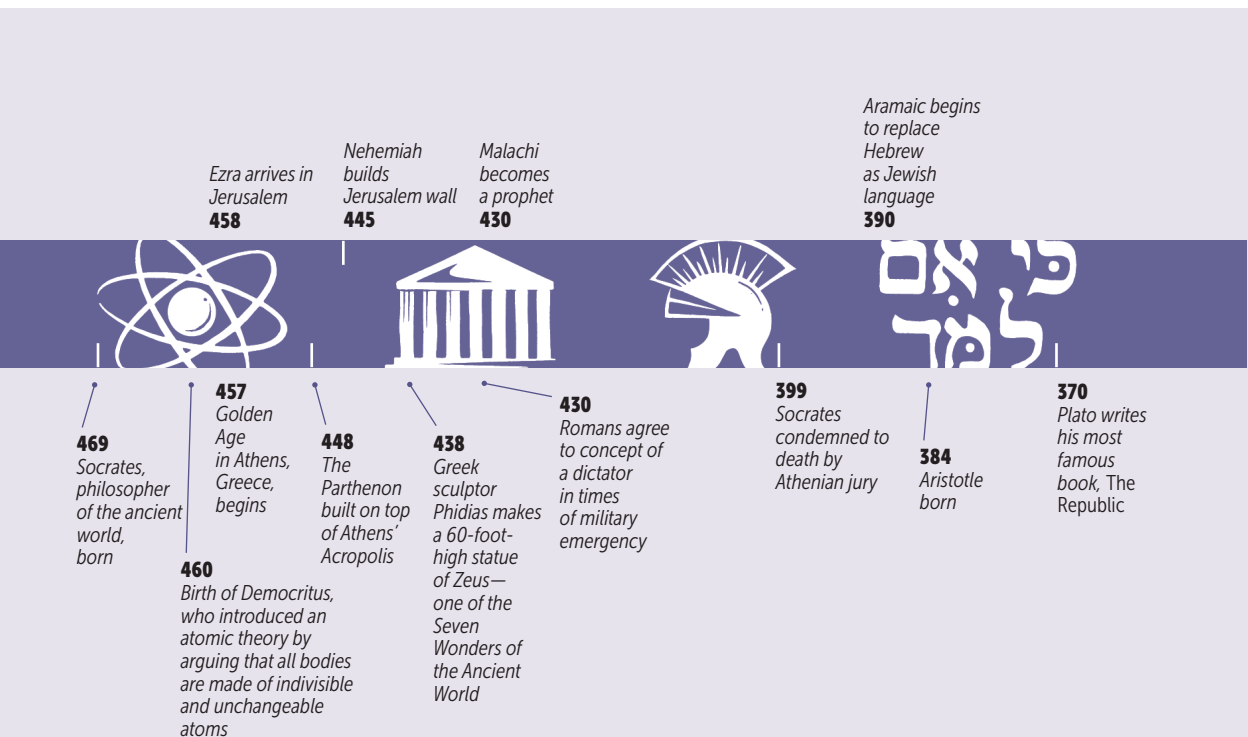
A HARMONY OF THE GOSPELS *see page 2429*

A harmony of the Gospels was developed specifically for this Bible. It is the first harmony ever incorporated throughout the Bible text. Through a unique and simple numbering system (found both in the harmony and in parentheses in the subheads throughout the Gospels), you can read any Gospel account and see just where you are in relation to other events in the life of Christ. The harmony is located after the Gospel of John and explained in detail there.



PERSONALITY PROFILES

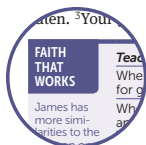
Another unique feature of this Bible is the profiles of many biblical people, which include their strengths and weaknesses, greatest accomplishments and mistakes, and key lessons from their lives. The profiles of these people are found in the books of the Bible where their stories occur.





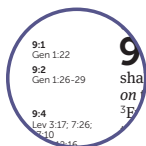
MAPS

The *Life Application Study Bible* has numerous maps, building a thorough and comprehensive Bible atlas right into the pages of this Bible. There are two kinds of maps: (1) Book introduction maps, each one telling the story of a particular Bible book. (2) Thumbnail maps in the notes, plotting geographic movements in the Bible.



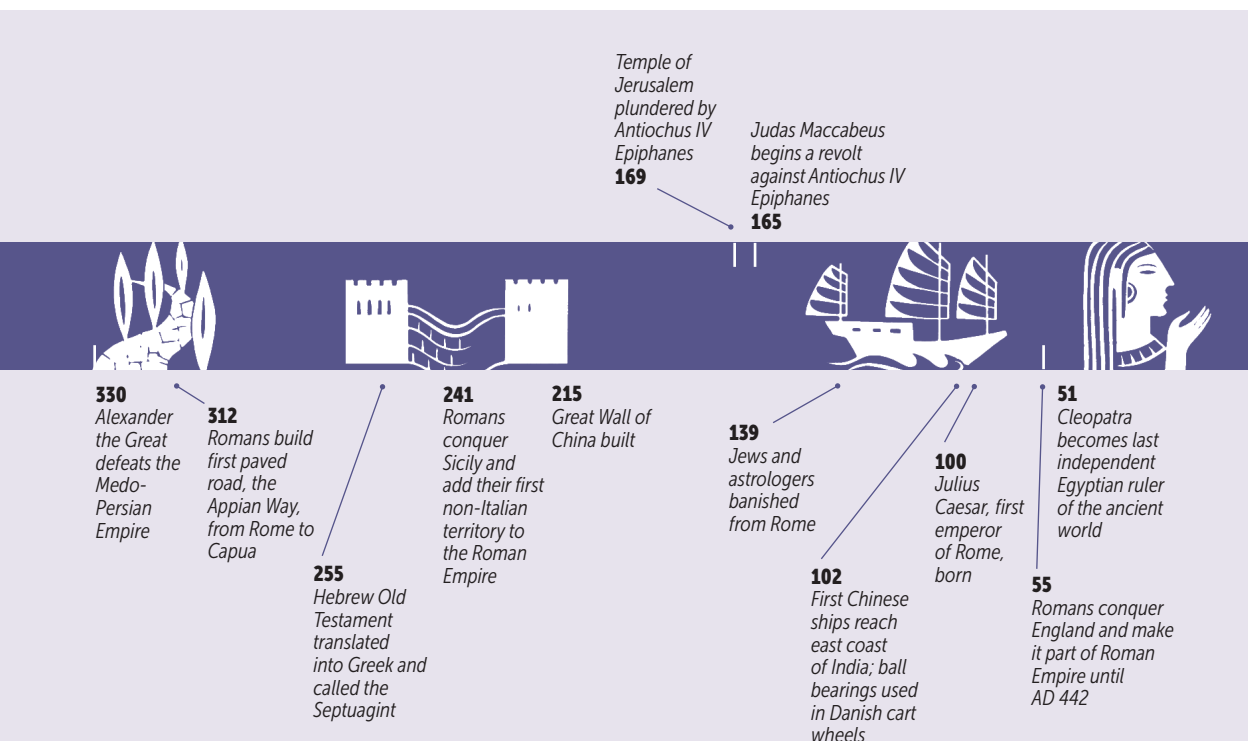
CHARTS AND DIAGRAMS

Hundreds of charts and diagrams are included to help you better visualize difficult concepts and relationships. Most charts not only present the needed information but also show its significance.



CROSS-REFERENCES

A carefully organized cross-reference system in the margins of the Bible text helps you find related passages quickly. A cross-reference marked by two slashes (//) indicates that the cross-reference is a parallel passage, largely identical to the identified text in content and wording. A cross-reference marked by a dagger (†) indicates that the identified text either quotes from the cross-reference or the cross-referenced text quotes the identified text.





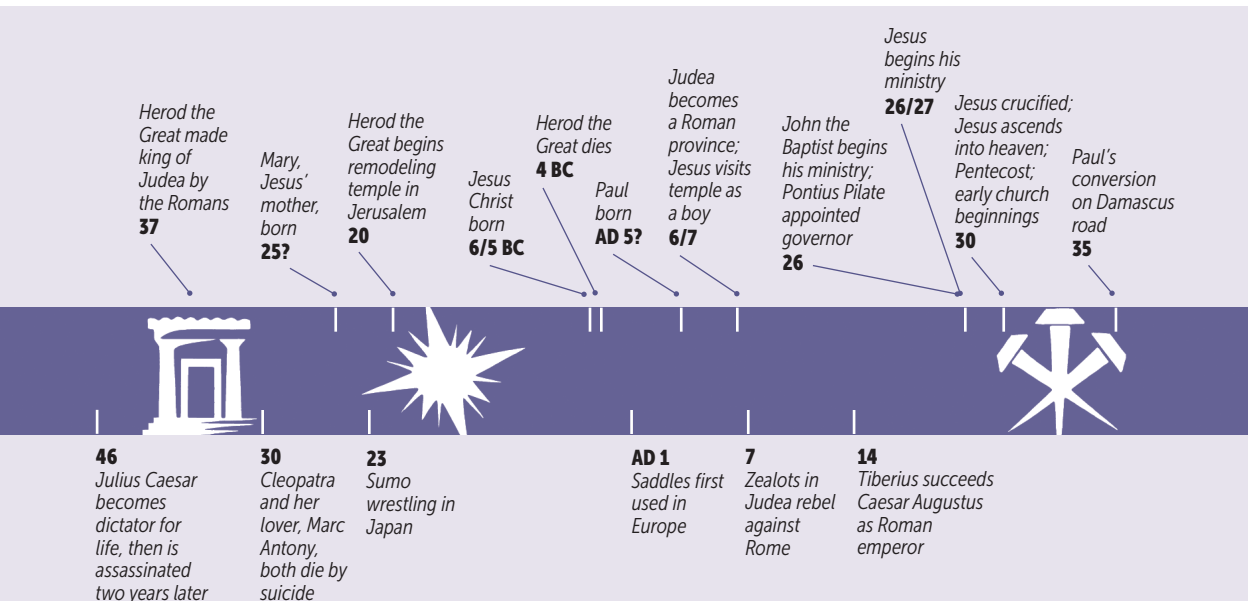
TEXTUAL NOTES AND SECTION HEADINGS

Directly related to the New King James Version text, the textual notes examine such things as alternate translations, meanings of Hebrew and Greek terms, Old Testament quotations, and variant readings in ancient biblical manuscripts. The NKJV text also contains section headings in order to help you more easily understand the subject and content of each section. These headings appear as the third level of the three-level header system. The headings throughout the Gospels also include a number in parentheses, relating each passage to the Harmony of the Gospels.



A CHRISTIAN WORKER'S RESOURCE *see page 2957*

The Christian Worker's Resource is a special supplement written with you in mind. It includes five articles that you will find useful in your ministry: (1) "How to Become a Christian" includes the basic steps of becoming a believer, along with Bible verses you can use to guide someone to faith. (2) "How to Follow Up with a New Believer" gives you 14 discussion points to walk through with a new believer over the course of several weeks. These will help him or her understand the basics of the Christian faith. (3) "Mining the Treasures of the *Life Application Study Bible*" gives you a taste of the scope of the study notes by offering often-asked questions in 25 categories (that you probably have been or will be

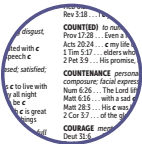


asked from time to time) and sends you to Life Application notes that help to answer those questions. (4) “So You’ve Been Asked to Speak . . .” walks you through the process of preparing a talk or Bible study using the many features of the *Life Application Study Bible*. (5) Finally, “Taking the Step to Application” teaches you how to make application a natural part of your personal study as well as a part of Bible studies you lead or talks you give.



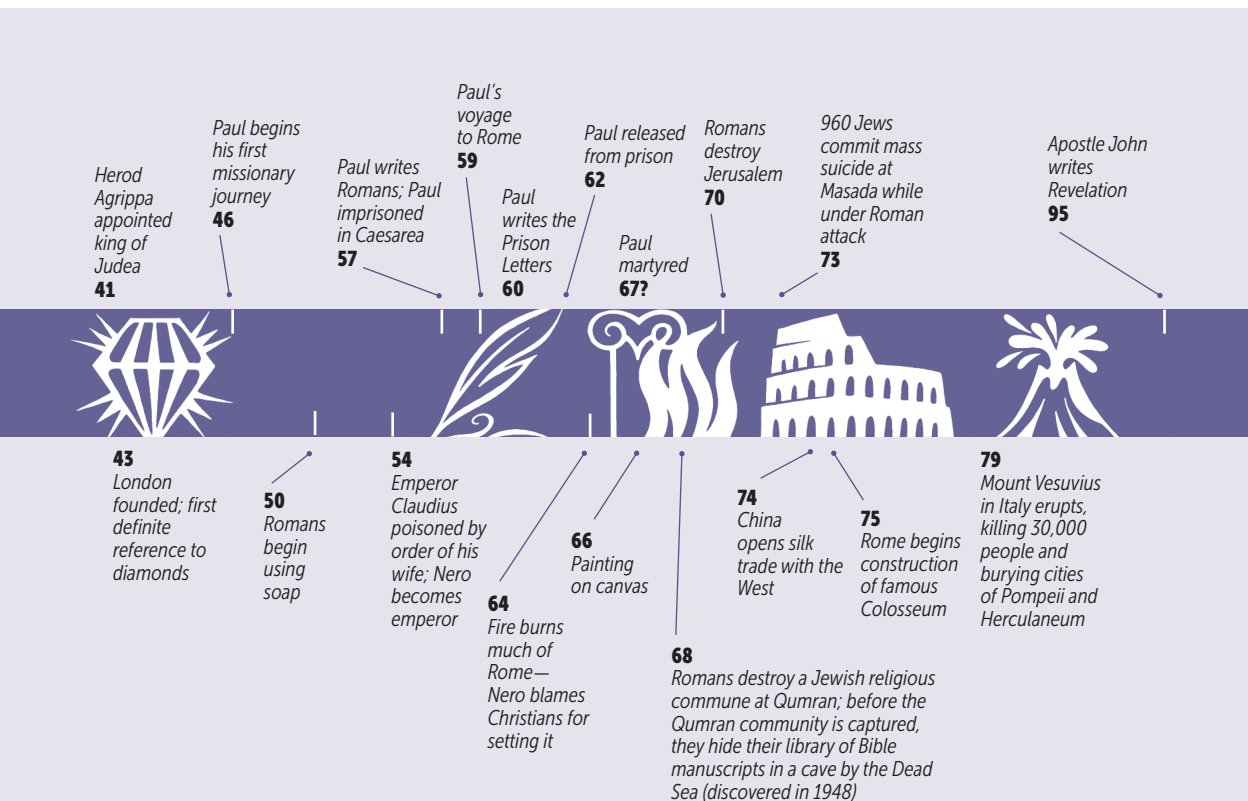
MASTER INDEX *see page 2981*

This Bible contains a complete index to all the notes, charts, maps, and personality profiles. With its emphasis on application, it is helpful for group Bible study, sermon preparation, teaching, and personal study. There are also indexes for charts (listed canonically), maps (listed canonically), and personality profiles (listed alphabetically).



DICTIONARY/CONCORDANCE *see page 3104*

A concise dictionary/concordance identifies terms of special interest and lists some of the most relevant occurrences in context.





THE
OLD TESTAMENT

Genesis

Vital Statistics

PURPOSE:
To record God’s creation of the world and his desire to have a people set apart to worship him

AUTHOR:
Moses

ORIGINAL AUDIENCE:
The people of Israel

DATE WRITTEN:
1450–1410 BC

WHERE WRITTEN:
In the wilderness during Israel’s wanderings

SETTING:
The region presently known as the Middle East

KEY VERSES:
“So God created man in His *own* image; in the image of God He created him; male and female He created them.” (1:27)
“I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.” (12:2-3)

KEY PEOPLE:
Adam, Eve, Noah, Abraham, Sarah, Isaac, Rebekah, Jacob, Joseph



BEGIN . . . start . . . commence . . . open. . .
There’s something refreshing and optimistic about these words, whether they refer to the dawn of a new day, the birth of a child, the start of a symphony, or the first miles of a family vacation. Full of promise, beginnings stir hope and encourage imaginative visions of the future. *Genesis* means “beginnings” or “origin,” and it unfolds the record of the beginning of the world, of human history, of family, of civilization, of salvation. It is the story of God’s purpose and plan for his creation. As the book of beginnings, Genesis sets the stage for the entire Bible. It reveals the person and nature of God (Creator, Sustainer, Judge, Redeemer); the value and dignity of human beings (made in God’s image, saved by grace, used by God in the world); the tragedy and consequences of sin (the Fall, separation from God, judgment); and the promise and assurance of salvation (covenant, forgiveness, the promised Messiah).

God. That’s where Genesis begins. All at once we see him creating the universe in a majestic display of power and purpose, culminating with a man and woman made to be like him (1:26–27). But before long, sin entered the world, and Satan was unmasked. Bathed in innocence, creation was shattered by the Fall (the willful disobedience of Adam and Eve). Fellowship with God was broken, and evil began weaving its destructive web. In rapid succession, we read how Adam and Eve were expelled from the beautiful Garden, their first son turned murderer, and evil bred evil until God finally destroyed everyone on earth except the small family of Noah, the only godly person left.

As we come to Abraham on the plains of Canaan, we discover the beginning of God’s covenant people and the broad strokes of his salvation plan: Salvation comes by faith, Abraham’s descendants will be God’s people, and the Savior of the world will come through this chosen nation. The stories of Isaac, Jacob, and Joseph that follow are more than interesting biographies. They emphasize the promises of God and the proof that he is faithful. The men and women we meet in Genesis are simple, ordinary people, yet through them, God launched his eternal plan. These are vivid pictures of how God can and does use all kinds of people to accomplish his good purposes—even people like you.

Timeline

Creation	Noah undated	Abram born 2166 BC (2000 BC)	Abram enters Canaan 2091 (1925)	Isaac born 2066 (1900)
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Read Genesis and be encouraged. No matter how dark the world situation seems, God has a plan. No matter how insignificant or useless you feel, God loves you and wants to use you in his plan. No matter how sinful and separated from God you are, his salvation is available. Read Genesis . . . and find hope!

The Blueprint

A. THE STORY OF CREATION (1:1–2:3)	God created the sky, seas, and land. He created the plants, animals, fish, and birds. But he created human beings in his own image. Because of this, we can all be certain of our dignity and worth, regardless of how we are treated, and we should do our best to treat everyone respectfully.
B. THE STORY OF ADAM (2:4–5:32)	When Adam and Eve were created by God, they were without sin. But they became sinful when they disobeyed God and ate some fruit from the tree. Through Adam and Eve we learn about the destructive power of sin and its bitter consequences.
C. THE STORY OF NOAH (6:1–11:32)	Noah was spared from the destruction of the Flood because he obeyed God and built a large boat. Just as God protected Noah and his family, he still protects those who are faithful to him today.
D. THE STORY OF ABRAHAM (12:1–25:18)	Abraham was asked to leave his country, wander in Canaan, wait years for a son, and then sacrifice his son as a burnt offering. Through these periods of sharp testing, Abraham remained faithful to God. His example teaches us what it means to live a life of faith.
E. THE STORY OF ISAAC (25:19–28:9)	Isaac did not demand his own way. He did not resist when he was about to be sacrificed, and he gladly accepted a wife chosen for him by others. Like Isaac, we must learn to put God's will ahead of our own.
F. THE STORY OF JACOB (28:10–36:43)	Jacob did not give up easily. He faithfully served Laban for over 14 years. Later, he wrestled with God. Although Jacob made many mistakes, his hard work teaches us about living a life of service for our Lord.
G. THE STORY OF JOSEPH (37:1–50:26)	Joseph was sold into slavery by his jealous brothers and unjustly thrown into prison by his master. Through the life of Joseph, we learn that suffering, no matter how unfair, can develop strong character in us.

*Jacob
& Esau
born
2006
(1840)*

*Jacob
flees to
Haran
1929
(1764)*

*Joseph
born
1915
(1750)*

*Joseph
sold into
slavery
1898
(1733)*

*Joseph
rules
Egypt
1885
(1720)*

*Joseph
dies
1805
(1640)*

Megathemes

THEME

EXPLANATION

Beginnings

Genesis explains the beginnings of many important realities: the universe, the earth, people, sin, and God's plan of salvation. Genesis teaches us that the earth is well made and good; people are special to God and unique; God creates and sustains all life; and God responds to sin both by bringing just judgment and by mercifully providing a way of salvation.

Disobedience

People are always facing choices. Disobedience occurs when they choose not to follow God's plan of living. Genesis explains that people have been choosing to do wrong ever since Adam and Eve. Even great Bible heroes failed God and disobeyed.

Sin

When people choose to disobey God's plan for living, they are choosing to sin. And sin ruins people's lives. Genesis shows that living God's way makes life fulfilling.

Promises

God has promised to help and protect his people. This kind of promise is called a covenant. God kept his promises then, and he keeps them now. He promises to love us, accept us, forgive us.

Obedience

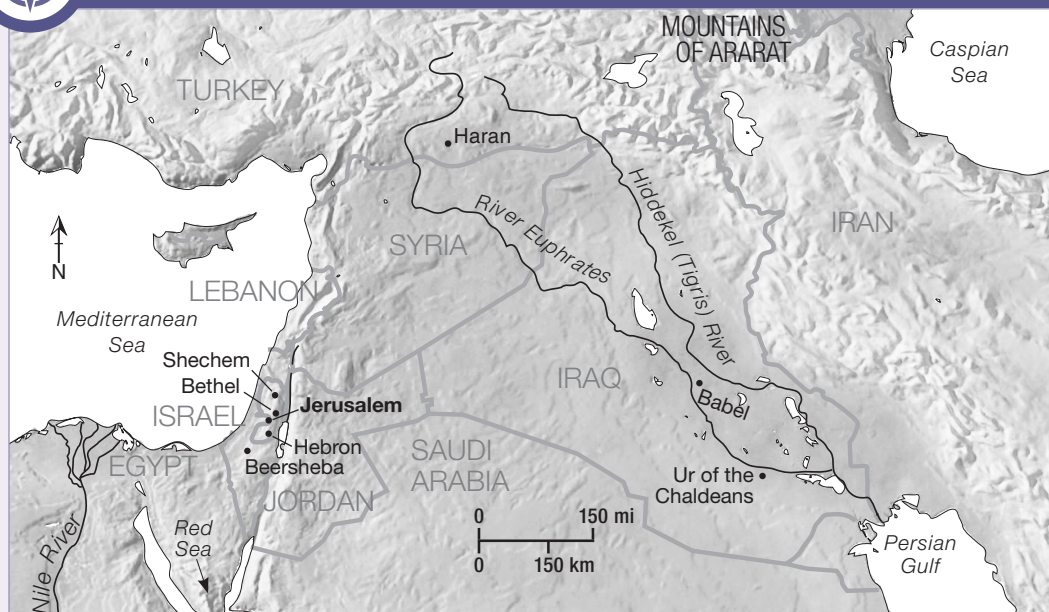
The opposite of sin is obedience. God uses sinful people in his plan, but the only way to enjoy the full benefits of God's promises is to turn from sin and obey him.

Israel

God started the nation of Israel in order to have a dedicated people who would (1) keep his ways alive in the world, (2) proclaim to the world what he is really like, and (3) prepare the world for the birth of his Son, Jesus. God is looking for people today to follow him. We are to proclaim God's truth and love to all nations, not just our own. We must be faithful to carry out the mission God has given us.



Key Places in Genesis



Modern names and boundaries are shown in gray.

- **Garden of Eden** God placed Adam and Eve in the Garden of Eden when he made them in his image. The Bible doesn't tell us exactly where Eden was located, except for a few clues that are difficult to decipher in Genesis 2:10-14.
- **Mountains of Ararat** After the great Flood, Noah's ark came to rest on the mountains of Ararat, in modern-day Turkey (8:4). From here his sons and their descendants spread out to build new nations.
- **Babel** The tower of Babel was built in the fertile area between the Tigris and Euphrates Rivers, within the region of modern-day Iraq (11:2).
- **Ur of the Chaldeans** Abram, a descendant of Shem and father of the Hebrew nation, was born in this great city (11:27-28).
- **Haran** Terah, Abram, Sarai, and Lot left Ur and, following the fertile crescent of the Euphrates River, headed toward

the land of Canaan. Along the way, they settled in the village of Haran for a while (11:31).

- **Shechem** God urged Abram to leave Haran and go to a place where he would become the father of a great nation (12:1-2). So Abram, Sarai, and Lot traveled to the land of Canaan and settled near a city called Shechem (12:6).
- **Hebron** Abraham moved on to Hebron, where he put down his deepest roots (13:18). Abraham, Isaac, and Jacob all lived and were buried here.
- **Beersheba** The well at Beersheba was a source of conflict between Abraham and King Abimelech and later became a sign of the oath that they swore here (21:31). Years later, as Isaac was moving from place to place, God appeared to him here and passed on to him the covenant he had made with his father, Abraham (26:23-25).
- **Bethel** After deceiving his father, Jacob left Beersheba and fled to Haran. Along the way, God revealed himself to Jacob in a dream and passed on the covenant he had made with Abraham and Isaac (28:10-22). Jacob lived in Haran, worked for Laban, and married Leah and Rachel (29:15-30). After a tense meeting with his brother, Esau, Jacob returned to Bethel (35:1).
- **Egypt** Jacob had 12 sons, including Joseph, Jacob's favorite. Joseph's ten older brothers grew jealous, and then one day the brothers sold him to Ishmaelite traders going to Egypt. Eventually, Joseph rose from Egyptian slave to Pharaoh's right-hand man, saving Egypt from famine. Jacob's entire family moved from Canaan to Egypt and settled here (46:3-7).

A. THE STORY OF CREATION (1:1–2:3)

We sometimes wonder how our world came to be. But here we find the answer. God created the earth and everything in it, and made humans like himself. Although we may not understand the complexity of just how he did it, it is clear that God did create all life. This shows not only God's authority over humanity, but his deep love for all people.

The History of Creation

1:1
Pss 89:11; 102:25
John 1:1-2

1:2
Ps 104:30
Isa 45:18

1 In the beginning God created the heavens and the earth. ²The earth was without form, and void; and darkness *was^a* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

^aWords in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.

1:1-31 The simple statement that God created the heavens and the earth is one of the most challenging concepts confronting the modern mind. The vast galaxy we live in is spinning at the incredible speed of about 490,000 miles an hour. But even at this breakneck speed, our galaxy still needs over 200 million years to make one rotation. And there are at least one trillion other galaxies in the universe.

It has been said that the number of stars in the universe is more than all the grains of sand on all the beaches of the world. Yet this complex sea of spinning stars functions with remarkable order and efficiency. To say that the universe "just happened" or "evolved" requires more faith than to believe that God is behind these amazing statistics. God truly did create a wonderful universe, and he is worthy of our praise.

God did not *need* to create the universe; he *chose* to create it. Why? God is love, and love is best expressed toward something or someone else—so God created the world and people as an expression of his love. We should avoid reducing God's creation to merely scientific terms. Remember that God created the universe because he loves us.

1:1-31 The Creation story teaches us much about God and ourselves. First, we learn about God: (1) He is creative; (2) as the Creator, he is distinct from his creation; (3) he is

eternal and in control of the world. We also learn about ourselves: (1) Since God chose to create us, we are valuable in his eyes; (2) we have an important role in the created order that includes ruling over other living things.

1:1-31 Just how did God create the earth? Even among believers, this is an ongoing subject of debate. Some believe God created it in seven 24-hour days. Others believe it happened over millions of years under God's direction. Almost every ancient religion has its own story to explain how the earth came to be. And some scientists try to attribute our origins to natural causes alone. The Bible doesn't tell us how it all happened, but it does show us one supreme God creating the earth out of his great love and giving all people a special place in it. We may never know all the answers to how God created the earth, but we know from Scripture that God did create it. That fact alone gives worth and dignity to each of us.

1:2 Who created God? To ask that question is to assume there was another creator before God, and who would have created that being? Eventually we are forced to stop asking that question and realize that there has to be something that has always existed. God is the infinite Being who has always been and who was created by no one. This is difficult to understand because finite minds cannot comprehend

³Then God said, “Let there be light”; and there was light. ⁴And God saw the light, that *it was* good; and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

⁶Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” ⁷Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. ⁸And God called the firmament Heaven. So the evening and the morning were the second day.

⁹Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. ¹⁰And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good.

¹¹Then God said, “Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so. ¹²And the earth brought forth grass,

1:3
Pss 33:9; 104:2
2 Cor 4:6

1:6
Job 26:10
Ps 136:5-6
Isa 40:22

1:7
Job 38:8-11
Ps 148:4

1:9
Job 26:7
Ps 95:5
Jer 5:22
2 Pet 3:5

1:10
Pss 33:7; 95:5

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

BEGINNINGS

THE BIBLE does not discuss the subject of evolution. Rather, its worldview assumes God created the world. The biblical view of creation is not in conflict with science; rather, it is in conflict with any worldview that starts without a creator.

Equally committed and sincere Christians have struggled with the subject of beginnings and come to differing conclusions. This, of course, is to be expected because the evidence is very old and, due to the ravages of the ages, quite fragmented. Regardless of what position we take, we should avoid polarizations and black-and-white thinking. We must also be careful not to make either the Bible or science say what it doesn't say.

The most important aspect of the continuing discussion is not the process of creation but the origin of creation. The world is not a product of blind chance and probability; God created it.

The Bible not only tells us that the world was created by God; more importantly, it tells us who this God is. It reveals God's personality, his character, and his plan for his creation. It also reveals God's deepest desire: to relate to and fellowship with the people he created. God took the ultimate step toward fellowship with us through his historic visit to this planet in the person of his Son, Jesus Christ. We can know in a very personal way this God who created the universe. As we open his Word and start getting to know him, we begin the most exciting and fulfilling journey imaginable.

the infinite. (For example, we can try to think of the highest number, but we can't do it.) We must not limit the infinite God by our finite understanding.

1:2 The statement “the earth was without form, and void” provides the setting for the Creation narrative that follows. During the second and third days of Creation, God gave *form* to the universe; during the next three days, God *filled* the earth with living things. The darkness was dispelled on the first day, when God created light.

1:2 The image of the Spirit of God moving over the waters brings to mind a mother bird caring for and protecting her young (see Deuteronomy 32:11-12; Isaiah 31:5). God's Spirit was actively involved in the creation of the world. God's care for and protection of us are still active through the Holy Spirit today.

1:3–2:7 How long did it take God to create the world? There are two basic views about the days of Creation: (1) Each day was a literal 24-hour period; (2) each day

represents an indefinite period of time (even millions of years).

The Bible does not say how long these days were. The real question, however, is not how long God took, but how he did it. God created the earth in an orderly fashion (for example, he did not make plants before light), and he created men and women as unique beings capable of communication with him. No other part of our created order can claim that remarkable privilege. The important thing is not how long it took God to create the world, whether a few days or a few billion years, but that he created it just the way he wanted it.

1:6 The “firmament in the midst of the waters” was a separation between the sea and the mists of the skies.

1:25 God saw that his work was good. People sometimes feel guilty for feeling good about an accomplishment. This need not be so. Just as God felt good about his work, we can be pleased with our work when it is well

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

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

1:14
Pss 74:16; 104:19

¹⁴Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; ¹⁵and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. ¹⁶Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also. ¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good. ¹⁹So the evening and the morning were the fourth day.

1:16
Pss 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
1:21
Ps 104:25-28

²⁰Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” ²¹So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. ²²And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” ²³So the evening and the morning were the fifth day.

1:24
Gen 2:19

²⁴Then God said, “Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so. ²⁵And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

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

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

DAYS OF CREATION

First Day.....	Light (so there was light and darkness)
Second Day	Sky and water (waters separated)
Third Day	Land and seas (waters gathered); vegetation
Fourth Day	Sun, moon, and stars (to govern the day and the night and to mark seasons, days, and years)
Fifth Day	Fish and birds (to fill the waters and the sky)
Sixth Day.....	Animals (to fill the earth) Man and woman (to care for the earth and to commune with God) God considered all he had made to be very good
Seventh Day.....	God rested and blessed the seventh day

done. However, we should not feel good about our work if God would not be pleased with it. What are you doing that pleases both you and God?

1:26 Why does God use the plural form—“Let *Us* make man in *Our* image” (emphasis added)? One view is that this is a reference to the Trinity—God the Father, Jesus Christ his Son, and the Holy Spirit, all of whom are God. Another view is that the plural wording is used to denote majesty; kings have traditionally used the plural form in speaking of themselves. The grammar doesn’t decide the matter for us, but in either case it is God who created humans in his image, and God has revealed himself to us as a Trinity clearly through the whole of Scripture. From Job 33:4 and Psalm 104:30, we do know that God’s Spirit was present in

the Creation. From Colossians 1:16, we know that Christ, God’s Son, was at work in the Creation.

1:26 In what ways are we made in God’s image? God obviously did not create us exactly like himself because God has no physical body. Instead, we are reflections of God’s glory and character. Some feel that our reason, creativity, moral capacity, speech, or self-determination is the image of God. More likely, “the image of God” describes our entire self, not just one part of us. We will never be totally like God because he is our supreme creator. But we do have the ability to reflect his character in our love, patience, forgiveness, kindness, and faithfulness.

Knowing that we are made in God’s image and thus share many of his characteristics provides a solid basis

likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all^b the earth and over every creeping thing that creeps on the earth.” ²⁷So God created man in His own image; in the image of God He created him; male and female He created them. ²⁸Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

1:27
†Matt 19:4
†Mark 10:6

²⁹And God said, “See, I have given you every herb *that* yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so. ³¹Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

1:29
Gen 9:3
Pss 104:13; 136:25
1:30
Pss 104:14; 145:15

1:31
Ps 104:24

2 Thus the heavens and the earth, and all the host of them, were finished. ²And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

2:2
Exod 20:11; 31:17
†Heb 4:4

B. THE STORY OF ADAM (2:4–5:32)

Learning about our ancestors often helps us understand ourselves. Adam and Eve, our first ancestors, were the highlight of God’s creation—the very reason God made the world. But they didn’t always live the way God intended. Through their mistakes, we can learn important lessons about the way God wants us to live. Adam and Eve teach us much about the nature of sin and its consequences.

1. Adam and Eve

⁴This is the history^c of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵before

2:4
Gen 1:3–31; 5:1;
6:9; 10:1
Job 38:4–11

^bSyriac reads *all the wild animals of*. ^cHebrew *toledoth*, literally *generations*

2:5
Gen 1:11

for self-worth. Human worth is not based on possessions, achievements, physical attractiveness, or public acclaim. Instead, it is based on being made in God’s image, which gives us an unshakeable reason to feel positive about ourselves. Criticizing or downgrading ourselves is criticizing what God has made and the abilities he has given us. Knowing that you are a person of worth helps you love God, know him personally, and treat others as his image bearers.

1:27 God made both man and woman in his image. Neither one is made more in the image of God than the other. From the beginning the Bible places both man and woman at the pinnacle of God’s creation. Neither gender is exalted over the other, and neither is depreciated. Our identity is given to us by God. It is not defined by culture, experience, or environment; he has the prior claim to us. Thus he is Lord of our gender and sexuality.

1:28 To have dominion over something is to have absolute authority and control over it. God has ultimate rule over the earth, and he exercises his authority with loving care. When God delegated some of his authority to

the human race, he expected us to take responsibility for the environment and the other creatures that share our planet. We must not be careless and wasteful as we fulfill this charge. God was careful and creative when he made this earth. We must also be careful and creative in our stewardship of it.

1:31 God saw that all he had created was very good. You are part of God’s creation, and he is pleased with how he made you. If at times you feel worthless or of little value, remember that God made you for a good reason. You are valuable to him.

2:2–3 We live in an action-oriented world. There always seems to be something to do and no time to rest. Yet God demonstrated that rest is appropriate and right. If God himself rested from his work, we should not be surprised that we also need rest. Jesus demonstrated this principle when he regularly withdrew to the wilderness to pray (see Luke 5:16). Our times of rest refresh us for times of service.

2:3 That God *blessed* the seventh day means that he set it apart for holy use. The Ten Commandments emphasize this

any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground; ⁶but a mist went up from the earth and watered the whole face of the ground.

⁷And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Life in God's Garden

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

¹⁰Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where *there is* gold. ¹²And the gold of that land is good. Bdelium and the onyx stone *are* there. ¹³The name of the second river is Gihon; it is the one which goes around the whole land of Cush. ¹⁴The name of the third river is Hiddekel; ^dit is the one which goes toward the east of Assyria. The fourth river is the Euphrates.

^dOr *Tigris*

2:7
Gen 3:19
Job 33:4
Ps 103:14
John 20:22
†1 Cor 15:45

2:8
Gen 3:23; 13:10
Ezek 28:13

2:9
Gen 3:22
Ezek 47:12
Rev 2:7; 22:2, 14

2:10
Rev 22:1, 17

2:11
Gen 25:18

2:14
Gen 15:18
Deut 1:7

WHAT THE BIBLE SAYS ABOUT MARRIAGE

Genesis 2:18-24	Marriage is God's idea.
Genesis 2:24	God designed marriage as the lifelong union of one man and one woman.
Genesis 24:58-60	Commitment is essential to a successful marriage.
Ecclesiastes 9:9	Marriage holds times of great joy.
Song of Solomon 4:9-10	Romance is important.
Malachi 2:14-15	Marriage creates the best environment for raising children.
Matthew 5:32	Unfaithfulness breaks the bond of trust, the foundation of all relationships.
Matthew 19:6	Marriage is permanent.
Romans 7:2-3	Ideally, only death should dissolve marriage.
Ephesians 5:21-33	Marriage is based on the principled practice of love, not on feelings.
Ephesians 5:32	Marriage is a living symbol of Christ and the church.
Hebrews 13:4	Marriage is good and honorable.

distinction by commanding the observance of the Sabbath (Exodus 20:8-11).

2:7 "Of the dust of the ground" implies that there is nothing fancy about the chemical elements making up our bodies. The body is a lifeless shell until God brings it alive with his "breath of life." When God removes his life-giving breath, our bodies once again return to dust. Our life and worth, therefore, come from God's Spirit. Many boast of their achievements and abilities as though they were the originators of their own strengths. Others feel worthless because their abilities do not stand out. In reality, our worth comes not from our achievements but from the God of

the universe, who chooses to give us the mysterious and miraculous gift of life. As we come to understand this truth, we begin to value life as God does.

2:9, 16-17 Were the tree of life and the tree of the knowledge of good and evil real trees? Yes, but two different views of their significance are often expressed: (1) *The trees were real but symbolic.* Eternal life with God was pictured as eating from the tree of life. (2) *The trees were real and possessed special properties.* By eating the fruit from the tree of life, Adam and Eve could have had eternal life, enjoying a permanent relationship with God as his children.

In either case, Adam and Eve's sin separated them from

¹⁵Then the LORD God took the man and put him in the garden of Eden to tend and keep it. ¹⁶And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

2:16
Gen 3:1-3

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

¹⁸And the LORD God said, “It is not good that man should be alone; I will make him a helper comparable to him.” ¹⁹Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

2:18
Gen 3:12
Prov 18:22

²¹And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. ²²Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

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

²³And Adam said:

“This is now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.”

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

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

2:24
†Matt 19:5
†1 Cor 6:16
Eph 5:31

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

the tree of life and thus kept them from obtaining eternal life. Interestingly, the tree of life again appears in Revelation 22 in a description of people enjoying eternal life with God.

2:15-17 God gave Adam responsibility for the Garden and told him not to eat from the tree of the knowledge of good and evil. Rather than physically preventing him from eating from the tree, God gave Adam a choice, and thus the possibility of choosing wrongly. God still gives us choices, and we, too, often choose wrongly. These wrong choices may cause us pain, but they can help us learn and grow and make better choices in the future. Living with the consequences of our choices teaches us to think and choose more carefully.

2:16-17 Why would God place a tree in the Garden and then forbid Adam to eat from it? God wanted Adam to obey him, but God gave Adam the freedom to choose. Without this freedom, Adam would have been like a prisoner, and his obedience would have been hollow. The two trees provided an exercise in choice, with rewards for choosing to obey and sad consequences for choosing to disobey. When you are faced with a choice between right and wrong, remember that God is giving you an opportunity to obey him.

2:18-24 God’s creative work was not complete until he made woman. He could have made her from the dust of the ground, as he had made man. God chose, however, to make her from the man’s flesh and bone. In so doing, he

illustrated for us that in marriage man and woman symbolically become one flesh. This is a mystical union of the couple’s hearts and lives. Throughout the Bible, God treats this special partnership seriously. If you are married or planning to be married, are you willing to keep the commitment that makes the two of you one? The goal in marriage should be more than friendship; it should be oneness.

2:21-23 God forms and equips men and women for various tasks, but all these tasks lead to the same goal—honoring God. Man gives life to woman; woman gives life to the world. Each role carries exclusive privileges; there is no room for thinking that one gender is superior to the other.

2:24 God gave marriage as a gift to Adam and Eve. They were created perfect for each other. Marriage was not just for convenience, nor was it brought about by any culture. It was instituted by God and has three basic aspects: (1) The man leaves his parents and, in a public act, promises himself to his wife; (2) the man and woman are joined together by taking responsibility for each other’s welfare and by loving each other above all others; and (3) the two become one in the intimacy and commitment of sexual union, which is reserved for marriage. Strong marriages include all three of these aspects. Jesus reinforced this teaching in Matthew 19:5.

2:25 Have you ever noticed how a little child can run naked through a room full of strangers without embarrassment? He is not aware of his nakedness, just as Adam and



Adam

WE CAN HARDLY IMAGINE what it must have been like to be the first and only person on earth. It's one thing for us to be lonely; it was another for Adam, who had never known another human being. He missed out on much that makes us who we are—he had no childhood, no parents, no family or friends.

He had to learn to be human on his own. Fortunately, God didn't let him remain alone too long before presenting him with an ideal companion and spouse, Eve. Theirs was a complete, innocent, and open oneness, without a hint of shame.

One of Adam's first conversations with his delightful new companion must have been about the rules of the Garden. Before God made Eve, he had already given Adam complete freedom in the Garden, with the responsibility to tend and care for it. But one tree was off-limits: the tree of the knowledge of good and evil. Adam would have told Eve all about this. She knew, when Satan approached her, that the tree's fruit was not to be eaten; however, she decided to eat the forbidden fruit anyway. Then she offered some to Adam. At that moment, the fate of creation was on the line. Sadly, Adam didn't pause to consider the consequences. He went ahead and ate.

In that moment of rebellion something beautiful and free was shattered—God's perfect creation. Adam was separated from God by his desire to act on his own. The effect on a plate-glass window is the same whether a stone or a boulder shatters it—the thousands of fragments can never be regathered.

In the case of Adam's sin, however, God already had a plan in motion to overcome the effects of the rebellion. The entire Bible is the story of how that plan unfolds, ultimately leading to God's own visit to earth through his Son, Jesus Christ. Jesus' sinless life, death, and resurrection made it possible for God to offer forgiveness to all. Our own acts of rebellion—both large and small—prove that we are descendants of Adam. Only by asking for forgiveness through Jesus Christ can we become children of God.

Strengths and accomplishments:

- Namer of the animals
- Caretaker of the Garden of Eden
- Father of the human race
- The first person made in the image of God, and the first human to share an intimate personal relationship with God

Weaknesses and mistakes:

- Avoided responsibility and blamed others; chose to hide rather than to confront; made excuses rather than admitting the truth
- Greatest mistake: Along with Eve, brought sin into the world

Lessons from his life:

- As Adam's descendants, we all reflect the image of God, and God wants to share a close relationship with us.
- Though people are free to do wrong, God wants us to choose instead to obey him.
- We should not blame others for our sins.
- We cannot hide from God.

Vital statistics:

- Where: Garden of Eden, which was probably located in present-day Iraq or Iran
- Occupation: Caretaker, gardener, farmer
- Relatives: Wife: Eve. Sons: Cain, Abel, Seth, and numerous other children. Adam was the only man who never had an earthly mother or father.

Key verses:

"Then the man said, 'The woman whom You gave to be with me, she gave me of the tree, and I ate.'" (Genesis 3:12)
 "For as in Adam all die, even so in Christ all shall be made alive."
 (1 Corinthians 15:22)

Adam's story is told in Genesis 1:26–5:5. He is also mentioned in 1 Chronicles 1:1; Luke 3:38; Romans 5:14; 1 Corinthians 15:22, 45; 1 Timothy 2:13–14.

Eve, in their innocence, were not embarrassed by theirs. But after Adam and Eve sinned, shame and awkwardness followed, creating barriers between them and God. We

often experience these same barriers in marriage. Ideally, a husband and wife have no barriers, feeling no embarrassment in exposing themselves to each other or to God.

The Temptation and Fall of Man

3 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”

3:1
2 Cor 11:3
Rev 12:9; 20:2

²And the woman said to the serpent, “We may eat the fruit of the trees of the garden; ³but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’”

3:3
Gen 2:17

⁴Then the serpent said to the woman, “You will not surely die. ⁵For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

3:4
John 8:44
2 Cor 11:3

⁶So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. ⁷Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

3:5
Isa 14:14
Ezek 28:2
3:6
2 Cor 11:3
1 Tim 2:14
Jas 1:14-15
1 Jn 2:16

But, like Adam and Eve (3:7), we put on fig leaves (barriers) because we have areas we don’t want our spouses, or God, to know about. Then we hide, just as Adam and Eve hid from God. In marriage, lack of spiritual, emotional, or intellectual intimacy usually precedes a breakdown of physical intimacy. In the same way, when we fail to expose our secret thoughts to God, we break our lines of communication with him.

3:1-6 Why does Satan tempt us? Temptation is Satan’s invitation to give in to his kind of life and give up on God’s kind of life. Satan tempted Eve and succeeded in getting her to sin. Ever since then, he’s been busy getting people to sin. He even tempted Jesus (Matthew 4:1-11). But Jesus did not sin!

How could Eve have resisted temptation? By following the same guidelines we can follow. First, we must realize that *being tempted* is not a sin. We have not sinned until we *give in* to the temptation. Then, to resist temptation, we must (1) pray for strength to resist, (2) run (sometimes literally), (3) say no when confronted with what we know is wrong, and (4) hold on firmly to God’s Word. James 1:12 tells of the blessings and rewards for those who don’t give in when tempted. Every time we resist temptation, we become more like Jesus.

3:1-6 The serpent, Satan, tempted Eve by getting her to doubt God’s word and then his goodness. He implied that God was strict, stingy, and selfish for not wanting Eve to share his knowledge of good and evil. Satan made Eve forget all that God had given her and, instead, focus on what God had forbidden. We fall into trouble, too, when we dwell on what God forbids rather than on the countless blessings and promises he has given us. The next time you are feeling sorry for yourself because of what you don’t have, consider all you *do* have and thank God. Then your doubts won’t lead you into sin.

3:1 Disguised as a shrewd serpent, Satan came to tempt Eve. At one time, Satan had been a glorious angel. But in pride, he rebelled against God and was cast out of heaven. As a created being, Satan has definite limitations. Although

he is trying to tempt everyone away from God, he will not be the final victor. In 3:14-15, God promises that Satan will be crushed by one of the woman’s offspring, the Messiah.

3:5 Adam and Eve got what they wanted: an intimate knowledge of both good and evil. But they got it by disobeying God, and the results were disastrous. Sometimes we have the illusion that freedom is doing anything we want. But God says that true freedom comes from obedience and knowing what *not* to do. The restrictions he gives us are for our good, helping us avoid evil. We have the freedom to walk in front of a speeding car, but we don’t need to be hit to realize it would be foolish to do so. Don’t listen to Satan’s temptations. You don’t have to do evil to gain more experience and learn more about life.

3:5 Satan used a sincere motive to tempt Eve, telling her that she would be like God if she ate the fruit. It wasn’t wrong of Eve to want to be like God. To become more like God is humanity’s highest goal. It is what we are supposed to do. But Satan misled Eve concerning the right way to accomplish this goal. He told her that she could become more like God by defying God’s authority, by taking God’s place and deciding for herself what was best for her life. In effect, he told her to become her own god.

But to become like God is not the same as trying to become God. Rather, it is to reflect his characteristics and to recognize his authority over your life. Like Eve, we often have a worthy goal but try to achieve it in the wrong way. Before you start, check your steps. Do they honor God as well as pursue the goal?

Self-exaltation leads to rebellion against God. As soon as we begin to leave God out of our plans, we are placing ourselves above him. This is exactly what Satan wants us to do.

3:6-7 One of the realities of sin is that its effects spread. After Eve sinned, she involved Adam in her wrongdoing. When we do something wrong, often we try to relieve our guilt by involving someone else. Like toxic waste spilled in a river, sin swiftly spreads. Recognize and confess your sin to God before you are tempted to pollute those around you.

3:6 Satan tried to make Eve think that sin is good, pleasant,



Eve

WE KNOW VERY LITTLE ABOUT EVE, the first woman in the world, yet she is the mother of us all. She was the final piece in the intricate and amazing puzzle of God's creation. Adam now had another human being with whom to share life—someone made in God's image just as he was. Here was someone alike enough for a deep connection, yet different enough for a vibrant relationship. Together they were greater than either could have been alone.

Eve was approached by Satan in the Garden of Eden, where she and Adam lived. He questioned her contentment. How could she be happy when she was not allowed to eat from one of the fruit trees? And he questioned God's goodness. Why would God keep the knowledge of good and evil from them? Satan helped Eve shift her focus from all that God had done and given to the one thing he had withheld. And Eve was willing to accept Satan's viewpoint without checking with God.

Sound familiar? How often is our attention drawn from the much that is ours to the little that isn't? We get that "I've got to have it" feeling and don't stop to think that God might have a good reason for keeping it from us. Eve was typical of us all, and we consistently show we are her descendants by repeating her mistake. Our desires, like Eve's, can be quite easily manipulated. To avoid being deceived, we need to keep God in our decision-making process always. We can do this by reviewing our motives with him in prayer; seeking guidance in his Word, the Bible; and asking him to lead us through his Spirit.

Strengths and accomplishments:	<ul style="list-style-type: none"> • First wife and mother • First woman made in the image of God; as such, shared a special relationship with God and shared responsibility with Adam over creation
Weaknesses and mistakes:	<ul style="list-style-type: none"> • Allowed her contentment to be undermined by Satan • Acted impulsively without talking either to God or to her husband • Not only sinned, but also shared her sin with Adam • When confronted, blamed others
Lessons from her life:	<ul style="list-style-type: none"> • Women share equally in the image of God. • The necessary ingredients for a strong marriage are commitment to each other, companionship with each other, complete oneness, and absence of shame (Genesis 2:24-25). • The basic human tendency to sin goes back to the beginning of the human race. • We can trust that God's commands come from his goodness.
Vital statistics:	<ul style="list-style-type: none"> • Where: Garden of Eden • Occupation: Comanager of Eden • Relatives: Husband: Adam. Sons: Cain, Abel, Seth, and numerous other children.
Key verse:	"And the LORD God said, ' <i>It is not good that man should be alone; I will make him a helper comparable to him.</i> '" (Genesis 2:18)

Eve's story is told in Genesis 2:18–4:26.

and desirable. A knowledge of both good and evil seemed harmless to her. People usually choose wrong things because they have become convinced that those things are good, at least for them. Our sins do not always appear ugly to us, and the most pleasant sins are the hardest to avoid. So prepare yourself for the attractive temptations that may come your way. We cannot always prevent temptation, but there is always a way of escape from it (1 Corinthians 10:13). Use God's Word and God's people to help you stand against it.

3:6 Notice what Eve did: She looked, she took, she ate, and she gave. The battle is often lost at the first look. Temptation often begins by simply seeing something you want.

Are you struggling with temptation because you have not learned that looking is the first step toward sin? You will overcome temptation more often if you follow Paul's advice to run from those things that produce evil thoughts (2 Timothy 2:22).

3:7-8 After sinning, Adam and Eve felt guilt and embarrassment about their nakedness. Their guilty feelings made them try to hide from God. A guilty conscience is a warning signal God has placed inside you that goes off when you've done wrong. The worst step you can take is to eliminate the guilty feelings without eliminating the cause. That would be like using a painkiller but not treating the disease. Be glad those guilty feelings are there. They make you aware of

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

3:8
Lev 26:12
Deut 23:14

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

¹⁰So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

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

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

3:12
Prov 28:13

¹³And the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”

3:13
2 Cor 11:3
1 Tim 2:14

¹⁴So the LORD God said to the serpent:

3:14
Deut 28:15
Isa 65:25

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;

SATAN'S
PLAN
AGAINST
US

Doubt	.....	Makes you question God's Word and his goodness
Discouragement	.....	Makes you look at your problems rather than at God
Diversion	.....	Makes the wrong things seem attractive so that you will want them more than the right things
Defeat	.....	Makes you feel like a failure so that you don't even try
Delay	.....	Makes you put off doing something so that it never gets done

your sin so you can ask God's forgiveness and then correct your wrongdoing.

3:8-9 These verses show God's desire to have fellowship with us. They also show why we are afraid to have fellowship with him. Adam and Eve hid from God when they heard him approaching. God wanted to be with them, but because of their sin, they were afraid to show themselves. Sin had broken their close relationship with God, just as it has broken ours. But Jesus Christ, God's Son, opens the way for us to renew our fellowship with him. God longs to be with us. He actively offers us his unconditional love. Our natural response is fear because we feel we can't live up to his standards. But understanding that he loves us, regardless of our faults, can help remove that dread.

3:8 The thought of two humans covered with fig leaves trying to hide from the all-seeing, all-knowing God seems ridiculous. How could they be so silly as to think they could actually hide? Yet we do the same thing, acting as though God doesn't know what we're doing. Have the courage to share all you do and think with him. And don't try to hide—it can't be done. Honesty will strengthen your relationship with God.

3:11-13 Adam and Eve failed to heed God's warning recorded in 2:16-17. They did not understand the reasons for his command, so they chose to act in another way that looked better to them. All of God's commands are for our own good, but we may not always understand the

reasons behind them. People who trust God will obey him because he asks them to, whether or not they understand his reasons.

3:11-13 When God asked Adam about his sin, Adam blamed Eve. Then Eve blamed the serpent. How easy it is to excuse our sins by blaming someone else or our circumstances. But God knows the truth, and he holds each of us responsible for what we do (see 3:14-19). Admit your wrong attitudes and actions and apologize to God. Don't try to get away with sin by shifting the blame.

3:14-24 Adam and Eve chose their course of action—disobedience—and then God chose his. As a holy God, he could respond only in a way consistent with his perfect moral nature. He could not allow sin to go unchecked; he had to punish it. If the consequences of Adam and Eve's sin seem extreme, remember that their sin set in motion the world's tendency toward disobeying God. That is why we sin today: Every human being ever born, with the exception of Jesus, has inherited the sinful nature of Adam and Eve (Romans 5:12-21). Adam and Eve's punishment reflects how seriously God views sin of any kind.

3:14-19 Adam and Eve learned by painful experience that because God is holy and hates sin, he must punish sinners. The rest of the book of Genesis recounts painful stories of lives ruined as a result of the Fall. Disobedience is sin, and it breaks our fellowship with God. But fortunately, God is willing to forgive us and to restore our relationship with him when we admit our sin.

3:15
John 8:44
Rom 16:20
Heb 2:14

On your belly you shall go,
And you shall eat dust
All the days of your life.
15 And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

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

16 To the woman He said:

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

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

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

“Cursed is the ground for your sake;
In toil you shall eat of it
All the days of your life.

3:18
Job 31:40
Heb 6:8

18 Both thorns and thistles it shall bring forth for you,
And you shall eat the herb of the field.

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

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

Paradise Lost: God's Judgment

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

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

3:21
2 Cor 5:2-3

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

22 Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of

3:15 Satan is our enemy. He will do anything he can to get us to follow his evil, deadly path. The phrase “you shall bruise His heel” refers to Satan’s repeated attempts to defeat Christ during his life on earth. “He shall bruise your head” foreshadows Satan’s defeat at Christ’s resurrection. A blow to the heel is not deadly, but a blow to the head is. Even in the Garden God was revealing his plan to defeat Satan and offer salvation to the world through his Son, Jesus Christ.

3:17-19 Adam and Eve’s disobedience and fall from God’s gracious presence affected all creation, including the environment. Years ago people thought nothing of polluting streams with chemical wastes and garbage. This seemed so insignificant, so small. Now we know that just two or three parts per million of certain chemicals can damage human

health. Sin in our lives is similar to pollution in streams. Even small amounts are deadly, and the consequences reach far beyond us.

3:22-24 Life in the Garden of Eden was like living in heaven. Everything was perfect, and if Adam and Eve had obeyed God, they could have lived there forever. But after they disobeyed him, God told Adam and Eve to leave. If they had continued to live in the Garden and had eaten from the tree of life, they would have lived forever. But eternal life in a state of sin would mean forever trying to hide from God. Like Adam and Eve, all of us have sinned and are separated from fellowship with God. But because of Jesus’ sacrificial death for us, we do not have to stay separated from God. In fact, God is preparing a new earth as an eternal paradise for his people (see Revelation 21–22). To ensure our place

the tree of life, and eat, and live forever”—²³therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.²⁴So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

3:24
Ezek 10:1
Rev 2:7; 22:2, 14

2. Cain and Abel

Cain Murders Abel

4 Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the LORD.”²Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.³And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.⁴Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,⁵but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

4:2
Luke 11:50–51

4:3
Lev 2:1–2
Num 18:12

4:4
Exod 13:12
Heb 11:4

⁶So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? ⁷If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

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

⁸Now Cain talked with Abel his brother;^e and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

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

^eSamaritan Pentateuch, Septuagint, Syriac, and Vulgate add “Let us go out to the field.”

there one day, let us accept his invitation to come to him (Revelation 22:17).

3:24 This is how Adam and Eve broke their relationship with God: (1) They became convinced their way was better than God’s and acted on that belief; (2) they became self-conscious and hid; and (3) they tried to excuse and defend themselves. To build a relationship with God we must reverse those steps: (1) We must drop our excuses and self-defenses; (2) we must seek God, not hide from him; and (3) we must become convinced that God’s way is better than our way and act accordingly.

4:1 The word “knew” means “had sexual intercourse with” and is the perfect description of what sexual union means—oneness and total knowledge of the other person. Sexual intercourse is the most intimate of acts, sealing a social, physical, and spiritual relationship. That is why God has reserved it for a man and a woman in marriage alone.

4:2 No longer was everything provided for Adam and Eve as it had been in the Garden of Eden, where their daily tasks had been refreshing and delightful. Now they had to struggle against the elements in order to provide food, clothing, and shelter for themselves and their family. Cain became a farmer, while Abel was a shepherd. In parts of the Middle East today, these ancient occupations are still practiced much as they were in Cain and Abel’s time.

4:3–5 The Bible doesn’t say why God did not accept Cain’s sacrifice. Perhaps Cain’s attitude was improper, or perhaps his offering was not up to God’s standards. Proverbs 21:27 says, “The sacrifice of the wicked is an

abomination; how much more *when* he brings it with wicked intent!” God evaluates both our motives and the quality of what we offer him. When we give to God and others, we should have joyful hearts because of what we are able to give. We should not worry about how much we are giving up, for all things are God’s in the first place. Instead, we should joyfully give to God our best in time, money, possessions, and talents.

4:6–7 How do you react when someone suggests you have done something wrong? Do you move to correct the mistake or deny that you need to correct it? After Cain’s sacrifice was rejected, God gave him the chance to right his wrong and try again. God even encouraged him to do this! But Cain refused, and the rest of his life is a startling example of what happens to those who refuse to admit their mistakes. The next time someone suggests you are wrong, take an honest look at yourself and choose God’s way instead of Cain’s.

4:7 For Cain to rule over the sin that was crouching at the door, he would have to give up his jealous anger so that sin would not find a foothold in his life. Sin is still crouching at our doors today. Like Cain, we will be victims of sin if we do not resist it and master our sinful desires. But we cannot master sin in our own strength. Instead, we must turn to God to receive faith for ourselves and turn to other believers to receive encouragement and strength. The Holy Spirit will help us master sin. This will be a lifelong battle that will not be over until we are face-to-face with Christ.

4:8–10 This is the first murder—taking a life by shedding human blood. Blood represents life (Leviticus 17:10–14). If

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

⁹Then the LORD said to Cain, “Where is Abel your brother?”

He said, “I do not know. *Am* I my brother’s keeper?”

¹⁰And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground. ¹¹So now you *are* cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand.

¹²When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.”

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

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



Abel

ABEL WAS the second child born into the world, but the first one to obey God. All we know about this man is that his parents were Adam and Eve, he was a shepherd, he presented pleasing offerings to God, and his life was ended at the hands of his jealous older brother, Cain.

The Bible doesn’t tell us why God liked Abel’s gift and disliked Cain’s, but both Cain and Abel knew what God expected. Only Abel obeyed. Throughout history, Abel is remembered for his obedience and faith (Hebrews 11:4), and he is called “righteous” (Matthew 23:35).

The Bible gives us guidance in how to live godly lives. With the help of the Holy Spirit, we can choose to obey God even in difficult circumstances. Like Abel, we must obey regardless of the cost and trust God to make things right.

Strengths and accomplishments:

- First member of the “Hall of Faith” in Hebrews 11
- First shepherd
- First martyr for truth (Matthew 23:35)

Lessons from his life:

- God hears those who come to him.
- God recognizes the innocent person and sooner or later punishes the guilty.

Vital statistics:

- Where: Just outside Eden
- Occupation: Shepherd
- Relatives: Parents: Adam and Eve. Brother: Cain.

Key verse:

“By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.” (Hebrews 11:4)

Abel’s story is told in Genesis 4:1-8. He is also mentioned in Matthew 23:35; Luke 11:51; Hebrews 11:4; 12:24.

blood is removed from a living creature, it will die. Because God created life, only God should take life away.

4:8-10 Adam and Eve’s disobedience brought sin into the human race. They may have thought their sin—eating a piece of fruit—wasn’t very bad, but notice how quickly their sinful nature developed in their children. Simple disobedience quickly degenerated into outright murder. Adam and Eve acted only against God, but Cain acted against both God and another person. A small sin has a way of growing out of control. Let God help you with your “little” sins before they turn into tragedies.

4:11-15 Cain was severely punished for this murder. God judges all sins and punishes appropriately, not out of vengeance, but because he desires to correct us and restore our fellowship with him. When you’re corrected, don’t resent it. Instead, renew your fellowship with God.

4:14 We have heard about only four people so far—Adam, Eve, Cain, and Abel. Two questions arise: Why was Cain worried about being killed by others, and where did he get his wife (see 4:17)?

Adam and Eve had numerous children; they had been told to “fill the earth” (1:28). Cain’s guilt and fear over killing his brother were heavy, and he probably feared repercussions from his family. If he was capable of killing, so were they. Cain had set an example of disobedience, hatred, and anger. Vengeance would have been the likely outcome. The wife Cain chose may have been one of his sisters or a niece. The human race was still genetically pure, and there was no fear of side effects from marrying relatives.

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

The Family of Cain

¹⁶Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden. ¹⁷And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch. ¹⁸To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

4:17
Ps 49:11

¹⁹Then Lamech took for himself two wives: the name of one was Adah, and the name of the second was Zillah. ²⁰And Adah bore Jabal. He was the father of those who dwell in tents and have livestock. ²¹His brother’s name was Jubal. He was the father of all those who play the harp and flute. ²²And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain was Naamah.

²³Then Lamech said to his wives:

4:23
Lev 19:18
Deut 32:35

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

A New Son

²⁵And Adam knew his wife again, and she bore a son and named him Seth, “For God has appointed another seed for me instead of Abel, whom Cain killed.” ²⁶And as for Seth, to him also a son was born; and he named him Enosh.⁹ Then *men* began to call on the name of the LORD.

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

3. Adam’s descendants

The Family of Adam

5 This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. ²He created them male and female, and blessed them and called them Mankind in the day they were

^fFollowing Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so*. ⁹Greek *Enos*

4:15 The expression “vengeance shall be taken on him sevenfold” means that the person’s punishment would be complete, thorough, and much worse than that received by Cain for his sin.

4:19–26 Unfortunately, when left to themselves, people tend to get worse instead of better. This short summary of Lamech’s family shows us the variety of talent and ability God gives humans. It also presents the continuous development of sin as time passes. Another killing occurred, presumably in self-defense. Violence was on the rise. Two distinct groups were emerging: (1) those who showed indifference to sin and evil, and (2) those who called upon the Lord—the descendants of Seth (4:26). Seth would take Abel’s place as leader of a line of God’s faithful people.

5:1–32 The Bible contains several lists of ancestors, called genealogies. They are not intended to be exhaustive and may include only famous people or the heads of families. The Hebrew word translated “begot” could refer not just to a son, but also to a more distant descendant.

Why are genealogies included in the Bible? The Hebrew people passed on their beliefs through oral tradition. For many years in many places, writing was primitive or non-existent. Stories were told to children, who passed them on to their children. Genealogies gave a skeletal outline that helped people remember the stories. For centuries these genealogies were added to and passed down from family to family. Even more important than preserving family tradition, genealogies were included in the Bible

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

5:4
1 Chr 1:1

5:5
Gen 2:17
Heb 9:27

5:6
1 Chr 1:1
Luke 3:38

created. ³And Adam lived one hundred and thirty years, and begot *a son* in his own likeness, after his image, and named him Seth. ⁴After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. ⁵So all the days that Adam lived were nine hundred and thirty years; and he died.

⁶Seth lived one hundred and five years, and begot Enosh. ⁷After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. ⁸So all the days of Seth were nine hundred and twelve years; and he died.



Cain

IN SPITE OF parents' efforts and worries, conflicts between children in a family seem inevitable. Sibling relationships allow both competition and cooperation. In most cases, the mixture of loving and fighting eventually creates a strong bond between brothers and sisters. It isn't unusual, though, to hear parents say, "They fight so much I hope they don't kill each other before they grow up." In Cain's case, the troubling potential became a reality—the conflict and jealousy overcame whatever love he had for Abel. And while we don't know many details of this first child's life, his story can still teach us.

Cain was angry. Furious. Both he and his brother Abel had given offerings to God, and his had been rejected. Cain's reaction gives us a clue that his attitude was probably wrong from the start. Cain had a choice to make. He could correct his attitude about his offering to God, or he could take his anger out on his brother. His decision is a clear reminder of how often we are aware of the right choice yet choose the wrong one, just as Cain did. We may not be choosing to murder, but we are still intentionally choosing what we shouldn't.

The feelings motivating our behavior can't always be changed by simple thought power. But here we can begin to experience God's willingness to help. Asking for his help to do what is right can prevent us from setting into motion actions that we will later regret.

Strengths and accomplishments:

- First human child
- First to follow in father's profession, farming

Weaknesses and mistakes:

- When disappointed, reacted in anger
- Took the negative option even when a positive possibility was offered
- Was the first murderer

Lessons from his life:

- Anger itself is not necessarily a sin, but actions motivated by anger can be sinful. Anger should be the energy behind good action, not evil action.
- What we offer to God must be from the heart—the best we are and have.
- The consequences of sin may last a lifetime.

Vital statistics:

- Where: Near Eden
- Occupation: Farmer, then founder of a city
- Relatives: Parents: Adam and Eve. Brothers: Abel, Seth, and others not mentioned by name.

Key verse:

"If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* for you, but you should rule over it." (Genesis 4:7)

Cain's story is told in Genesis 4:1-17. He is also mentioned in Hebrews 11:4; 1 John 3:12; Jude 1:11.

to confirm God's promise that the coming Messiah, Jesus Christ, would be born into the line of Abraham.

Genealogies point out that people are important to God as individuals. Therefore, God refers to people by name, mentioning their life spans and descendants. The next time you feel overwhelmed in a vast crowd, remember that the focus of God's attention and love is on the individual—and on you!

5:3-5 All human beings are related, going back to Adam and Eve. All people form a family that shares one flesh and blood. And each person is a valuable and unique creation of God. Remember this when prejudice enters your mind or hatred invades your feelings.

⁹Enosh lived ninety years, and begot Cainan.^h ¹⁰After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. ¹¹So all the days of Enosh were nine hundred and five years; and he died.

5:9
1 Chr 1:2
Luke 3:37

¹²Cainan lived seventy years, and begot Mahalalel. ¹³After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. ¹⁴So all the days of Cainan were nine hundred and ten years; and he died.

5:12
1 Chr 1:2
Luke 3:37

¹⁵Mahalalel lived sixty-five years, and begot Jared. ¹⁶After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. ¹⁷So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

5:15
1 Chr 1:2
Luke 3:37

¹⁸Jared lived one hundred and sixty-two years, and begot Enoch. ¹⁹After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. ²⁰So all the days of Jared were nine hundred and sixty-two years; and he died.

5:18
1 Chr 1:3
Luke 3:37
Jude 1:14

²¹Enoch lived sixty-five years, and begot Methuselah. ²²After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. ²³So all the days of Enoch were three hundred and sixty-five years. ²⁴And Enoch walked with God; and he was not, for God took him.

5:21
1 Chr 1:3
Luke 3:37

²⁵Methuselah lived one hundred and eighty-seven years, and begot Lamech. ²⁶After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters. ²⁷So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

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

²⁸Lamech lived one hundred and eighty-two years, and had a son. ²⁹And he called his name Noah, saying, “This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.” ³⁰After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. ³¹So all the days of Lamech were seven hundred and seventy-seven years; and he died.

5:25
1 Chr 1:3
Luke 3:36

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

5:29
Gen 3:17
1 Chr 1:3
Luke 3:36
Rom 8:20

5:32
Gen 7:6; 9:18

C. THE STORY OF NOAH (6:1–11:32)

Earth was no longer the perfect paradise that God had intended. It is frightening to see how quickly all of humanity forgot about God. Incredibly, in all the world, only one man and his family still worshiped God. That man was Noah. Because of his faithfulness and obedience, God saved him and his family from a vast flood that destroyed every other human being on earth. This section shows us how God hates sin and judges those who enjoy it.

1. The Flood

The Wickedness and Judgment of Man

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

6:1
Gen 1:28

^hHebrew *Qenan*

5:21–24 At first glance it looks as if Enoch fared worse than the other patriarchs—he lived on earth only 365 years! Hebrews 11:5 explains what Genesis 5:24 means: Enoch was taken directly to heaven without seeing death. Enoch, then, lived longer than any of the other patriarchs, for he never died at all.

5:25–27 How did these people live so long? Some believe that the ages listed here were lengths of family dynasties rather than ages of individual people. Those who think these were actual ages offer three explanations: (1) The human race was genetically purer in this early time period with less disease to shorten life spans; (2) no rain had yet

6:3

Ps 78:39
1 Pet 3:20

6:4

Num 13:33

³And the LORD said, “My Spirit shall not striveⁱ with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” ⁴There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

6:5

Ps 14:1-3

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

6:6

Exod 32:14
1 Sam 15:11, 35

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

6:7

Deut 29:20

6:8

Exod 33:17

Noah Pleases God

6:9

Job 1:1
Ezek 14:14

⁹This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. ¹⁰And Noah begot three sons: Shem, Ham, and Japheth.

6:11

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

¹¹The earth also was corrupt before God, and the earth was filled with violence. ¹²So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

6:12

Ps 14:1-3

The Ark Prepared

6:13

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

¹³And God said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. ¹⁴Make yourself an ark of gopherwood; make rooms in the

6:14

Exod 2:3
1 Pet 3:20

ⁱSeptuagint, Syriac, Targum, and Vulgate read *abide*. ^jFollowing Masoretic Text and Targum; Vulgate reads *God*; Septuagint reads *LORD God*.

fallen on the earth, and the “waters which *were* above the firmament” (1:7) kept out harmful cosmic rays and shielded people from environmental factors that hasten aging; and (3) God gave people longer lives so they would have time to “fill the earth” (1:28).

6:1-4 Some people have thought that the “sons of God” were fallen angels. But this is unlikely, because angels do not marry or reproduce (Matthew 22:30; Mark 12:25). Some interpreters believe this phrase refers to the descendants of Seth who intermarried with Cain’s evil descendants. This would have weakened the good influence of the faithful and increased moral depravity in the world, resulting in an explosion of evil.

6:3 “His days shall be one hundred and twenty years” has been interpreted by some commentators to mean that God was allowing the people of Noah’s day 120 years to change their sinful ways. God shows his great patience with us as well (2 Peter 3:8-9). He is giving us time to quit living our way and begin living his way, the way he shows us in his Word. While 120 years may seem like a long time, eventually the time ran out, and the floodwaters swept across the earth. Your time also may be running out (2 Peter 3:10-14). Turn to God to forgive your sins. You don’t know how much time God will give you to turn to him, and once that time comes, there will be no more opportunities.

6:4 The giants mentioned here were probably nine or ten

feet tall. This same Hebrew term was used to name a tall race of people mentioned in Numbers 13:33—possibly the ancestors of Goliath, who was nine feet tall (1 Samuel 17). The giants used their physical advantage to oppress the people around them.

6:6-7 Does this mean that God regretted creating humanity? Was he saying he made a mistake? No, God does not change his mind (1 Samuel 15:29). Instead, he was expressing sorrow for what the people had done to themselves, as a parent might express sorrow over a rebellious child. God was sorry that the people chose sin and death instead of a relationship with him.

6:6-8 The people’s sin grieved God. Our sins break God’s heart as much as sin did in Noah’s day. Noah, however, pleased God, although he was far from perfect. We can follow Noah’s example and find grace in the eyes of the Lord in spite of the sin that surrounds us.

6:9 Saying that Noah was just and perfect does not mean that he never sinned (the Bible records one of his sins in 9:20-21). Rather, it means that Noah wholeheartedly loved and obeyed God. For a lifetime he walked step by step in faith as a living example to his generation. Like Noah, we live in a world filled with evil. Are we influencing others or being influenced by them? Are our priorities being set by God and his people or by those who stand against him?

ark, and cover it inside and outside with pitch. ¹⁵And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. ¹⁶You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*. ¹⁷And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. ¹⁸But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. ¹⁹And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you; they shall be male and female. ²⁰Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* will come to you to keep *them* alive. ²¹And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them."

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

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

The Great Flood

7 Then the LORD said to Noah, "Come into the ark, you and all your household, because I have seen *that you are* righteous before Me in this generation. ²You shall take with you seven each of every clean animal, a male and his female; two each of animals that *are* unclean, a male and his female; ³also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. ⁴For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made." ⁵And Noah did according to all that the LORD commanded him. ⁶Noah was six hundred years old when the floodwaters were on the earth.

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

6:15 A cubit was about 18 inches long. The boat Noah built was no raft! Picture yourself building a boat the length of one and a half football fields and as high as a four-story building. The ark was exactly six times longer than it was wide—the same ratio used by modern shipbuilders. This huge boat was probably built miles from any body of water by only a few faithful men who believed God's promises and obeyed his commands.

6:18 When God said, "I will establish My covenant with you," he was making a promise. This is a familiar theme in Scripture—God making covenants with his people. How reassuring it is to know God's covenant is established with us. He is still our salvation, and we are kept safe through our relationship with him. (For more on covenants, see 9:8-17; 12:1-3; and 15:17-21.)

6:22 Noah got right to work when God told him to build the ark. Other people must have been warned about the coming disaster, but apparently they did not expect it to happen (see 1 Peter 3:20; 2 Peter 2:5). Today things haven't changed much. Each day thousands of people are warned of God's inevitable judgment, yet most of them don't really believe it will happen. Don't expect people to welcome or accept your message of God's coming judgment on sin. Those who don't believe in God will deny his judgment and

try to get you to deny God as well. But remember God's promise to Noah to keep him safe. This can inspire you to trust God for deliverance in the judgment that is sure to come.

7:2-3 Pairs of every animal joined Noah in the ark; seven pairs were taken of those animals used for food and for sacrifice—the "clean" animals. It has been estimated that almost 45,000 animals could have fit into the ark.

7:16 Many have wondered how this animal kingdom roundup happened. Did Noah and his sons spend years collecting all the animals? In reality, the creation, just like Noah, was doing just as God had commanded (see 6:20). Noah didn't have to gather the animals—God took care of the details of that job while Noah was doing his part by building the ark. Often we do just the opposite of Noah. We worry about details over which we have no control while neglecting specific areas (such as attitudes, relationships, and responsibilities) that *are* under our control. Like Noah, concentrate on what God has given you to do, and leave the rest to God.

7:16 The very last thing God did was to shut the door. During construction, the boarding of animals, and the beginning of rain, the path to salvation was open. This shows

7:7
Gen 6:18

7:9
Gen 6:22

7:11
Ps 78:23
Ezek 26:19
Mal 3:10

7:13
1 Pet 3:20
2 Pet 2:5

7:15
Gen 6:19; 7:9

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

¹³On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark— ¹⁴they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. ¹⁵And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. ¹⁶So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.



Noah

THE STORY OF NOAH'S LIFE involves not one but two great and tragic floods. The world in Noah's day was flooded with evil. The number of those who remembered the one true God had dwindled to one—only Noah still worshiped God. God's response to the severe situation was a 120-year-long last chance,

during which he had Noah build a large, real-life illustration of his message. Nothing like a huge boat on dry land to make a point! For Noah, obedience meant a long-term commitment to a project and preaching what would have been an unpopular message of judgment.

Many of us have trouble sticking with any project, whether or not it is directed by God. It is interesting that the length of Noah's obedience was greater than the life span of people today. The only comparable long-term project is our very lives. But perhaps this is the great challenge Noah's life gives us—to live, in acceptance of God's grace, an entire lifetime of obedience and gratitude.

Strengths and accomplishments:

- Only follower of God left in his generation
- Second father of the human race
- Man of patience, consistency, and obedience
- First major shipbuilder

Weaknesses and mistakes:

- Got drunk and embarrassed himself in front of his sons

Lessons from his life:

- God is faithful to those who obey him.
- God does not always protect us from trouble, but he cares for us in spite of trouble.
- Obedience is a long-term commitment.
- We may be faithful, but our sinful nature remains with us.

Vital statistics:

- Where: We're not told how far from the Garden of Eden people had settled
- Occupation: Farmer, shipbuilder, preacher
- Relatives: Grandfather: Methuselah. Father: Lamech. Sons: Shem, Ham, and Japheth.

Key verse:

"Thus Noah did; according to all that God commanded him, so he did." (Genesis 6:22)

Noah's story is told in Genesis 5:28–10:32. He is also mentioned in 1 Chronicles 1:3–4; Isaiah 54:9; Ezekiel 14:14, 20; Matthew 24:37–38; Luke 3:36; 17:26–27; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5.

¹⁷Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. ¹⁸The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. ¹⁹And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. ²⁰The waters prevailed fifteen cubits upward, and the mountains were covered. ²¹And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. ²²All in whose nostrils *was* the breath of the spirit^k of life, all that *was* on the dry land, died. ²³So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*. ²⁴And the waters prevailed on the earth one hundred and fifty days.

7:19
Ps 104:6
7:20
2 Pet 3:6

7:23
Matt 24:38-39
Luke 17:26-27
1 Pet 3:20
2 Pet 2:5
7:24
Gen 8:3

Noah's Deliverance

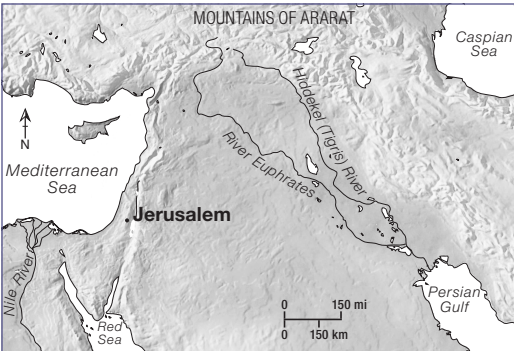
8 Then God remembered Noah, and every living thing, and all the animals that *were* with him in the ark. And God made a wind to pass over the earth, and the waters subsided. ²The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. ³And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased. ⁴Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. ⁵And the waters decreased continually until the tenth month. In the tenth *month*, on the first *day* of the month, the tops of the mountains were seen.

8:1
Gen 19:29; 30:22
Exod 2:24; 14:21
Job 12:15
Isa 44:27
8:2
Gen 7:4, 12
8:4
Gen 7:20

⁶So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. ⁷Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. ⁸He also sent out from himself a dove, to see if the waters had receded from the face of the ground. ⁹But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the

8:7
Lev 11:15
Deut 14:14
1 Kgs 17:4
Luke 12:24
8:8
Isa 60:8
Hos 11:11
Matt 10:16

^kSeptuagint and Vulgate omit of the spirit.



MOUNTAINS OF ARARAT Noah's ark touched land in the mountains of Ararat, located in modern-day Turkey. There it rested for almost eight months before Noah, his family, and the animals stepped onto dry land.

God's love and desire that all would come to him. Step through the door before God's time of welcome is up.

8:6-16 Occasionally Noah would send a bird out as a test to see if the earth was dry. But Noah didn't get out of the ark until God told him to. He was waiting for God's timing. God knew that even though the water was receding, the earth was not dry enough for Noah and his family to venture out. What patience Noah showed, especially after spending an entire year inside his boat! We, like Noah, must trust God to give us patience during those difficult times when we must wait.

8:21-22 Countless times throughout the Bible we see God showing his love and patience toward men and women in order to save them. Although he realizes that our hearts are evil, he continues to reach out to us. When we sin or fall away from God, we surely deserve to be destroyed by his judgment. But God has promised never again to destroy everything on earth until the judgment day when

ark to himself. ¹⁰And he waited yet another seven days, and again he sent the dove out from the ark. ¹¹Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth. ¹²So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

8:13
Gen 5:32

¹³And it came to pass in the six hundred and first year, in the first *month*, the first *day* of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. ¹⁴And in the second month, on the twenty-seventh day of the month, the earth was dried.

8:16
Gen 7:13
8:17
Gen 1:22

¹⁵Then God spoke to Noah, saying, ¹⁶“Go out of the ark, you and your wife, and your sons and your sons’ wives with you. ¹⁷Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.” ¹⁸So Noah went out, and his sons and his wife and his sons’ wives with him. ¹⁹Every animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out of the ark.

God’s Covenant with Creation

8:20
Gen 4:4; 12:7;
13:18; 22:2
8:21
Gen 3:17
Exod 29:18, 25
Lev 1:9, 13
Isa 54:9

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

8:22
Ps 74:17

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

2. Repopulating the earth

God’s Promise to Noah

9:1
Gen 1:22
9:2
Gen 1:26-29
9:4
Lev 3:17; 7:26;
17:10
Deut 12:16
9:5
Exod 21:28-32

9 So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.¹ ²And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand. ³Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. ⁴But you shall not eat flesh with its life, *that is*, its blood. ⁵Surely for your lifeblood I will demand *a reckoning*; from

¹Compare Genesis 1:28

Christ returns to destroy evil forever. Now every change of season is a reminder of his promise.

9:5-6 Here God explains why murder is so wrong: To kill a person is to kill one made in God’s image. Because all human beings are made in God’s image, all people possess the qualities that distinguish them from animals: morality,

reason, creativity, and self-worth. When we interact with others, we are interacting with beings made to reflect God, beings to whom God offers eternal life. God wants us to recognize his image in all people.

9:5 God will require each person to account for his or her actions. We cannot harm or kill another human being

the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.

- 6 “Whoever sheds man's blood,
By man his blood shall be shed;
For in the image of God
He made man.

9:6
Exod 20:13; 21:12
Num 35:33

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

⁸Then God spoke to Noah and to his sons with him, saying: ⁹“And as for Me, behold, I establish My covenant with you and with your descendants^m after you, ¹⁰and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. ¹¹Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.”

9:11
Isa 24:5

¹²And God said: “This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: ¹³I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. ¹⁴It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; ¹⁵and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. ¹⁶The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

9:12
Gen 17:11

9:13
Ezek 1:28

9:15
Deut 7:9

Noah and His Sons

¹⁸Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham *was* the father of Canaan. ¹⁹These three *were* the sons of Noah, and from these the whole earth was populated.

²⁰And Noah began *to be* a farmer, and he planted a vineyard. ²¹Then he drank of the wine and was drunk, and became uncovered in his tent. ²²And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. ²³But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness

9:21
Gen 19:35

9:22
Hab 2:15

^mLiterally seed

without answering to God. God created human life with his breath (the Holy Spirit). He holds our lives in high esteem. Therefore consequences come when someone is murdered. A penalty must be paid. Justice will be served.

9:8-17 Noah stepped out of the ark onto an earth devoid of human life. But God gave him a reassuring promise. This covenant had three parts: (1) Never again will a flood do such destruction; (2) as long as the earth remains, the seasons will always come as expected (8:22); and (3) a rainbow will be visible as a sign to all that God will keep his promises.

The earth's order and seasons are still preserved, and rainbows still remind us of God's faithfulness to his word.

9:20-27 Noah, the great hero of faith, got drunk—a poor example of godliness to his sons. And Ham's mocking attitude revealed a severe lack of respect for his father and for God. Perhaps this story is included to show us that even godly people can sin and that their bad influence affects their families. Although the wicked people had all been killed, the possibility of evil still existed in the hearts of Noah and his family.

of their father. Their faces *were* turned away, and they did not see their father’s nakedness.

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

9:25
Deut 27:16

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

9:26
Gen 14:20

²⁶And he said:

“Blessed *be* the LORD,
The God of Shem,
And may Canaan be his servant.

9:27
Gen 10:2-5
Isa 66:19

²⁷ May God enlarge Japheth,
And may he dwell in the tents of Shem;
And may Canaan be his servant.”

9:29
Gen 2:17

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

Nations Descended from Noah

10:1
Gen 9:18
1 Chr 1:4

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

Descendants of Japheth

10:2
1 Chr 1:5-7
Isa 66:19
Ezek 27:13;
38:2-3, 6
10:4
1 Chr 1:6-7

²The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ³The sons of Gomer *were* Ashkenaz, Riphath,ⁿ and Togarmah. ⁴The sons of Javan *were* Elishah, Tarshish, Kittim, and Dodanim.^o ⁵From these the coastland *peoples* of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.

Descendants of Ham

10:6
1 Chr 1:8-10
10:7
Isa 43:3
Ezek 27:15, 20, 22

⁶The sons of Ham *were* Cush, Mizraim, Put,^p and Canaan. ⁷The sons of Cush *were* Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah *were* Sheba and Dedan.

⁸Cush begot Nimrod; he began to be a mighty one on the earth. ⁹He was a

ⁿSpelled *Diphath* in 1 Chronicles 1:6 ^oSpelled *Rodanim* in Samaritan Pentateuch and 1 Chronicles 1:7
^pOr *Phut*

BIBLE NATIONS DESCENDED FROM NOAH'S SONS

Shem

Hebrews
Chaldeans
Assyrians
Persians
Arameans
(Syrians)

Ham

Canaanites
Egyptians
Philistines
Hittites
Amorites

Japheth

Greeks
Thracians
Scythians

Shem’s descendants were called Semites. Abraham, David, and Jesus descended from Shem. Ham’s descendants settled in Canaan, Egypt, and the rest of Africa. Japheth’s descendants settled for the most part in Europe and Asia Minor.

9:25 This verse has been wrongfully used to support racial prejudice and even slavery. Noah’s curse, however, wasn’t directed toward any particular race, but rather at the Canaanite nation—a nation God knew would become wicked. The curse was fulfilled when the Israelites entered the Promised Land and drove the Canaanites out (see the book of Joshua).

10:8-9 Who was Nimrod? Not much is known about him except that he was a mighty warrior and a great hunter. But people with great gifts can become proud, and that is probably what happened to Nimrod. Some consider him the founder of the great, godless Babylonian Empire.

A. BIRTH AND PREPARATION OF JESUS, THE SON OF GOD (1:1–2:12)

In this Gospel, John provides clear evidence that Jesus is the Son of God and that by believing in him we may have eternal life. John also provides unique material about Jesus' birth. He did not come into being when he was born; he is eternal.

God Became a Human (2)

1 In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through Him, and without Him nothing was made that was made. ⁴In Him was life, and the life was the light of men. ⁵And the light shines in the darkness, and the darkness did not comprehend^a it.

⁶There was a man sent from God, whose name was John. ⁷This man came for a witness, to bear witness of the Light, that all through him might believe.

^aOr overcome

1:1

Gen 1:1
Phil 2:6
1 Jn 5:20

1:3

1 Cor 8:6
Col 1:16-17
Heb 1:2

1:4

John 3:15-16, 36;
6:35, 48; 8:12;
1 Jn 5:12, 20

1:1-18 What Jesus taught and what he did are tied inseparably to his identity. John shows Jesus as fully human and fully God. Although Jesus took upon himself full humanity and lived as a man, he never ceased to be the eternal God who has always existed, the creator and sustainer of all things, and the source of eternal life. This is the truth about Jesus and the foundation of all truth. If we cannot or do not believe this basic truth, we will not have enough faith to trust our eternal destiny to him. That is why John wrote this Gospel—to build faith and confidence in Jesus Christ so that we may believe that he truly was and is the Son of God (20:30-31).

1:1-18 What does John mean by “the Word”? *The Word* was a concept used by theologians and philosophers, both Jews and Greeks, in many different ways. In Hebrew Scripture, *the Word* was an agent of creation (Psalm 33:6), the source of God’s message to his people through the prophets (Hosea 4:1), and God’s law, his standard of holiness (Psalm 119:11). In Greek philosophy, *the Word* was the principle of reason that governed the world; in Hebrew thought, *the Word* was another expression for God. John’s description shows clearly that he is speaking of Jesus (see especially John 1:14)—a human being he knew and loved, but at the same time the creator of the universe, the ultimate revelation of God, the living picture of God’s holiness, the one in whom “all things consist” (Colossians 1:17). To Jewish readers, to say this man Jesus was God was blasphemous. To Greek readers, the idea that “the Word became flesh” (John 1:14) was unthinkable. To John, this new understanding of the Word expressed the Good News of Jesus Christ.

1:1 John wrote to believers everywhere, both Jews and non-Jews (Gentiles). As one of Jesus’ 12 disciples, John wrote with credibility and the details of an eyewitness. His book is not a biography (like the book of Luke); it is a thematic presentation of Jesus’ life. Many in John’s original audience had a Greek background. Greek culture encouraged the worship of many mythological gods, whose supernatural characteristics were as important to Greeks as genealogies were to Jews. John shows that Jesus is

not only different from but also superior to these gods of mythology.

1:3-5 Do you ever feel as though your life is too complex and your problems too profound for God to understand? Remember, God created the entire universe, and nothing is too difficult for him. God created you, he is alive today, and his love is bigger than any problem you may face.

1:3 When God created, he made something from nothing. Because God created you from nothing, you have no basis for pride. Remember that you exist only because God made you, and you have special gifts only because God gave them to you. With God you are something valuable and unique; apart from God you are nothing. If you try to live without him, you will be abandoning the purpose for which you were made.

1:4 Jesus’ life was the light of humankind, and the light was brought to everyone when Jesus became human. Physical death brings eternal darkness and only Jesus’ eternal life (his light) planted in us will keep us alive in his new kingdom for eternity. Jesus is eternally alive because he is God. He came to earth to offer humankind the hope and light of his eternal life. It can’t be purchased, only received as a gift. But Jesus gives it only to those who want it—those who want to live the way God’s citizens will live in his future eternal kingdom.

1:5 “The darkness did not comprehend it” means that the darkness of evil never has and never will overcome or extinguish God’s light. Jesus Christ is the creator of life, and his life brings light to humankind (1:9). In his light, we see ourselves as we really are—sinners in need of a Savior. When we follow Jesus, the true Light, we can avoid walking blindly through the spiritual darkness that sin brings. Jesus lights the path ahead of us, illuminating the truth and clarifying our thoughts so we can see how to live. He removes the darkness of sin from our lives. In what ways have you allowed the light of Jesus Christ to shine into your life? Let him guide you, and you’ll never need to stumble in darkness.

1:6-8 For more information on John the Baptist, see his profile on page 2353.

1:9
1 Jn 2:8

⁸He was not that Light, but *was sent* to bear witness of that Light. ⁹That was the true Light which gives light to every man coming into the world.^b

1:12
Rom 8:15-16, 29
1 Jn 3:1, 23

¹⁰He was in the world, and the world was made through Him, and the world did not know Him. ¹¹He came to His own,^c and His own^d did not receive Him. ¹²But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1:14
Gal 4:4
Phil 2:6-8
Col 2:9
1 Tim 3:16
1 Jn 1:1; 4:2-3

¹⁴And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

¹⁵John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’”

1:16
Col 2:9-10

¹⁶And^e of His fullness we have all received, and grace for grace. ¹⁷For the law was given through Moses, *but* grace and truth came through Jesus Christ. ¹⁸No one has seen God at any time. The only begotten Son,^f who is in the bosom of the Father, He has declared *Him*.

1:17
Exod 31:18; 34:28
John 7:19

1:18
Exod 33:20
2 Cor 4:4, 6
Col 1:15

^bOr *That was the true Light which, coming into the world, gives light to every man.* ^cThat is, His own things or domain ^dThat is, His own people ^eNU-Text reads *For.* ^fNU-Text reads *only begotten God.*

1:8 We, like John the Baptist, are not sources of God’s light; we merely reflect that light. Jesus Christ is the true Light; he helps us see our way to God and shows us how to walk along that way. But Jesus has chosen to reflect his light through his followers to an unbelieving world, perhaps because unbelievers are not able to bear the full blazing glory of his light firsthand. The word *witness* indicates our role as reflectors of Christ’s light. We are never to present our own ideas as the light to others, but we are always to point them to the true Light, Jesus.

1:10-11 Although Jesus created the world, the people he created didn’t recognize him (1:10). Even the people chosen by God to prepare the rest of the world for the Messiah rejected him (1:11), although the entire Old Testament pointed to his coming.

1:12-13 All who welcome Jesus Christ as Lord of their lives are reborn spiritually, receiving new life from God. Through faith in Jesus, this new birth changes us from the inside out—rearranging our attitudes, desires, and motives. Being born makes you physically alive and places you in your parents’ family (1:13). Being born of God makes you spiritually alive and puts you in God’s family (1:12). Have you asked Jesus to make you a new person? This fresh start in life is available to all who believe in him.

1:14 “The Word became flesh” means becoming human. By doing this, Jesus became (1) *the perfect teacher*—in his life we see how God thinks and therefore how we should think (Philippians 2:5-11); (2) *the perfect example*—as a model of what we are to become, he shows us how to live and gives us the power to live that way (1 Peter 2:21); (3) *the perfect sacrifice*—Jesus came as a sacrifice for all sins, and his death satisfied God’s requirements for the removal of sin (Colossians 1:15-23).

1:14 Jesus became a human when he was conceived by the Holy Spirit in Mary’s womb. He was not part human and part God; he was completely human and completely

divine (Colossians 2:9). Before Jesus came, people could know God only partially. After Jesus came, people could know God more fully because he became visible and tangible in Jesus. The two most common errors people make about Jesus are (1) to minimize his humanity by disregarding how he identifies with us in our human bodies and (2) to minimize his deity by rejecting what he has single-handedly done for us in his death and resurrection. But Jesus is both God and man.

1:14 In the statement “we beheld His glory,” John would have had in mind the whole Old Testament witness to God’s glory, which added weight to his further revelation about Jesus. But he may also have been reflecting on how that witness had revealed itself when he, Peter, and James had seen Jesus in shining splendor at the Transfiguration (see Matthew 17:1-13). The concept of glory does not impress people today, but to John’s readers it stood for God himself. Jesus was a real expression of God’s overwhelming presence and power.

1:14 “The only begotten of the Father” emphasizes the uniqueness of Jesus. All believers are called “children of God,” but Jesus is one of a kind and enjoys a perfect relationship with God the Father.

1:17 God’s law in the Old Testament revealed his nature and showed people how to live his way. God’s unfailing love and faithfulness also reveal his nature to us. Moses emphasized God’s law and justice, while Jesus Christ came to highlight God’s mercy, love, faithfulness, and forgiveness. Moses could only be the giver of the law, while Christ came to fulfill the law (Matthew 5:17). Previously, the law revealed God’s nature and his will; now Jesus Christ reveals the nature and will of God. Rather than coming through impersonal stone tablets, God’s revelation (truth) now comes through a dynamic, living person. As we get to know Jesus better in John’s Gospel, our understanding of God will greatly increase.

John the Baptist Declares His Mission (19)

¹⁹Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

²⁰He confessed, and did not deny, but confessed, “I am not the Christ.”

²¹And they asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you the Prophet?”

And he answered, “No.”

²²Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

²³He said: “I am

‘ The voice of one crying in the wilderness:

“Make straight the way of the LORD,” ’”

as the prophet Isaiah said.”

²⁴Now those who were sent were from the Pharisees. ²⁵And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

²⁶John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. ²⁷It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

²⁸These things were done in Bethabara^h beyond the Jordan, where John was baptizing.

John the Baptist Proclaims Jesus as the Messiah (20)

²⁹The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! ³⁰This is He of whom I

1:19-28
Matt 3:1-12
Mark 1:2-8
Luke 3:1-16
1:20
Luke 3:15
John 3:28
1:21
Deut 18:15
Mal 4:5
Matt 11:14

1:23
†Isa 40:3

1:26
Mal 3:1
Matt 3:11
Mark 1:8
Luke 3:16
1:27
Mark 1:7
John 1:15
Acts 13:25

1:28
John 3:26; 10:40
1:29
Isa 53:7
1 Cor 5:7
1 Pet 1:19

^gIsaiah 40:3 ^hNU-Text and M-Text read *Bethany*.

1:18 God communicated through various people in the Old Testament, usually prophets who were told to give specific messages (Hebrews 1:1-2). But no one ever saw God. They saw his glory but not his form. Jesus is both God and the Father’s unique Son. In him God revealed his nature and essence in a way that could be seen and touched. In Jesus, God became a man who lived on earth.

1:19 The priests and Levites were respected religious leaders in Jerusalem. Priests served in the temple, and Levites assisted them. The Pharisees (1:24) were a group that both John the Baptist and Jesus often denounced. Many of them outwardly obeyed God’s laws in order to look pious, while inwardly their hearts were filled with pride and greed. The Pharisees believed that their oral traditions were just as important as God’s inspired Word. (For more information on the Pharisees, see the charts on pages 2071 and 2175.)

These leaders came to see John the Baptist for several reasons: (1) Their duty as guardians of the faith included investigating any new teaching or movement (Deuteronomy 13:1-5; 18:20-22). (2) They wanted to find out if John had the credentials of a true prophet. (3) John had quite a following, and it was growing; they were probably jealous and wanted to see why this man was so popular.

1:21-23 In the religious leaders’ minds, there were four options regarding John the Baptist’s identity: He was either

(1) the prophet foretold by Moses (Deuteronomy 18:15), (2) Elijah (Malachi 4:5), (3) the Messiah, or (4) a false prophet. John denied being the first three personages. Instead, he identified himself with the words of the Old Testament prophet Isaiah, “the voice of one crying in the wilderness: ‘Prepare the way of the LORD’” (Isaiah 40:3). The leaders kept pressing John to say who he was because people were expecting the Messiah to come (Luke 3:15). But John emphasized only *why* he had come—to prepare the way for the Messiah. The Pharisees missed the point. They wanted to know who John was, but John wanted to prepare them to recognize who Jesus was.

1:25-26 John was baptizing Jews. The Essenes (a strict, monastic sect of Judaism) practiced baptism for purification, but normally only Gentiles (non-Jews) would be baptized when they converted to Judaism. When the Pharisees questioned John’s authority to baptize, they were asking who gave John the right to treat God’s chosen people like Gentiles. John said, “I baptize with water”—he was merely helping the people perform a symbolic act of repentance. But soon one would come who would truly *forgive* sins, something only the Son of God—the Messiah—could do.

1:27 John the Baptist said he was not even worthy to be Jesus’ slave, to perform the humble task of unfastening his sandals. But Jesus said that John was the greatest person



John the Baptist

THERE'S NO GETTING AROUND IT—John the Baptist was unique. He wore odd clothes and ate strange food and preached an unusual message to the Judeans who went out to the wastelands to see him.

But John did not aim at uniqueness for its own sake. Instead, he aimed at obedience. He knew he had a specific role to play in the world—announcing the coming of the Savior—and he put all his energies into this task. Luke tells us that John was in the wilderness when God's word of direction came to him. John was ready and waiting. The angel who had announced John's birth to Zacharias had made it clear that this child was to be a Nazirite—someone set apart for God's service. John remained faithful to that calling.

This wild-looking man had no power or position in the Jewish political system, but he spoke with almost irresistible authority. People were moved by his words because he spoke the truth, challenging them to turn from their sins and baptizing them as a symbol of their repentance. They responded by the hundreds. But even as people crowded to him, he pointed beyond himself, never forgetting that his main role was to announce the coming of the Savior.

The words of truth that moved many to repentance goaded others to ridicule and resentment. John challenged even Herod to admit his sin. Consequently, Herodias, the woman Herod had married illegally, was bent on getting rid of this wilderness preacher. But though she was finally able to have John killed, she was not able to stop his message. John had accomplished his mission; the Messiah he had announced was already on the move.

God has given each of us a purpose for living, and we can trust him to guide us. John did not have the complete Bible as we know it today, but he focused his life on the truth he knew from the available Old Testament Scriptures. Likewise, we can discover in God's Word the truths God wants us to know. And as these truths work in us, others will be drawn to him. God wants to use you in ways he will use no one else. Let him know your willingness to follow him today.

Strengths and accomplishments:

- The messenger God appointed to announce the arrival of Jesus
- A preacher whose theme was repentance
- A fearless confronter
- Known for his remarkable lifestyle
- Uncompromising

Notable fact:

- The last of the prophets in the Old Testament tradition, calling for repentance in a wilderness of unbelief

Lessons from his life:

- God does not guarantee an easy or safe life to those who serve him.
- Doing what God desires is the greatest possible life investment.
- Standing for the truth is more important than life itself.

Vital statistics:

- Where: Judea
- Occupation: Prophet
- Relatives: Father: Zacharias. Mother: Elizabeth. Distant relative: Jesus.
- Contemporaries: Herod Antipas, Herodias

Key verse:

"Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he." (Matthew 11:11)

John's story is told in all four Gospels. His coming was predicted in Isaiah 40:3; Malachi 4:5. He is also mentioned in Acts 1:5, 22; 10:37; 11:16; 13:24-25; 18:25; 19:3-4.

who had ever lived (Luke 7:28). If such a great person felt inadequate even to be Jesus' slave, how much more should we lay aside our pride to serve him! When we truly understand who Jesus is, our pride and self-importance melt away.

1:29 Every morning and evening, a lamb was sacrificed in the temple, symbolizing that the sins of the people were

forgiven (Exodus 29:38-42). Isaiah 53:7 prophesied that the Messiah, God's Servant, would be led to the slaughter like a lamb. To pay the penalty for sin, a life had to be given and blood shed. In the Old Testament, it was the blood of an animal, but with the coming of Jesus, God's Son, God chose to provide the sacrifice himself. The sins of the world were removed when Jesus died as the perfect sacrifice.

said, ‘After me comes a Man who is preferred before me, for He was before me.’ ³¹I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

³²And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. ³³I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ ³⁴And I have seen and testified that this is the Son of God.”

The First Disciples Follow Jesus (21)

³⁵Again, the next day, John stood with two of his disciples. ³⁶And looking at Jesus as He walked, he said, “Behold the Lamb of God!”

³⁷The two disciples heard him speak, and they followed Jesus. ³⁸Then Jesus turned, and seeing them following, said to them, “**What do you seek?**”

They said to Him, “Rabbi” (which is to say, when translated, Teacher), “where are You staying?”

³⁹He said to them, “**Come and see.**” They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

⁴⁰One of the two who heard John *speak*, and followed Him, was Andrew, Simon Peter’s brother. ⁴¹He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ). ⁴²And he brought him to Jesus.

1:32
Matt 3:16
Mark 1:10
Luke 3:22

1:33
Luke 3:16
Acts 1:5

1:34
John 1:49; 10:36

1:40
Matt 4:18-22
Mark 1:16
Luke 5:2-11

1:41
Ps 2:2
John 4:25

1:42
Matt 16:18
1 Cor 15:5
1 Pet 2:5

This is the way our sins are forgiven (1 Corinthians 5:7). The “sin of the world” means everyone’s sin, the sin of each individual. Jesus paid the price for *your* sin by his death. If you confess your sin to him and ask for his forgiveness, you will receive it.

1:30 Although John the Baptist was a well-known preacher who attracted large crowds, he was content for Jesus to take the higher place. This is true humility, the basis

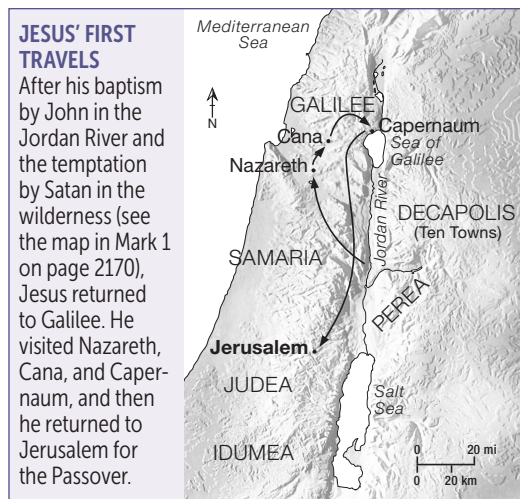
for greatness in preaching, teaching, or any other work we do for Christ. When you are content to do what God wants you to do and let Jesus Christ be honored for it, God will do great things through you.

1:31-34 John the Baptist and Jesus were related (see Luke 1:36), but John still needed confirmation of Jesus’ identity as the Messiah. At Jesus’ baptism, God gave John a sign to show him that Jesus truly had been sent from God (John 1:33). Jesus’ baptism is described in Matthew 3:13-17; Mark 1:9-11; and Luke 3:21-22.

1:33 John the Baptist baptized with water as an act of preparation; his baptism was a first step because it represented repentance and symbolized the washing away of sins. Jesus, by contrast, would baptize with the Holy Spirit. He would send the Holy Spirit to all believers, empowering them to live as transformed people and to proclaim the Good News of salvation. This outpouring of the Spirit came after Jesus rose from the dead and ascended into heaven (see 20:22; Acts 2).

1:34 John the Baptist’s mission was to point people to Jesus, stating clearly that Jesus was their long-awaited Messiah. Today, people are looking for someone to give them security in an insecure world. We must point them to Jesus and show them how he gives certainty, direction, and fullness of life.

1:35-51 John the Baptist and these new disciples used several names for Jesus: Lamb of God (1:36), Rabbi (1:38), Messiah (1:41), Son of God (1:49), and King of Israel (1:49). As they got to know Jesus, their appreciation for him grew. The more time we spend getting to know Jesus, the more we will understand and appreciate who he is. We may be





Nathanael (Jesus' Disciple)

CERTAIN PEOPLE are refreshingly direct, and they help others around them think clearly. Such was the friend Philip tracked down after he began to follow Jesus—a de-

vout Jew from Cana named Nathanael (also known as Bartholomew). Their exchange regarding the identity of Jesus gives a helpful glimpse at the practical and cautious faith of the men Jesus called as his disciples. They believed but not easily.

Philip knew he had news for Nathanael. They shared a common interest in anticipating the long-awaited Messiah of Israel. But Nathanael didn't immediately accept Philip's glowing endorsement of Jesus as the one they were expecting. In Nathanael's view, Jesus' hometown of Nazareth made any claim about him suspect. Undaunted, Philip invited Nathanael to "come and see" (John 1:46).

Ultimately, our experience with Jesus may catch others' attention, but genuine faith will only rise in them as they discover Jesus themselves. Our task is to make the introduction. Jesus has his own ways of connecting with those he came to save.

When the doubtful Nathanael approached Jesus, he was greeted with a compliment. Jesus recognized his integrity, and Nathanael felt known. Not only did Nathanael acknowledge and respond to Jesus as the one he had been waiting for, but he also realized that Jesus had actually been waiting to meet him. Countless men and women have been drawn to Jesus when they finally discovered that he was already seeking them—that he already knew them. Perhaps this has also been true for you.

Strengths and accomplishments:	<ul style="list-style-type: none"> • Skeptical but honest in making decisions • One of God's people anticipating the Messiah
Weaknesses and mistakes:	<ul style="list-style-type: none"> • Shared the misunderstandings of the other disciples about Jesus
Notable fact:	<ul style="list-style-type: none"> • One of Jesus' original 12 disciples
Lessons from his life:	<ul style="list-style-type: none"> • Honest questions come from a heart and mind that sincerely want to know the truth. • God knows us intimately long before we meet him.
Vital statistics:	<ul style="list-style-type: none"> • Where: Cana • Contemporaries: Jesus, John the Baptist, Philip and the other disciples
Key verse:	"Jesus saw Nathanael coming toward Him, and said of him, 'Behold, an Israelite indeed, in whom is no deceit!'" (John 1:47)

Nathanael's story is told in the Gospels, especially in John 1:43-51; 21:1-2. He is listed among the disciples as Bartholomew in Matthew 10:3; Mark 3:18; Luke 6:14; Acts 1:13.

drawn to him for his teaching, but we will come to know him as the Son of God. Although these disciples made this verbal shift in a few days, they would not truly understand Jesus until three years later (Acts 2). What they so easily professed had to be worked out in experience. We may find that words of faith come easily, but deep appreciation for Jesus comes with living by faith.

1:37 One of the two disciples was Andrew (1:40). The other was probably John, the writer of this book. Why did these disciples leave John the Baptist? Because that's what John wanted them to do—he was pointing the way to Jesus, the one he had prepared them to follow. These were Jesus' first disciples, along with Simon Peter (1:42), Philip (1:43), and Nathanael (1:45).

1:38 When the two disciples began to follow Jesus, he asked them, "What do you seek?" Following Jesus is not enough; we must follow him for the right reasons. To follow him for our own purposes would be asking him to follow

us—to align with us to support and advance our cause, not his. We must examine our motives for following him. Are we seeking his glory or ours?

1:40-42 Andrew accepted John the Baptist's testimony about Jesus and immediately went to tell his brother, Simon, about him. There was no question in Andrew's mind that Jesus was the Messiah. Not only did he tell his brother, but he was also eager to introduce others to Jesus (see 6:8-9; 12:22). How many people in your life have heard you talk about your relationship with Jesus?

1:42 Jesus saw not only who Simon was but who he would become. That is why he gave him a new name—Cephas in Aramaic, Peter in Greek (the name means "rock"). Peter is not presented as rock-solid throughout the Gospels, but we learn in the book of Acts that he became a solid rock in the days of the early church. By giving Simon a new name, Jesus introduced a change in his character. (For more on Simon Peter, see his profile on page 2157.)

Now when Jesus looked at him, He said, “**You are Simon the son of Jonah.ⁱ You shall be called Cephas**” (which is translated, A Stone).

⁴³The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “**Follow Me.**” ⁴⁴Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”

⁴⁶And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.”

⁴⁷Jesus saw Nathanael coming toward Him, and said of him, “**Behold, an Israelite indeed, in whom is no deceit!**”

⁴⁸Nathanael said to Him, “How do You know me?”

Jesus answered and said to him, “**Before Philip called you, when you were under the fig tree, I saw you.**”

⁴⁹Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”

⁵⁰Jesus answered and said to him, “**Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.**”

⁵¹And He said to him, “**Most assuredly, I say to you, hereafterⁱ you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.**”

Jesus Turns Water into Wine (22)

2 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. ²Now both Jesus and His disciples were invited to the wedding. ³And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.”

ⁱNU-Text reads *John*. ^jNU-Text omits *hereafter*.

1:43
John 6:5-6;
12:20-22

1:45
Gen 3:15
Num 21:8-9;
24:17
Deut 18:15, 18
Isa 7:14; 11:1-10;
52:10, 13; 53:1-12
Jer 23:5-6; 30:9
Ezek 34:23-24;
37:24-25
Hos 11:1
Mic 5:2
Zech 3:8-9; 6:12-13; 9:9
Mal 3:1; 4:2, 5

1:49
2 Sam 7:14
Ps 2:2
John 1:34; 20:31

1:51
Gen 28:12

2:1
John 1:35, 43

1:46 Nazareth sat near the crossroads of several trade routes and thus had contact with many cultural influences the Jewish people considered sinful. Tradition says there was also a Roman garrison located there, which no doubt would have greatly influenced the town. Some have speculated that the people of Nazareth had an aloof attitude or a poor reputation in morals and religion, which may have been what was behind Nathanael’s harsh comment. Nathanael’s hometown was Cana, about four miles from Nazareth, where Jesus would perform his first miracle (2:1-11).

1:46 When Nathanael heard that the Messiah was from Nazareth, he was surprised. No prophet had ever mentioned Nazareth in association with the Messiah, and it was a place with a questionable reputation. Philip responded, “Come and see.” Fortunately for Nathanael, he went to meet Jesus and became a disciple. If he had stuck to his preconceived ideas without investigating further, he would have missed the Messiah! Don’t let people’s stereotypes about Jesus cause them to miss his power and love. Invite them to come and see who Jesus really is.

1:47-49 Jesus knew about Nathanael before the two ever met. Jesus also knows what each of us is really like. An honest person will feel comfortable with the thought that

Jesus knows him or her through and through. A dishonest person will feel uncomfortable. You can’t pretend to be something you’re not. God knows the real you and wants *you* to follow him.

1:51 This is a reference to Jacob’s dream recorded in Genesis 28:12. As the unique God-man, Jesus would be the ladder between heaven and earth. Jesus was not saying that they would see the ladder with their eyes, like some of them would see the Transfiguration; he was saying that they would have spiritual insight into Jesus’ true nature and purpose for coming. The disciples understood this prediction better after Jesus’ resurrection.

2:1-3 Weddings in Jesus’ day were weeklong festivals. Banquets would be prepared for many guests, and a week would be spent celebrating the new life of the married couple. Often the whole town would be invited, and everybody would come—it was considered an insult to refuse an invitation to a wedding. To accommodate many people, careful planning was needed. To run out of wine was more than embarrassing; it broke the strong, unwritten laws of hospitality. Jesus was about to respond to a heartfelt need.

2:1-2 Jesus was on a mission to save the world, the greatest mission in the history of humankind. Yet he took

2:4
John 7:30; 8:20

⁴Jesus said to her, “**Woman, what does your concern have to do with Me? My hour has not yet come.**”

2:6
Mark 7:3–4
John 3:25

⁵His mother said to the servants, “Whatever He says to you, do it.”

⁶Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

2:9
John 4:46

⁷Jesus said to them, “**Fill the waterpots with water.**” And they filled them up to the brim. ⁸And He said to them, “**Draw some out now, and take it to the master of the feast.**” And they took it. ⁹When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. ¹⁰And he said to him, “Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!”

2:11
John 2:23; 3:2;
4:54; 6:14; 11:47;
12:37

¹¹This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

2:12
Matt 12:46–50

¹²After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

time to attend a wedding and take part in its festivities. We may feel a certain duty or obligation not to take time out from our “important” work for social occasions. But maybe these social occasions are part of our mission. Jesus valued these wedding festivities because they involved people, and Jesus came to be with people. Our mission can often be accomplished in joyous times of celebration with others. Bring balance to your life by bringing Jesus into times of celebration with others as well as times of work.

2:4 Mary was probably not asking Jesus to do a miracle; she was simply hoping that her son would help solve this major problem and find some wine. Tradition says that Joseph, Mary’s husband, was dead, so she probably was used to asking for her son’s help in certain situations. Jesus’ answer to Mary is difficult to understand, but maybe that is the point. It showed her that he had his own priorities and was focused on God’s timetable. Although Mary did not understand what Jesus was going to do, she trusted him to do what was right. Those who believe in Jesus but run into situations they cannot understand must continue to trust that he will work in the best way.

2:5 Mary submitted to Jesus’ way of doing things. She recognized that Jesus was more than her human son—he was the Son of God. When we bring our problems to Jesus, we may think we know how he should take care of them. But he may have a completely different plan from ours. Like Mary, we should submit and allow him to deal with the problem as he sees best.

2:6 The six stone waterpots would normally be used for ceremonial washing. When full, the pots would hold 20 to 30 gallons. According to the Jews’ ceremonial law, people became symbolically unclean by touching certain everyday objects. Before eating, the Jews would pour water over their hands to cleanse themselves of any bad influences associated with what they had touched. Jesus used ordinary

elements to do something extraordinary, and he still does this today.

2:10 People look everywhere but to God for excitement and meaning. For some reason, they expect God to be dull and lifeless. Just as the wine Jesus made was the best, so life in him is better than life on our own. Why wait until everything else runs out before trying God? Why save the best until last?

2:11 When the disciples saw Jesus’ miracle, they believed in him. The miracle showed his power over nature and revealed the way he would go about his ministry—helping others, speaking with authority, and being in personal touch with people.

Miracles are not merely superhuman events but events that demonstrate God’s power. Almost every miracle Jesus did was a renewal of fallen creation—restoring sight, making people who were lame walk, even restoring life to the dead. Believe in Jesus not because he is a superhero but because he is the God who continues his creation, even in those of us who are poor, weak, crippled, orphaned, blind, deaf, or struggling with some other desperate need.

2:12 Capernaum became Jesus’ home base during his ministry in Galilee. Located on a major trade route, it was an important city in the region, with a Roman garrison and a customs station. At Capernaum, Matthew was called to be a disciple (Matthew 9:9). This city was also the home of several other disciples (Matthew 4:13–19) and a high-ranking government official (John 4:46). It had at least one major synagogue. Although Jesus made this city his base of operations in Galilee, he condemned it for the people’s unbelief (Matthew 11:23; Luke 10:15).

B. MESSAGE AND MINISTRY OF JESUS, THE SON OF GOD (2:13–12:50)

John stresses the deity of Christ. He gives us eight miracles that serve as signs that Jesus is the Messiah. In this section he records Jesus describing himself as the Bread of Life, the Water of Life, the Light of the World, the Door, and the Good Shepherd. John provides teachings of Jesus found nowhere else. This is the most theological of the four Gospels.

1. Jesus encounters belief and unbelief from the people

Jesus Clears the Temple (23)

¹³Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

¹⁴And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. ¹⁵When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. ¹⁶And He said to those who sold doves, **"Take these things away! Do not make My Father's house a house of merchandise!"** ¹⁷Then His disciples remembered that it was written, "Zeal for Your house has eaten^k Me up."^l

¹⁸So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

^kNU-Text and M-Text read *will eat*. ^lPsalms 69:9

2:13-22

Matt 21:12-17

Mark 11:15-19

Luke 19:45-48

2:16

Luke 2:49

2:17

†Ps 69:9

2:13 The Passover celebration took place yearly at the temple in Jerusalem. Every Jewish male was expected to make a pilgrimage to Jerusalem during this time (Deuteronomy 16:16). This was a weeklong festival—the Passover was one day, and the Feast of Unleavened Bread lasted the rest of the week. The entire week commemorated the freeing of the Israelites from slavery in Egypt (Exodus 12:1-13).

2:13 Jerusalem was both the religious and the political seat of Palestine, and it was the place where the Messiah was expected to arrive. The temple was located there, and many Jewish families from all over the world would travel to Jerusalem during the key feasts. The temple was on an imposing site, a hill overlooking the city. Solomon had built the first temple on this same site almost 1,000 years earlier (959 BC), but his temple had been destroyed by the Babylonians (2 Kings 25). The temple was rebuilt in 515 BC, and Herod the Great had enlarged and remodeled it.

2:14-25 John records this first clearing, or cleansing, of the temple. A second clearing occurred at the end of Jesus' ministry, about three years later, and that event is recorded in Matthew 21:12-17; Mark 11:12-19; and Luke 19:45-48.

2:14 The temple area was always crowded during Passover with thousands of out-of-town visitors. The religious leaders crowded it even further by allowing money changers and merchants to set up booths in the Court of the Gentiles. They rationalized this practice as a convenience for the worshippers and as a way to make money for temple upkeep. But the religious leaders did not seem to care that the Court of the Gentiles was so full of merchants that foreigners found it difficult to worship. Worship was the main purpose for visiting the temple. No wonder Jesus was angry!

2:14 The temple tax had to be paid in local currency, so foreigners had to have their money changed. But the money changers often charged exorbitant exchange rates.

The people were also required to make sacrifices for sins. Because of the long journey, many could not bring their own animals. Some who brought animals had them rejected for imperfections. So animal merchants conducted a flourishing business in the temple courtyard. The price of sacrificial animals was much higher in the temple area than elsewhere. Jesus was angry at the dishonest, greedy practices of the money changers and merchants, and he particularly disliked their presence on the temple grounds. They were making a mockery of God's house of worship. Our attitude toward the church is wrong if we see it as a place for personal contacts or business advantage. Make sure you attend church to worship God and enjoy spiritual fellowship with others.

2:15-16 Jesus was obviously angry at the merchants who were exploiting those who had come to God's house to worship. There is a difference between uncontrolled rage and righteous indignation—yet both are called anger. We must be very careful how we use the powerful emotion of anger. It is right to be angry about injustice and sin; it is wrong to be angry over trivial personal offenses.

2:15-16 Jesus made a whip and chased out the money changers. Does his example permit us to use violence against wrongdoers? Certain authority is granted to some, but not to all. For example, the authority to use weapons and restrain people is granted to police officers, but not to the general public. The authority to imprison people is granted to judges, but not to individual citizens. Jesus had God's authority, something we cannot have. While we want to live like Jesus, we should never try to claim his authority where it has not been given to us.

2:17 Jesus took the evil acts in the temple as an insult against God, and thus, he did not deal with them halfheartedly. He was consumed with righteous anger against such flagrant disrespect for God.

2:19
Matt 26:61; 27:40
Mark 14:58
Acts 6:14

¹⁹Jesus answered and said to them, “**Destroy this temple, and in three days I will raise it up.**”

²⁰Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?”

2:21
John 10:38; 14:2,
10; 17:21
1 Cor 3:16; 6:19

²¹But He was speaking of the temple of His body. ²²Therefore, when He had risen from the dead, His disciples remembered that He had said this to them;^m and they believed the Scripture and the word which Jesus had said.

2:22
Luke 24:6-8
John 12:16; 14:26

Nicodemus Visits Jesus at Night (24)

2:23
John 7:31;
11:47-48

²³Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. ²⁴But Jesus did not commit Himself to them, because He knew all *men*, ²⁵and had no need that anyone should testify of man, for He knew what was in man.

3:1-2
John 7:50; 19:39

3 There was a man of the Pharisees named Nicodemus, a ruler of the Jews. ²This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”

3:2
Matt 22:16
Acts 2:22; 10:38

3:3
John 1:13

³Jesus answered and said to him, “**Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.**”

^mNU-Text and M-Text omit to *them*.

2:19-20 The Jews understood Jesus to mean the temple out of which he had just driven the merchants and money changers. This was the temple Zerubbabel had built over 500 years earlier, but Herod the Great had begun remodeling it, making it much larger and far more beautiful. It had been 46 years since this remodeling had started (20 BC), and it still wasn't completely finished. They understood Jesus' words to mean that this imposing building could be torn down and rebuilt in three days, and they were astonished.

2:21-22 Jesus was not talking about the temple made of stones but about his body. His listeners didn't realize it, but Jesus was greater than the temple (Matthew 12:6). His words would take on meaning for his disciples after his resurrection. That Jesus so perfectly fulfilled this prediction became strong proof for his claim to be God.

2:23-25 The Son of God knows all about human nature. Jesus was well aware of the truth of Jeremiah 17:9, which states, “The heart is deceitful above all things, and desperately wicked; who can know it?” Jesus was discerning, and he knew that the faith of some followers was superficial. Some of the same people claiming to believe in him at this time would later yell, “Crucify him!” Believing comes easily when it is exciting and everyone else agrees with you. But keep your faith firm even when following Jesus isn't popular.

3:1-21 Nicodemus came to Jesus personally, although he could have sent one of his assistants. He wanted to examine Jesus for himself to separate fact from rumor. Perhaps Nicodemus was afraid of what his peers, the Pharisees, would say about his visit, so he came after dark. Later, when he understood that Jesus was truly the Messiah, he spoke up boldly in his defense (7:50-51). Like Nicodemus, we must

examine Jesus' life and teachings for ourselves—others cannot do it for us. No one has improved upon his teachings in 2,000 years. No one has lived out his teachings better than he did. No one has predicted his or her death and resurrection as he did. If we believe he is who he says, we will want to follow him and speak up for him.

3:1 Nicodemus was a Pharisee and a member of the ruling council (called the high council, or the Sanhedrin). The Pharisees were a group of religious leaders whom Jesus and John the Baptist often criticized for being hypocrites (see the note on Matthew 3:7 for more on the Pharisees). Most Pharisees were intensely jealous of Jesus because he undermined their authority and challenged their views. But Nicodemus was searching, and he believed that Jesus had some answers. A learned teacher himself, he came to Jesus to be taught. No matter how intelligent and well educated you are, you must come to Jesus with an open mind and heart so he can teach you the truth about God.

3:3 What did Nicodemus know about the kingdom? From the Bible, he knew it would be ruled by God, it would be restored on earth, and it would incorporate God's people. Jesus revealed to this devout Pharisee that the kingdom would come to the whole world (3:16), not just the Jews, and that Nicodemus wouldn't be a part of it unless he was personally born again (3:5). This was a revolutionary concept: Jesus' kingdom is personal, not national or ethnic, and his entrance requirements are repentance and spiritual rebirth. Jesus later taught that God's kingdom has *already begun* in the hearts of believers (Luke 17:21). It will be fully realized when Jesus returns again to judge the world and abolish evil forever (Revelation 21–22).

⁴Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”

⁵Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷Do not marvel that I said to you, ‘You must be born again.’ ⁸The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

⁹Nicodemus answered and said to Him, “How can these things be?”

¹⁰Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things? ¹¹Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. ¹²If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? ¹³No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.” ¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, ¹⁵that whoever believes in Him should not perish but^o have eternal life. ¹⁶For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

ⁿNU-Text omits *who is in heaven*. ^oNU-Text omits *not perish but*.

3:5
Ezek 36:26-27
Titus 3:5
2 Pet 1:11

3:6
John 1:13
Rom 8:15-16
1 Cor 15:50
Gal 4:6

3:8
Eccl 11:5

3:13
John 6:38, 42
Eph 4:8-10

3:14
Num 21:8-9
John 8:28; 12:34

3:15
John 20:31
1 Jn 5:11-12

3:16
Rom 5:8; 8:32
1 Jn 4:9-10; 5:13

3:17
John 12:47

3:5-6 “Born of water and the Spirit” could refer to (1) the contrast between physical birth (water) and spiritual birth (Spirit) or (2) being regenerated by the Spirit, a rebirth signified through Christian baptism. The water may also represent the cleansing action of God’s Holy Spirit (Titus 3:5). Nicodemus undoubtedly would have been familiar with God’s promise to give a new heart and a new spirit to the faithful (Ezekiel 36:25-26). Jesus was explaining the importance of a spiritual rebirth, saying that people enter the kingdom not by living a better life but by receiving a new life from God.

3:6 Who is the Holy Spirit? God is three persons in one—the Father, the Son, and the Holy Spirit. God became a human in Jesus so that Jesus could die for our sins. Jesus rose from the dead to offer salvation to all people through spiritual renewal and rebirth. When Jesus ascended into heaven, his physical presence left the earth, but he promised to send the Holy Spirit so that his spiritual presence would still be among humankind (see Luke 24:49). The Holy Spirit first became available to all believers at Pentecost (Acts 2). Whereas in Old Testament days the Holy Spirit empowered specific individuals for specific purposes at specific times, now all believers have the power of the Holy Spirit available to them all the time. (For more on the Holy Spirit, see John 14:16-28; Romans 8:9; 1 Corinthians 12:13; and 2 Corinthians 1:22.)

3:8 Jesus explained that we cannot control the work of the Holy Spirit. He works in ways we cannot predict or understand. Just as you did not control your physical birth, you cannot control your spiritual birth. It is a gift from God

through the Holy Spirit (Romans 8:16; 1 Corinthians 2:10-12; 1 Thessalonians 1:5-6).

3:9 No one is beyond the touch of God’s Spirit. Are there people you disregard, thinking they could never be brought to God—a world leader you have never prayed for or a difficult person you have never shared the Good News with? Don’t ever assume that a certain person will never respond to the gospel. God, through his Holy Spirit, can reach anyone, and you should pray diligently for whom-ever he brings to your mind. Be a witness and an example to everyone you are in contact with. God may touch those you consider most unreachable—and he may use you to do it.

3:10-11 This Jewish teacher of the Bible knew the Old Testament thoroughly, but he didn’t understand what it said about the Messiah. Intellectual knowledge does not guarantee true understanding or salvation. You should know the Bible, but even more important, you need a relationship with the God whom the Bible reveals so you can receive the salvation that he offers.

3:14-15 When the Israelites were wandering in the wilderness, God sent a plague of serpents to punish them for their rebellious attitudes. Those doomed to die from snake bites could be healed by obeying God’s command to look up at the elevated bronze serpent and believing that God would heal them if they did (see Numbers 21:8-9). Similarly, our salvation happens when we look up to Jesus, believing he will save us. God has provided this way for us to be healed of sin’s deadly bite.

3:16 The entire gospel comes to a focus in this verse.



Nicodemus

GOD SPECIALIZES IN finding and changing people we consider out of reach. It took a while for Nicodemus to come out of the dark, but God was patient with this “undercover” believer.

Afraid of being discovered, Nicodemus made an appointment to see Jesus at night. Daylight conversations between Pharisees and Jesus tended to be antagonistic, but Nicodemus really wanted to learn. He probably got a lot more than he expected—a challenge to a new life! We know very little about Nicodemus, but we know he left that evening’s encounter a changed man. He came away with a whole new understanding of both God and himself.

Nicodemus next appears in the story as part of the Jewish high council (John 7:50). As the group discussed ways to eliminate Jesus, Nicodemus raised the question of justice. Although his objection was overruled, he had spoken up. He had begun to make his faith public.

Our last picture of Nicodemus shows him joining Joseph of Arimathea in asking for Jesus’ body in order to provide for its burial (John 19:39). Realizing what he was risking, Nicodemus was making a bold move. He was continuing to grow.

God wants us to continually grow in our faith; he isn’t looking for instant perfection. How well have you continued to grow spiritually in good times and bad?

Strengths and accomplishments:

- One of the few religious leaders who believed in Jesus
- A member of the powerful Jewish high council (the Sanhedrin)
- Although a Pharisee, was attracted by Jesus’ character and miracles
- Joined with Joseph of Arimathea in burying Jesus

Weaknesses and mistakes:

- Limited by his fear of being publicly exposed as Jesus’ follower

Lessons from his life:

- Unless we are born again, we can never be part of the kingdom of God.
- God is able to change those we might consider unreachable.
- God is patient but persistent.
- If we are available, God can use us.

Vital statistics:

- Where: Jerusalem
- Occupation: Religious leader
- Contemporaries: Jesus, Annas, Caiaphas, Pilate, Joseph of Arimathea

Key verse:

“Nicodemus said to Him, ‘How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?’” (John 3:4)

Nicodemus’s story is told in John 3:1-21; 7:50-52; 19:39-40.

God’s love is not static or self-centered; it reaches out and draws others in. Here God sets the pattern of true love, the basis for all love relationships—when you love someone dearly, you are willing to give to them freely, to the point of self-sacrifice. God paid dearly with the life of his Son, the highest price he could pay. Jesus accepted our punishment, paid the price for our sins, and then offered us the new life that he had bought for us. When we share the gospel with others, our love must be like Jesus’—willing to give up our own comfort and security so that others might join us in receiving God’s love.

3:16 Some people are not interested in the idea of eternal life because their lives are miserable. They wouldn’t want them to go on forever. But eternal life is not an extension of a person’s mortal life. In eternal life, there is no death, sickness, enemy, evil, or sin. When we don’t know Jesus, we make choices as though this life is all there is, and we can’t imagine the bad being eliminated or redeemed into

something good and wonderful. In reality, eternal life can be entirely different from the life you are living now. But you will need to ask Jesus for the new life he offers and follow him in order to receive it. Then you will begin to evaluate all that happens to you from an eternal perspective, and you will begin to truly look forward to eternity.

3:16 To believe is more than to give intellectual agreement that Jesus is God. It means to put our trust and confidence in him that he alone can save us. It is to put Jesus in charge of our present plans and eternal destiny. Believing is both trusting his words as reliable and relying on him for the power to change. If you have never trusted Jesus with your whole life, let this promise of everlasting life be yours—believe.

¹⁸“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. ¹⁹And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. ²¹But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

3:18
John 5:24

3:19
John 1:5, 9; 8:12;
9:5; 12:46

3:20
Eph 5:11-13

3:21
1 Jn 1:6

John the Baptist Tells More about Jesus (25)

²²After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized. ²³Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. ²⁴For John had not yet been thrown into prison.

3:22
John 3:26; 4:1-2

²⁵Then there arose a dispute between *some* of John's disciples and the Jews about purification. ²⁶And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!”

3:24
Matt 4:12

3:26
John 1:7, 34

²⁷John answered and said, “A man can receive nothing unless it has been given to him from heaven. ²⁸You yourselves bear me witness, that I said, ‘I am not the Christ,’ but, ‘I have been sent before Him.’ ²⁹He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. ³⁰He must increase, but I *must* decrease. ³¹He who comes from above is above all; he who is of the earth is earthly and

3:27
1 Cor 4:7
Heb 5:4

3:28
Mal 3:1

3:29
Matt 9:15
Rev 21:9

3:31
1 Jn 4:5

3:18 People often try to protect themselves from their fears by putting their faith in something they do or have: good works, skill or intelligence, money or possessions. But only God can save us from the one danger we really need to fear—eternal condemnation. We believe in God by recognizing the insufficiency of our own efforts to merit salvation and by asking him to do his work in us. When Jesus talks about unbelievers, he means those who reject or ignore him completely, not those who have momentary doubts.

3:19-21 Many people don't want their lives exposed to God's light because they are afraid of what will be revealed. They don't want to change their ways. Don't be surprised when these same people are threatened by your desire to obey God and do what is right, because they are afraid that the light in you may expose some of the darkness in their lives. Rather than giving in to discouragement, keep praying that they will come to see how much better it is to live in light than in darkness.

3:25-30 Some people look for points of disagreement so they can sow seeds of discord, discontent, and doubt in order to make themselves feel better. John the Baptist ended this theological argument by focusing on his devotion to Jesus. To try to force others to believe our way is divisive. Instead, let's witness about what Jesus has done for us. How can anyone argue with us about that?

3:26 John the Baptist's disciples were disturbed because people were following Jesus instead of John. It is easy to

grow jealous of the popularity of another person's ministry. But we must remember that our true mission is to influence people to follow Jesus, not us.

3:27 Why did John the Baptist continue to baptize after Jesus came onto the scene? Why didn't he become a disciple too? John explained that because God had given him his work, he had to continue it until God called him to do something else. John's main purpose was to point people to Jesus. Even with Jesus beginning his own ministry, John could still point people to him.

3:30 John's willingness to decrease in importance shows unusual humility. Pastors and other Christian leaders can be tempted to focus more on the success of their ministries than on Jesus. Beware of those who put more emphasis on their own achievements than on God's kingdom.

3:31-35 Your whole spiritual life depends on your answer to one question: Who is Jesus Christ? If you accept Jesus as only a prophet or teacher, you have to reject his teaching, for he claimed to be God's Son—to be God himself. The heartbeat of John's Gospel is the dynamic truth that Jesus Christ is God's Son, the Messiah and the Savior, who existed from the beginning and will continue to live forever. Jesus' testimony was trustworthy because he had come from heaven and was speaking of what he had seen there. His words were the very words of God. This same Jesus has invited us to accept him and live with him eternally. When we understand who Jesus is, we are compelled to believe what he said.

Master Index

THIS IS AN INDEX TO THE notes, charts, maps, and personality profiles in the *Life Application Study Bible*. Every entry concerning a note has a Bible reference and a page number; every entry concerning a chart, map, or personality profile has a page number. In some instances, a Bible reference is followed by a number in parentheses to draw attention to one note in particular on that Scripture. For example, *Rv 1:1(3)* means that the reader should look up the third note with the heading of 1:1 in Revelation. In most cases, the entries follow a biblical/canonical order (i.e., from Genesis to Revelation). In some cases, however, the entries follow a chronological order—this is especially true with important people in the Bible. Following the general index are special indexes: Index to Charts, Index to Maps, and Index to Personality Profiles. Because of the emphasis on application in the *Life Application Study Bible*, these indexes are helpful guides for personal and group Bible study, sermon preparation, and teaching.

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NKJV Dictionary/Concordance

A

ABASED *to lower in rank, prestige, or esteem; to humble or humiliate someone*

Phil 4:12 ... know how to be **a**

ABBA *Aramaic for "daddy"; see FATHER*

Mark 14:36 ... And He said, "**A**
Rom 8:15 ... whom we cry out, "**A**
Gal 4:6 ... "**A**, Father!"

ABIDE(S), ABIDING *to remain, stay, or wait*

Ps 91:1 ... the Most High Shall **a**
John 5:38 ... not have His word **a**
John 8:31 ... Him, "If you **a**
John 15:5 ... He who **a** in Me
1 Jn 2:17 ... will of God **a** forever

ABOLISHED *to annul or destroy completely*

Eph 2:15 ... having **a** in His flesh
2 Tim 1:10 ... Christ, who has **a**

ABOMINATION(S) *anything extremely repulsive to God*

Prov 6:16 ... Yes, seven are an **a**
Prov 24:9 ... the scoffer is an **a**
Prov 28:9 ... prayer is an **a**
Isa 66:3 ... delights in their **a**
Dan 12:11 ... the **a** of desolation
Matt 24:15 ... the **a** of desolation
Rev 17:4 ... a golden cup full of **a**

ABOUT(ED)(ING) *to have more than an ample supply*

Rom 5:20 ... But where sin **a**
Rom 6:1 ... sin that grace may **a**
1 Cor 15:58 ... immovable, always **a**
2 Cor 9:8 ... to make all grace **a**
Phil 4:12 ... and I know how to **a**

ABSTAIN *to refrain from or do without*

Acts 15:20 ... we write to them to **a**
1 Thes 5:22 ... **A** from every form

ABUNDANCE, ABUNDANT(LY) *great quantity; affluence; plentiful amount*

Ps 36:8 ... **a** satisfied with the
Mark 12:44 ... put in out of their **a**
Luke 12:15 ... not consist in the **a**
John 10:10 ... may have it more **a**
2 Cor 11:23 ... in labors more **a**
Eph 3:20 ... to do exceedingly **a**

ACCEPT(ABLE)(ABLY) *well-pleasing, favorable, agreeable, welcome*
Isa 49:8 ... a time I have heard
Isa 61:2 ... proclaim the **a** year
Luke 4:19 ... proclaim the **a** year

Rom 12:2 ... is that good and **a**
Heb 12:28 ... we may serve God **a**

ACCEPT(ED) *to receive with favor; to approve*

Jer 14:12 ... offering, I will not **a**
Mal 1:13 ... Should I **a** this from
2 Cor 6:2 ... Behold, now is the **a**
Eph 1:6 ... which He made us **a**

ACCORD *to be consistent, in agreement or harmony; voluntary or spontaneous impulse*

Acts 1:14 ... continued with one **a**
Acts 8:6 ... with one **a** heeded
2 Cor 8:17 ... of his own **a**
Phil 2:2 ... of one **a**, of one mind

ACCOUNT(ED) *to reckon or compute*

Gen 15:6 ... in the LORD, and He **a**
Rom 4:5 ... his faith is **a**
Gal 3:6 ... God, and it was **a**
Jas 2:23 ... God, and it was **a**

ACCOUNT(ING) *description of facts or events; a report; financial transaction*

Job 33:13 ... **a** of any of His words
Dan 6:2 ... satraps might give **a**
Matt 12:36 ... they will give **a**
Phlm 1:18 ... put that on my **a**

ACCURSED *consigned to destruction by a curse; condemned*

John 7:49 ... not know the law is **a**
1 Cor 12:3 ... of God calls Jesus **a**
Gal 1:8 ... to you, let him be **a**

ACCUSATION *a charge of wrongdoing, often false*

Matt 27:37 ... over His head the **a**
Luke 6:7 ... they might find an **a**

ACCUSE(D), ACCUSING *to charge with wrongdoing*

Matt 27:12 ... while He was being **a**
Luke 3:14 ... intimidate anyone or **a** falsely
Luke 23:2 ... they began to **a** Him
John 5:45 ... Do not think that I shall **a**
Acts 28:19 ... to **a** my nation
Rom 2:15 ... their thoughts **a**

ACKNOWLEDGE(D)(S) *to express a gratitude or debt; to recognize as valid; to confess (wrongdoing)*

Exod 2:25 ... and God **a** them
Deut 33:9 ... Nor did he **a** his brothers
Ps 51:3 ... I **a** my transgressions
Prov 3:6 ... In all your ways **a**
Isa 33:13 ... near, **a** My might
Isa 63:16 ... Israel does not **a** us

Jer 3:13 ... Only **a** your iniquity
Acts 15:8 ... God, who knows the heart, **a**
1 Jn 2:23 ... he who **a** the Son has

ACQUAINT(ED) *to make familiar; to know firsthand*

Job 22:21 ... **a** yourself with Him
Isa 53:3 ... A Man of sorrows and **a**

ACT(S) *good work; deeds done; the process of doing*

Deut 11:7 ... great **a** of the LORD
1 Kgs 11:41 ... rest of the **a** of Solomon
Ps 103:7 ... His **a** to the children
Ps 145:6 ... of Your awesome **a**
John 8:4 ... adultery, in the very **a**

ADMONISH(ED) *to warn or give stern advice*

Eccl 12:12 ... my son, be **a** by these
Rom 15:14 ... able also to **a** one another
2 Thes 3:15 ... **a** him as a brother

ADMONITION *counsel or warning against oversight*

1 Cor 10:11 ... written for our **a**
Eph 6:4 ... in the training and **a**

ADOPTION *the taking of another's child into one's own family*

Rom 8:15 ... the Spirit of **a**
Rom 8:23 ... waiting for the **a**
Rom 9:4 ... to whom pertain the **a**

ADULTERER(S)(OUS) *one who commits adultery*

Job 24:15 ... The eye of the **a**
Matt 12:39 ... **a** generation
1 Cor 6:9 ... nor idolaters, nor **a**
Heb 13:4 ... **a** God will judge

ADULTERY *voluntary sexual intercourse between a married person and someone other than the lawful spouse*

Exod 20:14 ... "You shall not commit **a**
Matt 5:28 ... already committed **a**
Mark 10:11 ... another commits **a**
Rev 2:22 ... those who commit **a**

ADVERSARY, ADVERSARIES *enemy, opponent*

Matt 5:25 ... Agree with your **a**
1 Cor 16:9 ... and there are many **a**
Phil 1:28 ... terrified by your **a**
1 Tim 5:14 ... opportunity to the **a**
1 Pet 5:8 ... **a** the devil walks

ADVERSITY, ADVERSITIES *misfortune, suffering, calamity*

2 Sam 4:9 ... redeemed my life from all **a**

2 Chr 15:6 ... God troubled them with every **a**

Ps 10:6 ... I shall never be in **a**

Ps 31:7 ... known my soul in **a**

Prov 17:17 ... brother is born for **a**

Eccl 7:14 ... the day of **a** consider

Isa 30:20 ... The bread of **a**

AFFECTION(ATE) *feeling, desire, disposition, mental state*

Rom 12:10 ... Be kindly **a** to one

1 Cor 7:3 ... to his wife the **a** due

AFFLICT(ED), AFFLICTING *to oppress, trouble, mistreat*

Job 34:28 ... hears the cry of the **a**

Ps 94:5 ... **a** Your heritage

Prov 15:15 ... days of the **a** are evil

Isa 53:4 ... Smitten by God, and **a**

Isa 54:11 ... "O you **a** one

Lam 3:33 ... For He does not **a**

Amos 5:12 ... **A** the just and taking

Heb 11:37 ... being destitute, **a**

AFFLICT(ED)(ING) *to humble, bring low*

Num 30:13 ... binding oath to **a** her soul

Ruth 1:21 ... the Almighty has **a** me?

1 Kgs 11:39 ... I will **a** the descendants of

Job 6:14 ... "To him who is **a**

AFFLICTION *great suffering that produces sorrow*

Deut 16:3 ... is, the bread of **a**

Job 30:16 ... **a** take hold of me

Eccl 6:2 ... and it is an evil **a**

2 Cor 4:17 ... For our light **a**

Phil 1:16 ... supposing to add **a**

AFRAID *fearful or apprehensive about an unwanted or uncertain situation*

Gen 3:10 ... garden, and I was **a**

Gen 15:1 ... saying, "Do not be **a**

Lev 26:6 ... none will make you **a**

Ps 18:4 ... ungodliness made me **a**

Ps 56:3 ... Whenever I am **a**

Isa 17:2 ... no one will make them **a**

Matt 14:27 ... do not be **a**

Rom 13:4 ... if you do evil, be **a**

1 Pet 3:6 ... do good and are not **a**

AGE(D) *lifetime; to become old*

Job 5:26 ... the grave at a full **a**

Phlm 1:9 ... a one as Paul, the **a**

AGE(S) *long period of time; a measure of history, geology, or culture*

Mark 10:30 ... and in the **a** to come

1 Cor 2:7 ... ordained before the **a**

Eph 1:21 ... not only in this **a** but also

Col 1:26 ... hidden from **a** and from

Heb 6:5 ... powers of the **a** to come

ALIEN(S) *foreign or pagan; stranger, sojourner, foreigner*

Deut 14:21 ... **a** who is within your gates

Job 19:15 ... I am an **a** in their sight

Ps 69:8 ... an **a** to my mother's children

Jer 2:21 ... degenerate plant of an **a** vine?

Jer 3:13 ... scattered your charms To **a** deities

Mal 3:5 ... against those who turn away an **a**

Eph 2:12 ... Christ, being **a**

ALIENATE(D) *to make enemies of; to cause a rift; estranged*

Ezek 23:18 ... Then I **a** Myself from her

Ezek 23:22 ... From whom you have **a** yourself

Ezek 48:14 ... they may not **a** this best part

Eph 4:18 ... darkened, being **a**

Col 1:21 ... you, who once were **a**

ALIVE *animate, having life; active; aware*

Deut 32:39 ... I kill and I make **a**

Luke 15:24 ... was dead and is **a**

Acts 1:3 ... presented Himself **a**

Rom 6:11 ... dead indeed to sin, but **a**

1 Cor 15:22 ... all shall be made **a**

1 Thes 4:15 ... that we who are **a**

Rev 1:18 ... and behold, I am **a**

Rev 19:20 ... These two were cast **a**

ALLOW(ED) *to approve or permit*

Deut 8:3 ... **a** you to hunger

Job 31:30 ... I have not **a** my mouth

to sin

Ps 89:33 ... **a** My faithfulness

Luke 12:39 ... would have watched and not **a**

Acts 2:27 ... **a** Your Holy One

Acts 14:16 ... in bygone generations **a**

ALONE *isolated or solitary, desolate; solely or exclusively; without aid or support*

Gen 2:18 ... not good that man should be **a**

Exod 24:2 ... Moses **a** shall come near

Deut 8:3 ... man shall not live by

bread **a**

Judg 11:37 ... let me **a** for two months

1 Kgs 18:22 ... "I **a** am left a prophet

Neh 9:6 ... You **a** are the LORD

Job 10:20 ... Cease! Leave me **a**

Matt 14:23 ... when evening came, He was **a**

Mark 2:7 ... Who can forgive sins but God **a**

John 17:20 ... "I do not pray for these **a**

Acts 5:38 ... let them **a**; for if this plan

1 Tim 1:17 ... God who **a** is wise

ALPHA *first letter of the Greek alphabet; figurative of beginning*

Rev 1:8 ... I am the **A** and the

Rev 22:13 ... I am the **A** and the

ALTER(ED) *to change; to make or become different*

Ezra 6:12 ... **a** it, or to destroy this house of God

Esth 1:19 ... it will not be **a**, that Vashti

Ps 89:34 ... Nor **a** the word that has gone out

Dan 6:8 ... and Persians, which does not **a**

Luke 9:29 ... of His face was **a**

AMBITION *aspiration to achieve a particular goal, good or bad; strong desire or intention*

Phil 1:16 ... Christ from selfish **a**

Phil 2:3 ... selfish **a** or conceit

ANGEL(S) *superhuman agent or messenger of God*

Exod 23:20 ... Behold, I send an **A**

Judg 13:17 ... Manoah said to the **A**

Job 4:18 ... If He charges His **a**

Ps 8:5 ... lower than the **a**

Isa 63:9 ... the **A** of His Presence

Matt 1:20 ... things, behold, an **a**

Matt 4:6 ... "He shall give His **a**

Matt 26:53 ... twelve legions of **a**

Matt 28:2 ... for an **a** of the Lord

Luke 1:11 ... Then an **a** of the Lord

Luke 22:43 ... **a** appeared to Him

John 20:12 ... And she saw two **a**

Acts 5:19 ... But at night an **a**

2 Cor 11:14 ... transforms himself into an **a**

Gal 1:8 ... even if we, or an **a**

Col 2:18 ... and worship of **a**

Heb 1:4 ... much better than the **a**

Heb 13:2 ... entertained **a**

2 Pet 2:4 ... did not spare the **a**

Jude 1:6 ... **a** who did not keep

Rev 5:2 ... Then I saw a strong **a**

Rev 22:16 ... Jesus, have sent My **a**

ANGER, ANGRY *strong feeling of displeasure, hostility, or enmity*

Gen 4:6 ... Cain, "Why are you **a**

Gen 18:30 ... "Let not the Lord be **a**

Ps 2:12 ... the Son, lest He be **a**

Ps 30:5 ... For His **a** is but for a

Ps 103:8 ... gracious, Slow to **a**

Prov 29:22 ... **a** man stirs up strife

Jon 4:4 ... right for you to be **a**

Matt 5:22 ... you that whoever is **a**

Mark 3:5 ... looked around at them with **a**

Eph 4:26 ... "Be **a**, and do not sin

ANGUISH *great pain or distress*

John 16:21 ... no longer remembers the **a**

Rom 2:9 ... tribulation and **a**

ANNUL(LED)(LING) *to nullify or invalidate; to dismiss, make void, do away with*

Job 40:8 ... "Would you indeed **a**

Isa 14:27 ... And who will **a** it

Isa 28:18 ... covenant with death will be **a**

Gal 3:17 ... years later, cannot **a**

Heb 7:18 ... **a** of the former commandment

ANOINT(ED)(ING) *to pour oil upon (used for healing, consecration to sacred duty, burial; figurative for divine appointment)*

1 Sam 16:6 ... "Surely the LORD's **a**

2 Sam 1:14 ... destroy the LORD's **a**

1 Chr 16:22 ... "Do not touch My **a**
Ps 23:5 ... **a** my head with oil
Matt 6:17 ... when you fast, **a**
Mark 14:8 ... **a** My body for burial
Luke 4:18 ... Because He has **a**
Luke 7:46 ... but this woman has **a**
John 9:6 ... **a** the eyes of the blind
John 11:2 ... Mary who **a** the Lord
Acts 4:27 ... Jesus, whom You **a**
2 Cor 1:21 ... and has **a** us is God
1 Jn 2:20 ... But you have an **a**
Rev 3:18 ... **a** your eyes with eye

ANTICHRIST *opponent of Christ; the personification of evil*

1 Jn 2:18 ... heard that the **A**
1 Jn 2:22 ... **a** who denies the Father
2 Jn 1:7 ... is a deceiver and an **a**

ANXIETY, ANXIETIES, ANXIOUS *uneasiness; fearful or worried about some contingency*

Ps 94:19 ... the multitude of my **a**
Prov 12:25 ... **A** in the heart of man
Phil 4:6 ... Be **a** for nothing

APOSTLE(S), APOSTLESHIP *messengers or "sent ones"; generally, but not exclusively, applied to the original twelve followers of Christ and to Paul*

Matt 10:2 ... of the twelve **a**
Luke 6:13 ... He also named **a**
Acts 1:25 ... in this ministry and **a**
Rom 1:1 ... called to be an **a**
1 Cor 9:2 ... are the seal of my **a**
1 Cor 15:9 ... am the least of the **a**
Gal 1:19 ... none of the other **a**
Eph 4:11 ... gave some to be **a**
Heb 3:1 ... consider the **A**

APPEAR(ANCE)(ED)(ING)(S) *to come out of hiding and show up in public view; the outward or visible aspect; to make one's presence known*

Gen 1:9 ... and let the dry land **a**
1 Sam 16:7 ... "Do not look at his **a**
Mal 3:2 ... can stand when He **a**
Matt 23:28 ... also outwardly **a**
Luke 1:11 ... an angel of the Lord **a**
Luke 9:31 ... who **a** in glory and
Luke 19:11 ... God would **a**
John 7:24 ... judge according to **a**
2 Cor 5:12 ... those who boast in **a**
Phil 2:8 ... found in **a** as a man
Col 3:4 ... Christ who is our life **a**
1 Tim 6:14 ... Lord Jesus Christ's **a**
2 Tim 4:1 ... and the dead at His **a**
Titus 2:11 ... brings salvation has **a**
Heb 9:26 ... of the ages, He has **a**
1 Pet 5:4 ... the Chief Shepherd **a**
1 Jn 2:28 ... that when He **a**

APPOINT(ED)(MENT)(S) *to ordain or designate*

Gen 18:14 ... At the **a** time I will return
Lev 26:16 ... I will even **a** terror over you
Num 35:6 ... you shall **a** six cities of refuge

Job 2:11 ... made an **a** together to come

Isa 26:1 ... God will **a** salvation for walls
Dan 5:21 ... **a** over it whomever He chooses
1 Thes 5:9 ... For God did not **a**
Heb 9:27 ... And as it is **a** for men

ARK *commonly, a portable wooden chest, box, or coffer; specifically, of Noah, a ship the size of a light cruiser; of the Covenant, a sacred housing for the Law of Moses*

Gen 6:14 ... Make yourself an **a**
Exod 2:3 ... him, she took an **a**
Exod 37:1 ... Bezalel made the **a**
Josh 6:6 ... the **a** of the covenant
1 Sam 4:3 ... bring the **a** of the covenant

Heb 11:7 ... **a** for the saving of his
Rev 11:19 ... in heaven, and the **a**

ARM(ED) *to put on armor; to equip or prepare for war*

Num 31:3 ... "**A** some of yourselves for war
Luke 11:21 ... a strong man, fully **a**
1 Pet 4:1 ... **a** yourselves also with

ARM(S) *limb of the body; extension or projection of; lineage; figurative of power, might*

Exod 6:6 ... with an outstretched **a**
Deut 33:27 ... underneath are the everlasting **a**
1 Sam 2:31 ... cut off your **a** and the **a** of
Job 40:9 ... Have you an **a** like God?
Ps 10:15 ... Break the **a** of the wicked
Isa 40:10 ... His **a** shall rule for Him
Isa 52:10 ... has made bare His holy **a**
Luke 1:51 ... strength with His **a**
Acts 13:17 ... with an uplifted **a** He brought

ARMIES, ARMY *a large, organized body of soldiers armed for war; any large multitude devoted to a cause*

Matt 22:7 ... And he sent out his **a**
Luke 21:20 ... surrounded by **a**
Rev 19:14 ... And the **a** in heaven

ARMOR, ARMS *weapons of war; figurative of spiritual resources*

2 Kgs 3:21 ... all who were able to bear **a**
Luke 11:22 ... he takes from him all his **a**
2 Cor 6:7 ... by the **a** of righteousness
Eph 6:11 ... Put on the whole **a**

ASCEND(ED)(ING) *to go or move up*

Gen 28:12 ... angels of God were **a**
Ps 24:3 ... Who may **a** into the
Ps 68:18 ... You have **a** on high
Ps 139:8 ... If I **a** into heaven
Isa 14:13 ... 'I will **a** into heaven
John 1:51 ... the angels of God **a**
John 3:13 ... No one has **a**
John 6:62 ... see the Son of Man **a**
Eph 4:8 ... "When He **a** on high

ASHAMED *feeling of shame, guilt, disgrace*

Ps 25:2 ... Let me not be **a**
Hos 10:6 ... And Israel shall be **a**
Mark 8:38 ... For whoever is **a**
Rom 1:16 ... am not **a** of the gospel
Heb 11:16 ... Therefore God is not **a**

ASHES *burnt residue, remains of the dead, or anything ruined; denotes grief, repentance, or humiliation*

Gen 18:27 ... I who am but dust and **a**
Esth 4:1 ... put on sackcloth and **a**
Job 30:19 ... become like dust and **a**
Job 42:6 ... repent in dust and **a**
Luke 10:13 ... in sackcloth and **a**

ASLEEP *state of bodily rest; euphemism for death*

Jon 1:5 ... and was fast **a**
Matt 8:24 ... But He was **a**
Acts 7:60 ... when he had said this, he fell **a**

1 Cor 15:18 ... have fallen **a** in Christ
1 Thes 4:15 ... those who are **a**
2 Pet 3:4 ... since the fathers fell **a**

ASSURANCE, ASSURE(D) *certainty; to impart confidence; characterized by full conviction or doubtlessness*

Col 2:2 ... riches of the full **a**
1 Thes 1:5 ... Spirit and in much **a**
2 Tim 3:14 ... learned and been **a**
Heb 6:11 ... to the full **a** of hope
1 Jn 3:19 ... **a** our hearts before

ASTONISH(ED)(MENT) *amazed; appalled, horrified; perplexed*
Deut 28:37 ... an **a**, a proverb, and a byword

Isa 52:14 ... Just as many were **a**
Jer 29:18 ... to be a curse, an **a**, a hissing

Jer 42:18 ... an **a**, a curse, and a reproach
Mark 1:22 ... they were **a** at His teaching
Luke 2:47 ... who heard Him were **a**
Acts 8:11 ... **a** them with his sorceries

ATONEMENT *reconciliation; reparation for an offense*

Lev 17:11 ... the blood that makes **a**
Lev 23:28 ... for it is the Day of **A**
Isa 22:14 ... there will be no **a**

AUTHOR *cause, originator, source*
1 Cor 14:33 ... For God is not the **a**
Heb 5:9 ... **a** of eternal salvation
Heb 12:2 ... unto Jesus, the **a**

AUTHORITIES, AUTHORITY *the right to govern; the freedom or ability to act*

Matt 7:29 ... them as one having **a**
Matt 28:18 ... "All **a** has been given
Luke 4:6 ... **a** I will give You
John 5:27 ... and has given Him **a**
John 17:2 ... You have given Him **a**
Rom 13:1 ... **a** that exist are
Jude 1:8 ... the flesh, reject **a**

AVENGE(R) *to take revenge or punish an evildoer; one who punishes or takes revenge*

Josh 20:3 ... refuge from the **a** of blood
1 Sam 24:12 ... the LORD **a** me on you
Rom 12:19 ... Beloved, do not **a**
Rom 13:4 ... he is God's minister, an **a**
1 Thes 4:6 ... the Lord is the **a**
Rev 6:10 ... **a** our blood on those

AWAKE *to arouse from sleep; to make active; to become alert to*

Ps 17:15 ... be satisfied when I **a**
Rom 13:11 ... it is high time to **a**
1 Cor 15:34 ... **A** to righteousness

AWESOME *inspiring reverential fear*
Gen 28:17 ... **a** is this place!

Deut 7:21 ... God, the great and **a**
Ps 65:5 ... By **a** deeds in
Ps 68:35 ... O God, You are more **a**

B

BABE(S) *infant child; youngest of a group; infantile person; figurative of newborn or immature Christians*

Ps 8:2 ... Out of the mouth of **b**
Matt 11:25 ... revealed them to **b**
Matt 21:16 ... of the mouth of **b**
Luke 1:44 ... the **b** leaped in my
Luke 2:12 ... You will find a **B**
1 Cor 3:1 ... as to carnal, as to **b**
Heb 5:13 ... for he is a **b**
1 Pet 2:2 ... as newborn **b**

BACKBITERS, BACKBITING *one who slanders others secretly; secret slander*
Prov 25:23 ... **b** tongue an angry
Rom 1:30 ... **b**, haters of God

BACKSLIDER, BACKSLIDING(S) *one who turns back to sin; a moral lapse or apostasy*

Prov 14:14 ... The **b** in heart will be
Jer 3:14 ... "Return, O **B** children
Jer 3:22 ... And I will heal your **b**
Jer 14:7 ... For our **b** are many
Hos 11:7 ... My people are bent on **b**
from Me
Hos 14:4 ... "I will heal their **b**

BALM *a medicinal gum*

Gen 43:11 ... present for the man—a little **b**
Jer 8:22 ... no **b** in Gilead
Jer 46:11 ... "Go up to Gilead and take **b**
Jer 51:8 ... Take **b** for her pain

BAPTISM(S), BAPTIZE(D), BAPTIZING *a Christian sacrament; a washing with water for cleansing from sin, linked with repentance and admission into the community of faith*

Matt 3:11 ... I indeed **b** you with
Matt 20:22 ... **b** that I am **b** with
Matt 28:19 ... **b** them in the name of
Mark 16:16 ... **b** will be saved

Luke 12:50 ... But I have a **b**
John 4:2 ... Himself did not **b**
Acts 2:38 ... every one of you be **b**
Acts 16:33 ... all his family were **b**
Acts 19:3 ... said, "Into John's **b**
Rom 6:3 ... were **b** into Christ
1 Cor 1:14 ... I thank God that I **b**
1 Cor 12:13 ... Spirit we were all **b**
Eph 4:5 ... one Lord, one faith, one **b**
Col 2:12 ... buried with Him in **b**
Heb 6:2 ... of the doctrine of **b**

BARBARIAN(S) *someone speaking a foreign (non-Greek) language*

Rom 1:14 ... debtor both to Greeks and to **b**
Col 3:11 ... nor uncircumcised, **b**, Scythian

BARREN *unproductive, unfruitful, especially in childbearing*

Gen 11:30 ... But Sarai was **b**
Deut 7:14 ... shall not be a male or female **b**
Isa 54:1 ... "Sing, O **b**

BASE *low in rank or position; common; humble*

Isa 3:5 ... the **b** toward the honorable
1 Cor 1:28 ... and the **b** things of

BEAR(S), BORE, BORNE *to carry or support; to suffer under the weight of; to give as testimony*

Gen 4:13 ... greater than I can **b**
Exod 19:4 ... **b** you on eagles' wings
Exod 20:16 ... not **b** false witness
Lev 5:1 ... if he does not tell it, he **b** guilt
Job 34:31 ... 'I have **b** chastening
Ps 55:12 ... Then I could **b** it
Ps 69:7 ... For Your sake I have **b** reproach

Isa 53:4 ... He has **b** our griefs
Isa 53:12 ... He **b** the sin of many
Matt 17:17 ... how long shall I **b**
Matt 23:4 ... heavy burdens, hard to **b**
Mark 15:21 ... by, to **b** His cross
Luke 14:27 ... whoever does not **b**
John 1:8 ... sent to **b** witness of that Light

John 18:37 ... **b** witness to the truth
Rom 15:1 ... are strong ought to **b**
Gal 6:2 ... **B** one another's burdens
Heb 9:28 ... **B** the sins of many
1 Pet 2:24 ... Himself **b** our sins

BEAST(S) *animals, as distinguished from plants or humans; a contemptible person*

Gen 1:30 ... to every **b** of the earth
Ps 36:6 ... You preserve man and **b**
Jude 1:10 ... like brute **b**

BEAST *devilish creature that ravishes the earth during the Tribulation*
Rev 11:7 ... the **b** that ascends out of the

Rev 13:1 ... And I saw a **b** rising

Rev 17:3 ... woman sitting on a scarlet **b**
Rev 19:20 ... the mark of the **b**

BEAUTIFUL, BEAUTIFY, BEAUTY *lovely or handsome; excellent or pleasing; to make something excellent or pleasing*

2 Sam 1:19 ... "The **b** of Israel is slain
Ps 27:4 ... To behold the **b**
Ps 48:2 ... **B** in elevation
Eccl 3:11 ... has made everything **b**
Song 6:4 ... my love, you are as **b**
Isa 33:17 ... see the King in His **b**
Isa 52:7 ... How **b** upon the
Isa 53:2 ... no **b** that we should
Matt 23:27 ... indeed appear **b** outwardly

BEG(GED)(GING), BEGGAR *to ask for charity or mercy; to ask earnestly for*
Judg 19:23 ... I **b** you, do not act so wickedly!

Job 9:15 ... I would **b** mercy of my Judge
Matt 8:31 ... the demons **b** Him, saying
Mark 10:46 ... sat by the road **b**
Luke 16:20 ... a certain **b** named Lazarus

Acts 3:10 ... he who sat **b** alms
1 Pet 2:11 ... I **b** you as sojourners

BEGET(S), BEGOT, BEGOTTEN *to father or sire; generated*

Gen 17:20 ... He shall **b** twelve princes
Ps 2:7 ... Today I have **b** You
Prov 23:24 ... he who **b** a wise child
Matt 1:2 ... Abraham **b** Isaac, Isaac **b** Jacob
John 1:14 ... glory as of the only **b**
1 Pet 1:3 ... **b** us again to a living hope
1 Jn 5:1 ... loves him who is **b**

BEGGAR(LY) *one who begs to survive; characterized by extreme poverty*
Gal 4:9 ... the weak and **b** elements

BEHELD, BEHOLD(ING) *to perceive through sight or apprehension; to call attention to*

Isa 7:14 ... **B**, the virgin shall
Isa 40:9 ... Judah, "**B** your God!
Jer 4:23 ... I **b** the earth, and indeed it
John 1:14 ... we **b** His glory
John 1:36 ... "**B** the Lamb of God!
John 19:5 ... to them, "**B** the Man!
2 Cor 3:18 ... with unveiled face, **b**
1 Jn 3:1 ... **B** what manner of

BELIEVE(D)(S), BELIEVING *trust in; firm conviction about*

Gen 15:6 ... And he **b** in the LORD
Prov 14:15 ... The simple **b** every
Isa 53:1 ... Who has **b** our report?
Matt 21:22 ... you ask in prayer, **b**
Mark 9:24 ... tears, "Lord, I **b**
Luke 8:13 ... have no root, who **b**
Luke 24:25 ... slow of heart to **b**
John 1:12 ... to those who **b**
John 3:16 ... that whoever **b** in Him
John 11:42 ... this, that they may **b**

John 20:29 ... seen Me, you have **b**
 Rom 4:3 ... "Abraham **b** God
 Rom 10:10 ... with the heart one **b**
 2 Tim 1:12 ... whom I have **b**
 Heb 11:6 ... comes to God must **b**
 Jas 2:19 ... Even the demons **b**

BELLY *abdomen; interior cavity; appetite for food*

Gen 3:14 ... On your **b** you shall go
 Jon 1:17 ... And Jonah was in the **b**
 Phil 3:19 ... whose god is their **b**

BENEFIT(TED)(S) *to favor; advantages or blessings*

Ps 68:19 ... Who daily loads us with **b**
 Ps 103:2 ... forget not all His **b**
 Isa 30:5 ... not **b** them, Or be help or **b**
 2 Cor 1:15 ... have a second **b**
 1 Tim 6:2 ... those who are **b** are believers

BEREAVE(D)(S) *to make destitute; to take away by force*

Gen 27:45 ... Why should I be **b** also of you
 Gen 43:14 ... If I am **b**, I am **b**
 Jer 15:7 ... I will **b** them of children
 Lam 1:20 ... the sword **b**
 Ezek 36:12 ... no more shall you **b** them of

BESEECH *to beg or earnestly request*
 Ps 80:14 ... Return, we **b** You, O God
 Rom 12:1 ... **b** you therefore, brethren

BESIEGE(D) *to surround with armed forces*

Deut 28:52 ... shall **b** you at all your gates
 1 Kgs 8:37 ... when their enemy **b** them

BESTOW(ED) *to convey as a gift*

Exod 32:29 ... He may **b** on you a blessing
 1 Cor 13:3 ... **b** all my goods to feed
 1 Jn 3:1 ... love the Father has **b**

BETRAY(ED)(ER)(ING)(S) *deliver to the enemy*

Matt 17:22 ... Man is about to be **b**
 Matt 26:21 ... you, one of you will **b**
 Matt 26:46 ... See, My **b** is at hand
 Luke 22:48 ... "Judas, are you **b**
 John 21:20 ... who is the one who **b**

BETROTH(ED) *engaged to marry*

Deut 22:23 ... a virgin is **b** to a husband
 Hos 2:19 ... "I will **b** you to Me
 Luke 1:27 ... to a virgin **b** to a man

BEWARE *take heed*

Exod 23:21 ... **B** of Him and obey
 Deut 6:12 ... **b**, lest thou forget the LORD
 Matt 7:15 ... "**B** of false prophets

BEWITCHED *affected by witchcraft; bedevil*

Gal 3:1 ... **b** you that you should

BIND *fasten together*

Judg 16:5 ... that we may **b** him

Job 38:31 ... "Can you **b** the

Ps 118:27 ... **B** the sacrifice with cords

Isa 8:16 ... **B** up the testimony

Matt 22:13 ... **B** him hand and foot

BIRTHRIGHT *right of firstborn, especially to an inheritance*

Gen 25:34 ... Esau despised his **b**
 Gen 27:36 ... He took away my **b**
 Heb 12:16 ... for ... food sold his **b**

BISHOP(S) *position of leadership in the church; overseer*

Phil 1:1 ... in Philippi, with the **b**
 1 Tim 3:1 ... the position of a **b**
 Titus 1:7 ... **b** must be blameless

BITTER(LY)(NESS) *severe pain, grief, or regret*

Exod 12:8 ... with **b** herbs they shall eat
 2 Kgs 20:3 ... And Hezekiah wept **b**
 Matt 26:75 ... went out and wept **b**
 Acts 8:23 ... you are poisoned by **b**
 Col 3:19 ... and do not be **b**
 Heb 12:15 ... **b** springing up cause
 Jas 3:14 ... But if you have **b** envy

BLAME *to censure, criticize; to hold responsible; criticism, guilt; to accuse of being at fault*

Gen 43:9 ... let me bear the **b** forever
 2 Cor 8:20 ... that anyone should **b** us
 Eph 1:4 ... be holy and without **b**

BLAMELESS(LY) *innocent; without guilt or censure*

Josh 2:17 ... "We will be **b** of this oath
 Job 1:1 ... and that man was **b**
 Matt 12:5 ... profane ... and are **b**
 Luke 1:6 ... righteous before God ... **b**
 1 Thes 2:10 ... **b** we behaved
 1 Thes 5:23 ... body be preserved **b**

BLASPHEME(D)(R)(S) *to dishonor or revile God*

Lev 24:16 ... **b** the name of the
 Ps 74:10 ... **b** Your name forever?
 Matt 9:3 ... "This Man **b**
 Matt 27:39 ... who passed by **b** Him
 Acts 26:11 ... compelled them to **b**
 1 Tim 1:13 ... I was formerly a **b**
 Jas 2:7 ... **b** that noble name
 Rev 16:9 ... great heat, and they **b**

BLASPHEMIES, BLASPHEMY *the words or actions that dishonor God*

Matt 12:31 ... but the **b** against
 Luke 5:21 ... is this who speaks **b**
 Rev 17:3 ... was full of names of **b**

BLEMISH(ED) *defect or flaw that seriously impairs or mars*

Exod 12:5 ... Your lamb shall be without **b**
 Ezek 45:18 ... a young bull without **b**
 Mal 1:14 ... to the Lord what is **b**
 Eph 5:27 ... be holy and without **b**
 1 Pet 1:19 ... as of a lamb without **b**

BLESS *to honor in worship; to offer approval, encouragement, or divine favor*

Gen 12:3 ... **b** those who **b** you
 Gen 3:26 ... You go unless You **b**
 Num 6:24 ... "The LORD **b** you and
 Ps 34:1 ... **b** the LORD at all times
 Ps 63:4 ... **b** You while I live
 Ps 103:1 ... **b** His holy name!
 Luke 6:28 ... **b** those who curse you
 Rom 12:14 ... **B** those who persecute
 1 Cor 4:12 ... Being reviled, we **b**

BLESSED *happy; praiseworthy; bringing pleasure or divine favor*

Ps 1:1 ... **B** is the man who walks
 Ps 33:12 ... **B** is the nation whose
 Ps 118:26 ... "**B** is he who comes
 Prov 31:28 ... rise up and call her **b**
 Matt 5:3 ... "**B** are the poor in spirit
 Matt 21:9 ... "**B** is He who comes
 Acts 20:35 ... "It is more **b** to give
 Eph 1:3 ... **B** be the God and
 Rev 14:13 ... "**B** are the dead who

BLESSING(S) *happiness; praise; divine favor or heavenly reward; the antidote to cursings*

Gen 12:2 ... And you shall be a **b**
 Gen 49:25 ... With **b** of heaven above, **B**
 Deut 11:26 ... set before you today a **b**
 Deut 28:2 ... all these **b** shall come upon you

Josh 8:34 ... the law, the **b** and the cursings

Ezek 34:26 ... shall be showers of **b**
 Zech 8:13 ... and you shall be a **b**
 Gal 3:14 ... that the **b** of Abraham
 Eph 1:3 ... with every spiritual **b**

BLIND(ED)(NESS)(S) *to withhold light from or pull the wool over; to be without sight; lacking spiritual discernment; from God, given as a punishment*

Gen 19:11 ... they struck the men ... with **b**
 Deut 16:19 ... for a bribe **b** the eyes
 2 Kgs 6:18 ... "Strike this people ... with **b**
 Ps 146:8 ... The LORD opens the eyes of the **b**

Isa 42:7 ... To open **b** eyes

Isa 56:10 ... His watchmen are **b**
 Matt 15:14 ... **b** leads the **b**

Mark 8:22 ... brought a **b** man to Him

John 9:40 ... to Him, "Are we **b**
 John 12:40 ... **b** their eyes and hardened

Acts 13:11 ... shall be **b**, not seeing the sun

Rom 11:7 ... and the rest were **b**
 2 Cor 3:14 ... their minds were **b**

Eph 4:18 ... the **b** of their heart
 1 Jn 2:11 ... the darkness has **b**

his eyes