

NEW

Updated & Expanded
for Life Today!



life

APPLICATION[®]
Study Bible

— THIRD EDITION —

■ RED LETTER

Today's #1-Selling Study Bible

LARGE PRINT

Over 10,000 Life Application Notes & Features
Help You Apply the Bible to Everyday Life

KJV



**LIFE APPLICATION[®]
STUDY BIBLE**

— THIRD EDITION —

LARGE PRINT

KJV

Tyndale House Publishers
Carol Stream, Illinois

Visit Tyndale online at tyndale.com.

Tyndale House Publishers gratefully acknowledges the role of Youth for Christ/USA in preparing the Life Application notes and Bible helps.

KJV Life Application Study Bible, Third Edition copyright © 2021 by Tyndale House Ministries. All rights reserved. Previous editions copyright © 1988, 1989, 1990, 1991, 1993, 1996, 2004, 2007, 2013 by Tyndale House Publishers. All rights reserved.

Notes and Bible helps copyright © 1988, 1989, 1990, 1991, 1993, 1996, 2004, 2005, 2013, 2019 by Tyndale House Publishers. New Testament notes and Bible helps copyright © 1986, 2019 owned by assignment by Tyndale House Publishers. Harmony of the Gospels copyright © 1986 by James C. Galvin. Maps in text copyright © 1986, 1988, 2005, 2013, 2019 by Tyndale House Publishers. All rights reserved. Used by permission of Tyndale House Publishers.

Updates and revisions of all Life Application materials, the article “The Time between the Old & New Testaments,” and the articles in “A Christian Worker’s Resource” were produced by The Livingstone Corporation.

KJV cross-references and dictionary/concordance copyright © 1996 by Tyndale House Publishers. All rights reserved.

Color maps copyright © 2018 by Tyndale House Publishers. All rights reserved.

Illustrations are the property of their respective copyright holders, and all rights are reserved. Pine tree © Julia-art/Shutterstock; leaves © Lisa Glanz/Design Cuts; petal pattern © Curly_Pat/Creative Market; head profile © aleciccotelli/AdobeStock; compass copyright © Kanate/Shutterstock; book opener illustrations © 2004 by Tracy Walker.

Other interior illustrations copyright © 2015 by Tyndale House Publishers. All rights reserved.

This *Life Application Study Bible* is an edition of the *Holy Bible*, King James Version.

TYNDALE, *Life Application*, *Life App*, the Life App logo, and *LeatherLike* are registered trademarks of Tyndale House Ministries.

For information about special discounts for bulk purchases, please contact Tyndale House Publishers at csresponse@tyndale.com, or call 1-855-277-9400.

ISBN 978-1-4964-3981-9	Hardcover
ISBN 978-1-4964-3982-6	Hardcover Indexed
ISBN 978-1-4964-3983-3	LeatherLike Purple
ISBN 978-1-4964-3984-0	LeatherLike Purple Indexed
ISBN 978-1-4964-3985-7	LeatherLike Brown/Mahogany
ISBN 978-1-4964-3986-4	LeatherLike Brown/Mahogany Indexed
ISBN 978-1-4964-3987-1	Bonded Leather Black
ISBN 978-1-4964-3988-8	Bonded Leather Black Indexed

KJV Life Application Study Bible, Third Edition is also available in a full size edition.

Printed in China

27 26 25 24 23 22 21
7 6 5 4 3 2 1

Contents

- A7 List of the Books of the Bible
- A8 Alphabetical List of the Books of the Bible
- A9 Publisher's Preface
- A11 Epistle Dedicatory for the Authorised King James Version
- A13 Contributors
- A14 Why the *Life Application Study Bible* Is Unique
- A14 A Chronology of Bible Events and World Events
- A16 What Is Application?
- A18 Features of the *Life Application Study Bible*

1 THE OLD TESTAMENT

- 758 A Harmony of the Books of Kings & Chronicles
- 1895 The Time between the Old & New Testaments

1901 THE NEW TESTAMENT

- 2277 250 Events in the Life of Christ: A Harmony of the Gospels
- 2283 Comparison of the Four Gospels
- 2284 The Parables of Jesus
- 2285 Jesus' Miracles
- 2286 Messianic Prophecies and Fulfillments
- 2346 Maps of Paul's Journeys
- 2803 Table of Ancient Weights, Measures & Coins
- 2805 A Christian Worker's Resource
- 2823 365-Day Reading Plan
- 2827 Abbreviations in the Master Index
- 2829 Master Index
- 2945 Index to Charts
- 2949 Index to Maps
- 2951 Index to Personality Profiles
- 2953 KJV Dictionary/Concordance

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	891	2 Chronicles	1710	Daniel
122	Exodus	967	Ezra	1750	Hosea
206	Leviticus	994	Nehemiah	1775	Joel
262	Numbers	1027	Esther	1785	Amos
346	Deuteronomy	1049	Job	1802	Obadiah
414	Joshua	1113	Psalms	1808	Jonah
467	Judges	1285	Proverbs	1817	Micah
530	Ruth	1351	Ecclesiastes	1831	Nahum
542	1 Samuel	1370	Song of Solomon	1838	Habakkuk
621	2 Samuel	1383	Isaiah	1846	Zephaniah
686	1 Kings	1494	Jeremiah	1857	Haggai
762	2 Kings	1603	Lamentations	1863	Zechariah
834	1 Chronicles	1615	Ezekiel	1885	Malachi

THE NEW TESTAMENT

1902	Matthew	2532	Ephesians	2651	Hebrews
2010	Mark	2552	Philippians	2686	James
2086	Luke	2569	Colossians	2701	1 Peter
2195	John	2587	1 Thessalonians	2717	2 Peter
2287	Acts	2600	2 Thessalonians	2725	1 John
2396	Romans	2608	1 Timothy	2740	2 John
2440	1 Corinthians	2625	2 Timothy	2743	3 John
2483	2 Corinthians	2637	Titus	2746	Jude
2511	Galatians	2646	Philemon	2751	Revelation

Alphabetical List of the Books of the Bible

2287 Acts	1494 Jeremiah	1802 Obadiah
1785 Amos	1049 Job	2701 1 Peter
834 1 Chronicles	1775 Joel	2717 2 Peter
891 2 Chronicles	2195 John	2646 Philemon
2569 Colossians	2725 1 John	2552 Philippians
2440 1 Corinthians	2740 2 John	1285 Proverbs
2483 2 Corinthians	2743 3 John	1113 Psalms
1710 Daniel	1808 Jonah	2751 Revelation
346 Deuteronomy	414 Joshua	2396 Romans
1351 Ecclesiastes	2746 Jude	530 Ruth
2532 Ephesians	467 Judges	542 1 Samuel
1027 Esther	686 1 Kings	621 2 Samuel
122 Exodus	762 2 Kings	1370 Song of Solomon
1615 Ezekiel	1603 Lamentations	2587 1 Thessalonians
967 Ezra	206 Leviticus	2600 2 Thessalonians
2511 Galatians	2086 Luke	2608 1 Timothy
2 Genesis	1885 Malachi	2625 2 Timothy
1838 Habakkuk	2010 Mark	2637 Titus
1857 Haggai	1902 Matthew	1863 Zechariah
2651 Hebrews	1817 Micah	1846 Zephaniah
1750 Hosea	1831 Nahum	
1383 Isaiah	994 Nehemiah	
2686 James	262 Numbers	

PUBLISHER'S PREFACE TO THE
Authorised King James Version
Tyndale Paragraphed Edition

Traditionally, the King James Version has been typeset by treating each verse as an individual paragraph. This practice, though of long tradition, did not originate with the original biblical texts. In fact, the original texts were not divided by verse numbers at all. The numbers were inserted in late medieval times to facilitate study and discussion. So for an English translation, the paragraph divisions in many cases should not be located at the verse breaks, but at locations that set apart the larger (or sometimes, smaller) meaning units that constitute a modern English paragraph. Such paragraphs group together appropriate sections of the text to help readers better grasp the meaning of a passage.

More recent English translations have followed the rules of paragraphing defined by standard writing in English, grouping appropriate content into meaningful units. It is these same general principles that have guided the paragraphing of this edition of the King James Version. It should be noted that the practice of publishing paragraphed editions of the KJV is not new. The *Cambridge Paragraph Bible*, the most notable such edition, was published in 1873. This paragraphed text has appeared in various editions during the last century and is still in print today. However, the paragraphs set in the 1873 edition are often so long that they make the KJV text more difficult to follow rather than easier.

The *Cambridge Paragraph Bible* also does not always follow our contemporary rules for paragraphing. For example, in narrative sections it often lumps multiple speakers together within a single paragraph. Contemporary style normally sets a paragraph break when the speaker in a narrative changes. The Tyndale paragraphed edition of the KJV, along with most contemporary translations, follows the more contemporary rules, resulting in paragraphs that are shorter and easier to understand.

Below, we will state the essential paragraphing principles used for this King James edition and the punctuation adjustments that go with them. But before listing these principles, it should be emphasized that this edition preserves the standard wording of the King James Version throughout.

- The paragraph breaks for this edition of the KJV were determined by means of several principles. We looked to the tradition of the *Cambridge Paragraph Bible* (1873) as a starting point. Where it reflected contemporary paragraphing principles, we assumed their breaks. But when the paragraphs became unwieldy in length or grouped numerous speakers together, we broke the paragraphs down into smaller, more contemporary units. In narrative sections, each change in speaker is set off by a new paragraph. This can result in dividing single verses into more than one paragraph, but more often results in grouping verses

together. The consequent paragraphs are similar in length and character to those found in most contemporary English translations.

- In lengthy poetic passages, the *Cambridge Paragraph Bible* (1873) breaks each verse into multiple poetic lines. We chose, however, to maintain the traditional verse-by-verse paragraphing throughout these sections. So throughout the poetic sections, including Job, Psalms, and many sections of the prophets, each verse appears as an individual paragraph, with its standard initial capital letter and traditional closing punctuation. In Psalms, the text will appear as it does in all traditional editions of the King James Version.
- In the traditional King James text, each verse opens with a capital letter, without regard to the final punctuation of the previous verse. This makes sense when each verse is being set as an individual paragraph. But when verses are run into paragraph groupings, each verse's initial capital letter is maintained only if the previous verse ends with a period. This follows the punctuation standards set by the KJV text in general: all colons, semicolons, and commas are followed by a lower case letter.
- The traditional punctuation of the King James text has been maintained, except for a few rare occasions when it was appropriate to end a paragraph after a verse that did not end with a period. In such cases, the closing colon or semicolon was replaced by a period. In extended poetic sections where the traditional verse breaks have been maintained, the initial capital letter and traditional punctuation have also been maintained.

OUR PRAYER is that this paragraphed edition of the King James Version will provide contemporary readers with a Bible text that is easy to follow and that accurately preserves the historic text of the Authorised King James Version.

EPISTLE DEDICATORY FOR THE
Authorised King James Version

TO THE MOST HIGH AND MIGHTY PRINCE

JAMES

BY THE GRACE OF GOD

KING OF GREAT BRITAIN, FRANCE, AND IRELAND

DEFENDER OF THE FAITH, &c.

*The Translators of the Bible wish Grace, Mercy, and Peace
through JESUS CHRIST our Lord*

GREAT AND MANIFOLD were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquility at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God

doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right Christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue*; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

Contributors

SENIOR EDITORIAL TEAM

*Dr. Bruce B. Barton
Ronald A. Beers
Dr. James C. Galvin
LaVonne Neff
Linda Chaffee Taylor
David R. Veerman*

GENERAL EDITOR

Ronald A. Beers

TYNDALE HOUSE BIBLE EDITORS

*Dr. Philip W. Comfort
Mark R. Norton
Robert K. Brown
Virginia Muir
Del Lankford
Leanne Rolland
Ellen R. Vosburg
Jonathan Bryant*

TYNDALE HOUSE PROOFREADING COORDINATOR

Deb Lew

TYNDALE HOUSE COPYEDITING COORDINATOR

Sarah K. Johnson

PROOFREADING

Peachtree Editorial Services

BOOK INTRODUCTIONS

David R. Veerman

BOOK OUTLINES, BLUEPRINTS, HARMONY

Dr. James C. Galvin

MEGATHEMES

Dr. Bruce B. Barton

MAP DEVELOPMENT & COMPUTER OPERATION

Linda Chaffee Taylor

COLOR MAP CONSULTANT

Dr. Barry Beitzel

CHARTS & DIAGRAMS

*Neil S. Wilson
Ronald A. Beers
David R. Veerman
Pamela York*

PERSONALITY PROFILES

Neil S. Wilson

DESIGN & DEVELOPMENT TEAM

*Dr. Bruce B. Barton
Ronald A. Beers
Dr. James C. Galvin
David R. Veerman*

TYNDALE HOUSE DESIGN

*Dan Farrell
Jennifer Ghionzoli
Ruth Pizzi*

TYNDALE HOUSE TYPESETTING

Kimberly D. Hutson

A CHRONOLOGY OF BIBLE EVENTS AND WORLD EVENTS

Dr. David Maas

GENERAL THEOLOGICAL REVIEWER

*Dr. Kenneth S. Kantzer
Dean Emeritus and Distinguished
Professor of Bible and Systematic
Theology
Trinity Evangelical Divinity School*

THEOLOGICAL REVIEWERS

DR. V. GILBERT BEERS

*Former Editor of
Christianity Today magazine*

DR. BARRY BEITZEL

*Associate Academic Dean
and Professor of Old Testament
and Semitic Languages
Trinity Evangelical Divinity School*

DR. EDWIN A. BLUM

*Associate Professor of
Historical Theology
Dallas Theological Seminary*

DR. GEOFFREY W. BROMILEY

*Professor
Fuller Theological Seminary*

DR. GEORGE K. BRUSHABER

*President
Bethel College & Seminary*

DR. L. RUSS BUSH

*Associate Professor
Philosophy & Religion
Southwestern Baptist
Theological Seminary*

C. DONALD COLE

Pastor, Moody Radio Network

MRS. NAOMI E. COLE

Speaker & Seminar Leader

DR. WALTER A. ELWELL

*Dean
Wheaton College Graduate School*

DR. GERALD F. HAWTHORNE

*Professor of Greek
Wheaton College*

DR. HOWARD G. HENDRICKS

*Professor-at-Large
Chairman
Center for Christian Leadership
Dallas Theological Seminary*

DR. GRANT R. OSBORNE

*Professor of New Testament
Trinity Evangelical Divinity School*

*A special thanks to the nationwide
staff of Youth for Christ/USA for their
suggestions and field testing, and to the
following additional contributing writers:*

*Dr. V. Gilbert Beers, Neil Wilson, John
Crosby, Joan Young, Jack Crabtree, Philip
Craven, Bob Black, Bur Shilling, Arthur
Deyo, Annie Lafrentz, Danny Sartin,
William Hanawalt, William Bonikowsky,
Brian Rathbun, Pamela Barden,
Thomas Stobie, Robert Arnold, Greg
Monaco, Larry Dunn, Lynn Ziegenfuss,
Mitzie Barton, Mari-Jean Hamilton, Larry
Kreider, Gary Dausey, William Roland,
Kathy Howell, Philip Steffek, James
Coleman, Marty Grasley, O'Ann Steere,
Julia Amstutz, Kari Elizabeth Ziman,
Dr. Mark Fackler.*

*A special thanks also to the following
people whose personal counsel, encour-
agement, and determination helped
make this product a reality:*

DR. KENNETH N. TAYLOR
*Translator of The Living Bible
Chairman of the Board
Tyndale House Publishers*

MARK D. TAYLOR

*President
Tyndale House Publishers*

DR. WENDELL C. HAWLEY

*Retired Senior Vice President Editorial
Tyndale House Publishers*

VIRGINIA MUIR

*Assistant Editor-in-Chief
Tyndale House Publishers*

RICHARD R. WYNN

*Former President
Youth for Christ/USA*

DR. JAY L. KESLER

*President Emeritus
Taylor University*

JIM AND PATTI MOFFETT

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

Abraham
born
2166

Abraham
enters Canaan
2091



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"

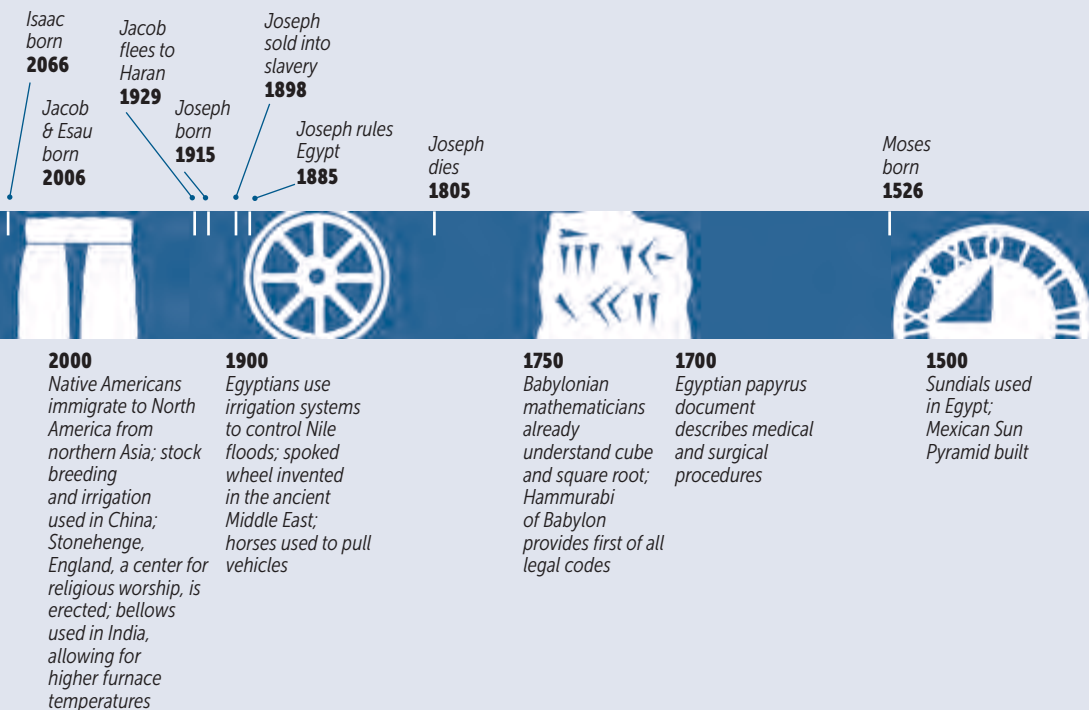
2300
Horses domesticated in Egypt; chickens domesticated in Babylon; bows & arrows used in wars

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, “Be ye doers of the word, and not hearers only, deceiving your own selves” (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.



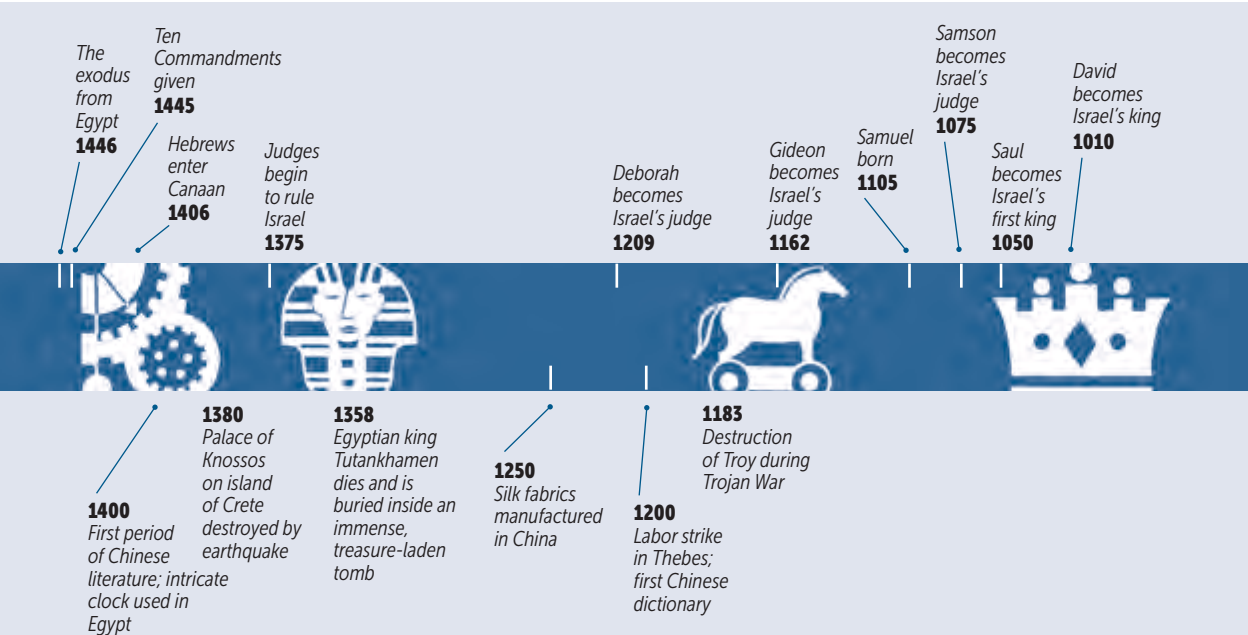
What Is Application?

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.



1400
First period of Chinese literature; intricate clock used in Egypt

1380
Palace of Knossos on island of Crete destroyed by earthquake

1358
Egyptian king Tutankhamen dies and is buried inside an immense, treasure-laden tomb

1250
Silk fabrics manufactured in China

1200
Labor strike in Thebes; first Chinese dictionary

1183
Destruction of Troy during Trojan War

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?

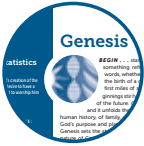
<p>1000 City of Peking built; Greek mythology fully developed; California Native Americans build wood-reed houses; Chinese mathematicians utilize root multiplication, geometry, proportions, and theory of motion; glazing of bricks and tiles begins in Middle East</p>	<p>959 Solomon becomes Israel's king 970 Temple in Jerusalem completed</p>	<p>950 Gold vessels and jewelry popular in northern Europe</p>	<p>930 Kingdom of Israel divides</p>	<p>875 Elijah prophesies in Israel</p>	<p>874 Ahab becomes Israel's king</p>	<p>848 Elisha prophesies in Israel</p>	<p>835 Joash becomes Judah's king</p>	<p>793 Jonah becomes a prophet</p>	<p>814 Founding of Carthage, a Phoenician trading post</p>	<p>800 Development of caste system in India; Babylonian and Chinese astronomers understand planetary movements; spoked wheels used in Europe; Homer writes Iliad and Odyssey; ice skating a popular sport in northern Europe</p>	<p>776 First known date of Olympic Games</p>
--	--	---	---	---	--	---	--	---	---	---	---

Features of the Life Application Study Bible



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.



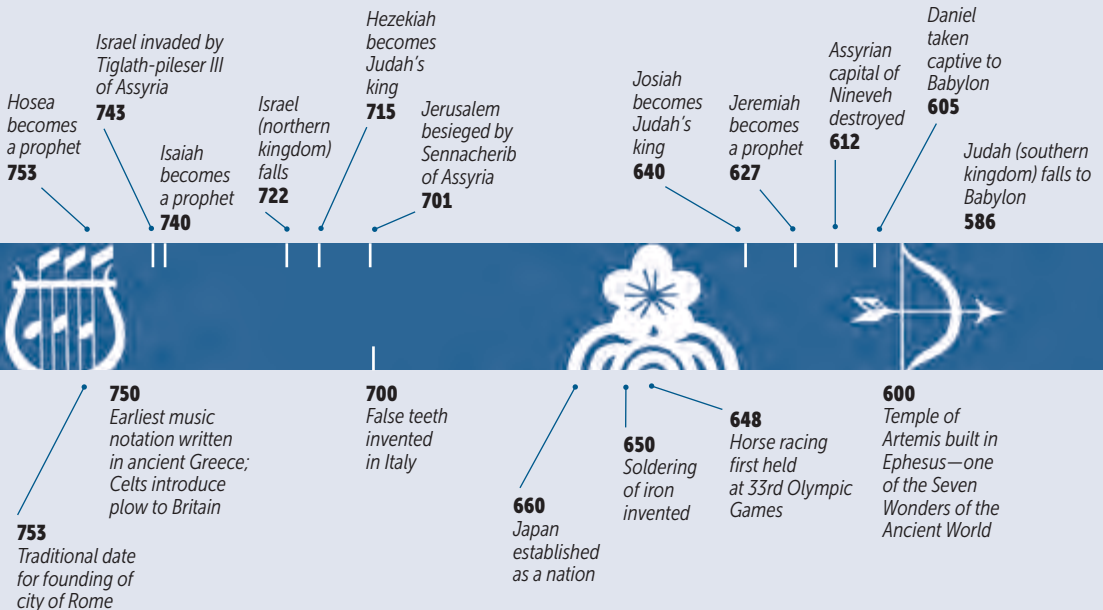
BOOK INTRODUCTIONS

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.

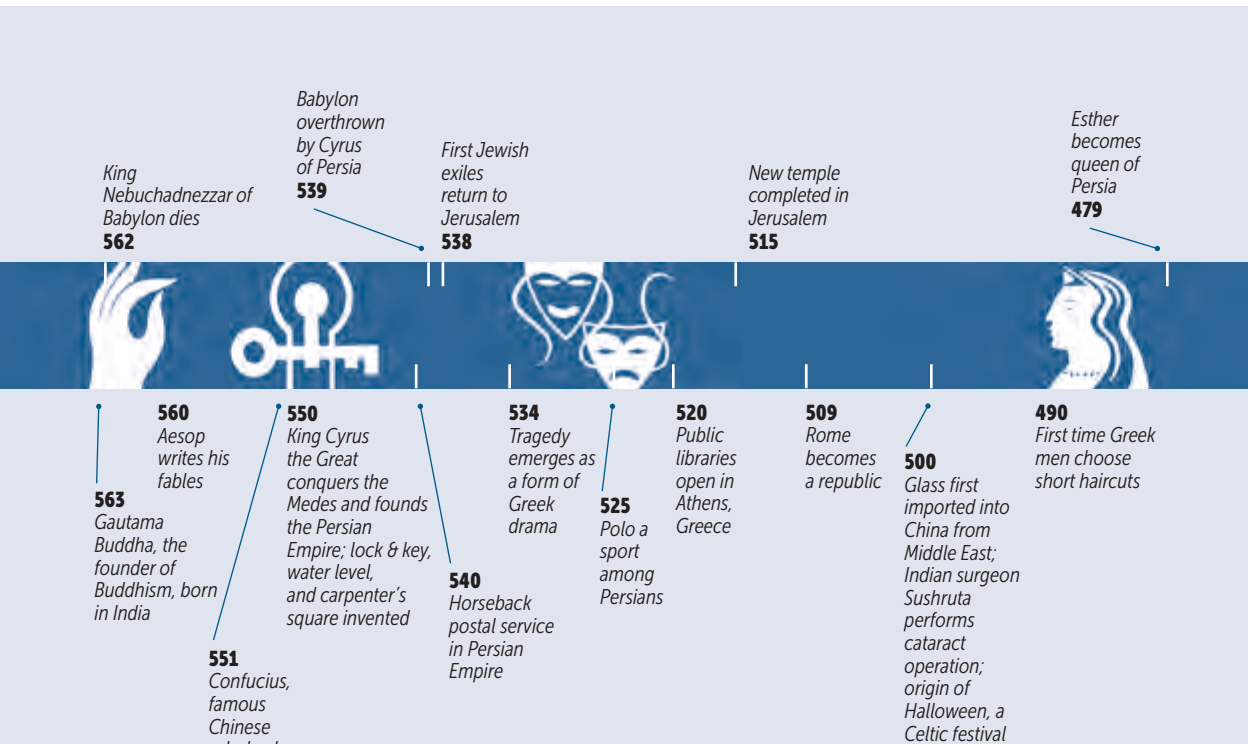
Map. This shows the key places found in the book and retells the story of the book from a geographical point of view.



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 apply in the Gospels.





A HARMONY OF THE BOOKS OF KINGS & CHRONICLES *see page 758*

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 2277*

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.

Ezra arrives in Jerusalem **458** Nehemiah builds Jerusalem wall **445** Malachi becomes a prophet **430** Aramaic begins to replace Hebrew as Jewish language **390**



469 Socrates, philosopher of the ancient world, born

460 Birth of Democritus, who introduced an atomic theory by arguing that all bodies are made of indivisible and unchangeable atoms



448 The Parthenon built on top of Athens' Acropolis

438 Greek sculptor Phidias makes a 60-foot-high statue of Zeus—one of the Seven Wonders of the Ancient World



430 Romans agree to concept of a dictator in times of military emergency



399 Socrates condemned to death by Athenian jury

384 Aristotle born

370 Plato writes his most famous book, *The Republic*



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.

Temple of Jerusalem plundered by Antiochus IV

169

Judas Maccabeus begins a revolt against Antiochus IV

165



330
Alexander the Great defeats the Medo-Persian Empire

312
Romans build first paved road, the Appian Way, from Rome to Capua

255
Hebrew Old Testament translated into Greek and called the Septuagint



241
Romans conquer Sicily and add their first non-Italian territory to the Roman Empire

215
Great Wall of China built



139
Jews and astrologers banished from Rome

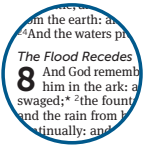
102
First Chinese ships reach east coast of India; ball bearings used in Danish cart wheels

100
Julius Caesar, first emperor of Rome, born



51
Cleopatra becomes last independent Egyptian ruler of the ancient world

55
Romans conquer England and make it part of Roman Empire until AD 442



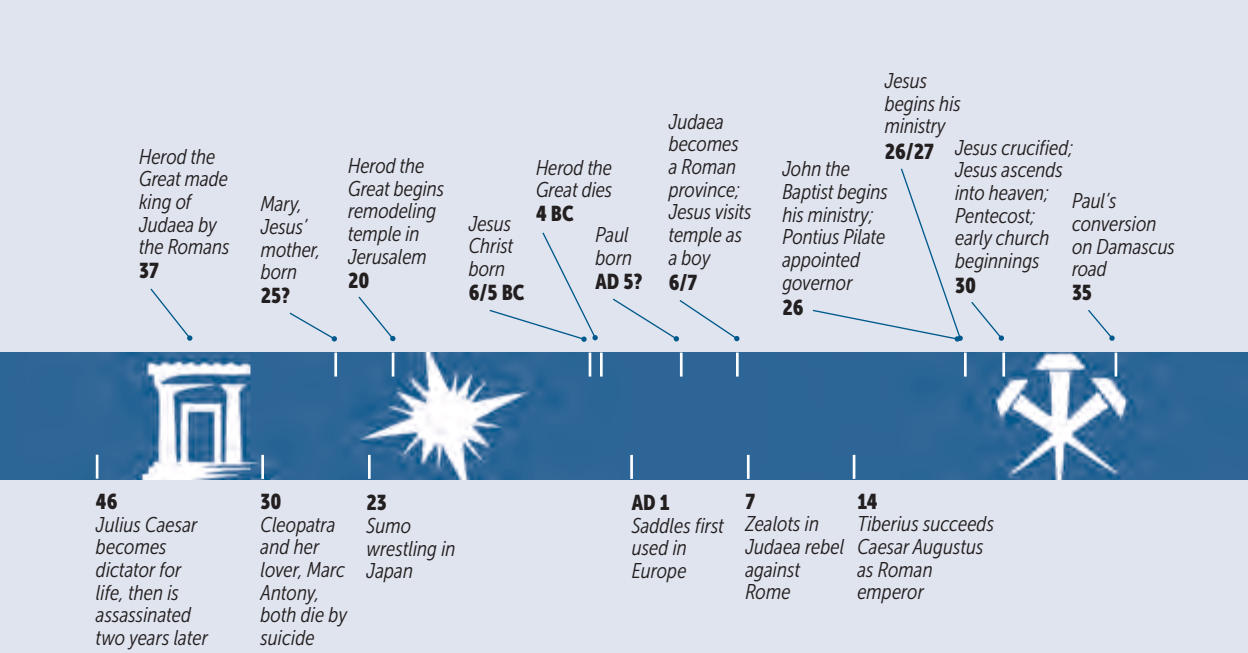
SECTION HEADINGS

The KJV text 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 2805*

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.



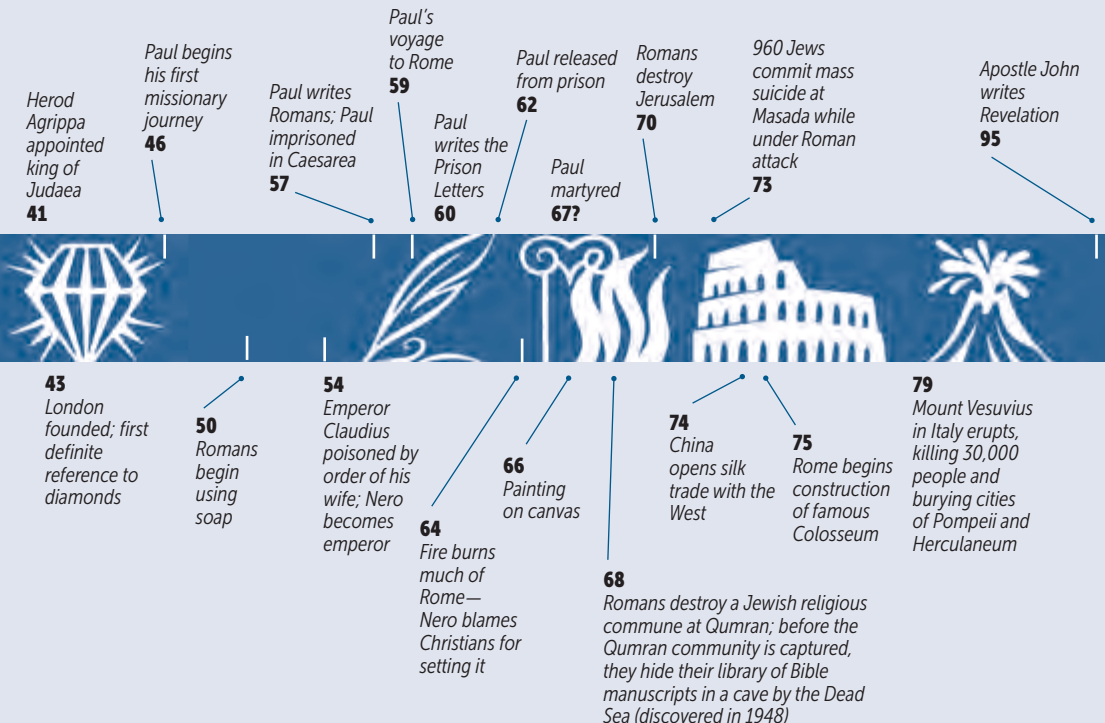
MASTER INDEX *see page 2829*

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 2953*

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 created he him; male and female created he them." (1:27)

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth 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)
----------	--------------	------------------------------	---------------------------------	------------------------

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) 1. Adam and Eve 2. Cain and Abel 3. Adam's descendants	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) 1. The Flood 2. Repopulating the earth 3. The tower of Babel	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) 1. God promises a nation to Abram 2. Abram and Lot 3. God promises a son to Abram 4. Sodom and Gomorrah 5. Birth and near sacrifice of Isaac 6. Isaac and Rebekah 7. Abraham dies	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) 1. Jacob and Esau 2. Isaac and Abimelech 3. Jacob gets Isaac's blessing	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) 1. Jacob starts a family 2. Jacob returns home	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) 1. Joseph is sold into slavery 2. Judah and Tamar 3. Joseph is thrown into prison 4. Joseph is placed in charge of Egypt 5. Joseph and his brothers meet in Egypt 6. Jacob's family moves to Egypt 7. Jacob and Joseph die in Egypt	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)*

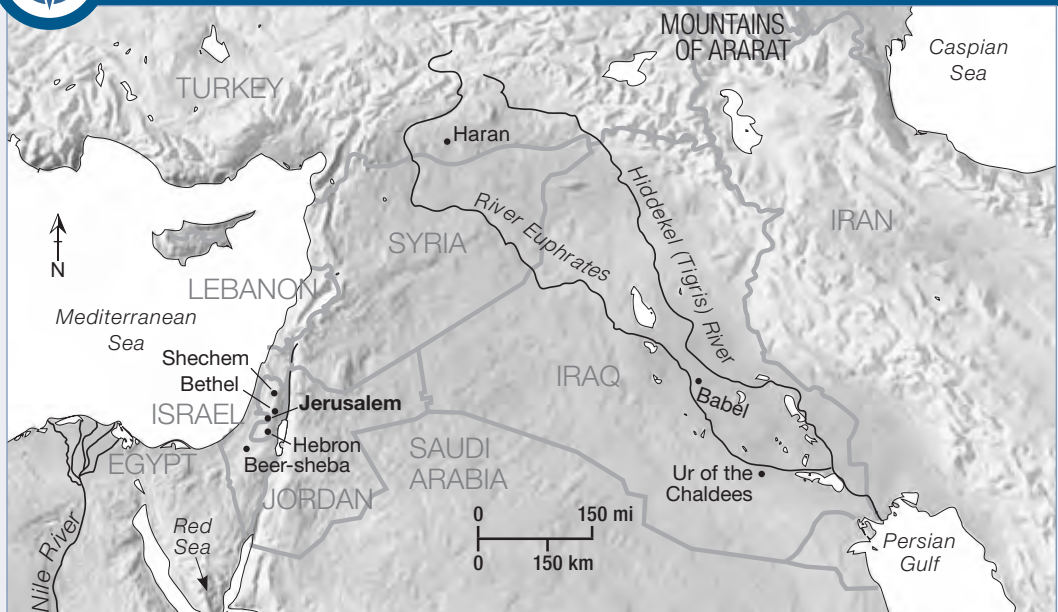
*Joseph
dies
1805
(1640)*

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 Chaldees** 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 (Sichem, 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.
 - **Beer-sheba** The well at Beer-sheba 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 Beer-sheba 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 Ishmeelite 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.

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

1:2
Ps 104:30
Isa 45:18

The Account of Creation

1 In the beginning God created the heaven and the earth. ²And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

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

³And 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. ⁵And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

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

⁶And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.* ⁷And 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. And the evening and the morning were the second day.

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

⁹And God said, Let the waters under the heaven be gathered together unto 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 called he Seas: and God saw that *it was* good. ¹¹And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. ¹²And the earth brought forth grass, *and* herb yielding seed after his kind, and the

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

1:6 *firmament*: space.

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.

tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. ¹³And the evening and the morning were the third day.

1:14
Pss 74:16; 104:19

¹⁴And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ¹⁵and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. ¹⁶And 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. ¹⁷And God set them in the firmament of the heaven to give light upon 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. ¹⁹And 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

²⁰And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. ²¹And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his 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 fowl multiply in the earth. ²³And the evening and the morning were the fifth day.

1:20
Gen 2:19
Ps 146:6

1:21
Ps 104:25-28

²⁴And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. ²⁵And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

1:24
Gen 2:19

²⁶And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing

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

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

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 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,

that creepeth upon the earth. ²⁷So God created man in his *own* image, in the image of God created he him; male and female created he them. ²⁸And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

1:27
†Matt 19:4
†Mark 10:6

²⁹And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.* ³⁰And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. ³¹And God saw every thing that he had made, and, behold, *it was* very good. And 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 were finished, and all the host of them. ²And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. ³And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God 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.

1:29 *meat*: food.

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

1. Adam and Eve

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

2:5
Gen 1:11

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

⁴These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, ⁵and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. ⁶But there went up a mist 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 soul.

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

¹⁰And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; ¹²and the gold of that land *is* good: there *is* bdellium and the onyx stone. ¹³And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. ¹⁴And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

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.

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 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.

¹⁵And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. ¹⁶And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

¹⁸And the LORD God said, *It is not good that the man should be alone; I will make him an help meet for him.* ¹⁹And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. ²⁰And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

²¹And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; ²²and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 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. ²⁴Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.* ²⁵And they were both naked, the man and his wife, and were not ashamed.

2:16
Gen 3:1-3

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

2:18
Gen 3:12
Prov 18:22

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

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

2:24
†Matt 19:5
†1 Cor 6:16
Eph 5:31

2:18 *help meet*: suitable helper. 2:24 *cleave*: be joined.

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 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. But, like Adam and Eve (3:7), we put on fig leaves (barriers) because we have areas we don't want our spouses, or



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:

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Genesis 3:12)
 "For as in Adam all die, even so in Christ shall all 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.

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.

The Man and Woman Sin

3 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

²And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: ³but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

⁴And the serpent said unto the woman, Ye shall not surely die: ⁵for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. ⁶And when the woman

3:1
2 Cor 11:3
Rev 12:9; 20:2
3:3
Gen 2:17
3:4
John 8:44
2 Cor 11:3
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

3:1 *subtil*: cunning.

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, 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.

saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.⁷ And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

3:8
Lev 26:12
Deut 23:14

⁸And they heard the voice 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 amongst the trees of the garden.⁹ And the LORD God called unto Adam, and said unto him, Where *art* thou?

¹⁰And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

¹¹And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

3:12
Prov 28:13

¹²And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

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

¹³And the LORD God said unto the woman, What *is* this *that* thou hast done?

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

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 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.

And the woman said, The serpent beguiled me, and I did eat.*

¹⁴And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

¹⁶Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall* be to thy husband, and he shall rule over thee.

¹⁷And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; ¹⁸thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Paradise Lost: God's Judgment

²⁰And Adam called his wife's name Eve; because she was the mother of all living. ²¹Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

²²And the LORD God said, Behold, the man is become as one of us, to

3:14
Deut 28:15
Isa 65:25

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

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

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

3:18
Gen 31:40
Heb 6:8

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

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

3:21
2 Cor 5:2-3

3:13 *beguiled*: deceived. 3:15 *enmity*: hatred.

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 Satan is our enemy. He will do anything he can to get us to follow his evil, deadly path. The phrase "thou shalt bruise his heel" refers to Satan's repeated attempts to defeat Christ during his life on earth. "It shall bruise thy 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 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

know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: ²³therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. ²⁴So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

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

3:24 *Cherubims*: mighty angels. *keep*: guard.



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</i> not good that the man should be alone; I will make him an help meet for him." (Genesis 2:18)

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

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.

2. Cain and Abel

4 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.* ²And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. ³And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. ⁴And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: ⁵but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*

⁶And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

⁸And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

⁹And the LORD said unto Cain, Where is Abel thy brother?

And he said, I know not: *Am* I my brother's keeper?

¹⁰And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. ¹¹And now *art* thou cursed from the earth,

4:1 *knew*: had sexual relations with. 4:5 *wroth*: angry.

4:2
Luke 11:50-51

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

4:4
Exod 13:12
Heb 11:4

4:6
Jon 4:4

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

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

4:9
Gen 3:9

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

4:11
Deut 27:15-26

4:1 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* abomination: how much more, *when* he bringeth it with a wicked mind?” 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 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.

4:12
Deut 28:15-24

which hath opened her mouth to receive thy brother's blood from thy hand. ¹²When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

4:14
Gen 9:6
Job 15:22

¹³And Cain said unto the LORD, My punishment is greater than I can bear. ¹⁴Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

¹⁵And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. ¹⁶And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

The Descendants of Cain

4:17
Ps 49:11

¹⁷And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. ¹⁸And unto Enoch was born Irad: and Irad begat Methujael: and Methujael begat Methusael: and Methusael begat Lamech.



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 unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (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.

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 "replenish 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.

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.

¹⁹And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. ²⁰And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. ²¹And his brother's name was Jubal: he was the father of all such as handle the harp and organ.* ²²And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.*

²³And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. ²⁴If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

4:23
Lev 19:18
Deut 32:35

The Birth of Seth

²⁵And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. ²⁶And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon 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

3. Adam's descendants

From Adam to Noah

5 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; ²male and female created he them; and blessed them, and called their name Adam, in the day when they were created. ³And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: ⁴and the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: ⁵and all the days that Adam lived were nine hundred and thirty years: and he died.

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

5:2
Gen 1:27
†Matt 19:4
†Mark 10:6

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

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

⁶And Seth lived an hundred and five years, and begat Enos: ⁷and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ⁸and all the days of Seth were nine hundred and twelve years: and he died.

⁹And Enos lived ninety years, and begat Cainan: ¹⁰and Enos lived after he

4:21 organ: flute. 4:22 artificer: craftsman. brass: bronze.

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 "begat" 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 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.

begat Cainan eight hundred and fifteen years, and begat sons and daughters: ¹¹and all the days of Enos were nine hundred and five years: and he died.

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

¹²And Cainan lived seventy years, and begat Mahalaleel: ¹³and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ¹⁴and all the days of Cainan were nine hundred and ten years: and he died.

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

¹⁵And Mahalaleel lived sixty and five years, and begat Jared: ¹⁶and Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ¹⁷and all the days of Mahalaleel were eight hundred ninety and five years: and he died.

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

¹⁸And Jared lived an hundred sixty and two years, and he begat Enoch: ¹⁹and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ²⁰and all the days of Jared were nine hundred sixty and two 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 thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him." (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.

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

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

²⁵And Methuselah lived an hundred eighty and seven years, and begat Lamech: ²⁶and Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ²⁷and all the days of Methuselah were nine hundred sixty and nine years: and he died.

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

²⁸And Lamech lived an hundred eighty and two years, and begat a son: ²⁹and he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. ³⁰And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: ³¹and all the days of Lamech were seven hundred seventy and seven years: and he died.

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

³²And Noah was five hundred years old: and Noah begat 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

6 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, ²that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*

6:1
Gen 1:28

³And the LORD said, My spirit shall not always strive with man, for that

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

6:2 *fair*: beautiful.

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 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 “replenish 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 an 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
Num 13:33

he also is flesh: yet his days shall be an hundred and twenty years. ⁴There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

6:5
Ps 14:1-3

⁵And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. ⁶And it repented the LORD that he had made man on the earth, and it grieved him at his heart. ⁷And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

6:6
Exod 32:14
1 Sam 15:11, 35

6:7
Deut 29:20

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

6:8
Exod 33:17

The Story of Noah

6:9
Job 1:1
Ezek 14:14

⁹These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God. ¹⁰And Noah begat 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. ¹²And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

6:12
Ps 14:1-3

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

¹³And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. ¹⁴Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. ¹⁵And *this is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. ¹⁶A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. ¹⁷And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. ¹⁸But with thee will I establish my covenant; and thou shalt come

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

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

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

6:4 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?

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 ship-builders. 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, "With thee will I establish my covenant," 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.)

into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

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

²⁰Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. ²¹And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

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

The Flood Covers the Earth

7 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. ²Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. ³Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. ⁴For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. ⁵And Noah did according unto all that the LORD commanded him.

⁶And Noah was six hundred years old when the flood of waters was upon the earth. ⁷And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. ⁸Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, ⁹there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. ¹⁰And it came to pass after seven days, that the waters of the flood were upon the earth. ¹¹In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. ¹²And the rain was upon the earth forty days and forty nights.

¹³In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;* ¹⁴they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. ¹⁵And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. ¹⁶And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

6:20
Gen 7:3

6:21
Gen 1:29

6:22
Gen 7:5
Exod 40:16

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

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

7:4
Gen 6:7, 13

7:6
Gen 5:32

7:7
Gen 6:18

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

7:13 *selfsame*: very same.

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

¹⁷And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. ¹⁸And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. ¹⁹And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. ²⁰Fifteen cubits upward did the waters prevail; and the mountains were covered. ²¹And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: ²²all in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. ²³And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the

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



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 did Noah; according to all that God commanded him, so did he."
(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.

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

creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. ²⁴And the waters prevailed upon the earth an hundred and fifty days.

7:24
Gen 8:3

The Flood Recedes

8 And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;* ²the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; ³and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. ⁴And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ⁵And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains 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

⁶And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: ⁷and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. ⁸Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; ⁹but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. ¹⁰And he stayed yet other seven days; and again he sent forth the dove out of the ark; ¹¹and the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.* ¹²And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

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

¹³And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. ¹⁴And in the second month, on the seven and twentieth day of the month, was the earth dried.

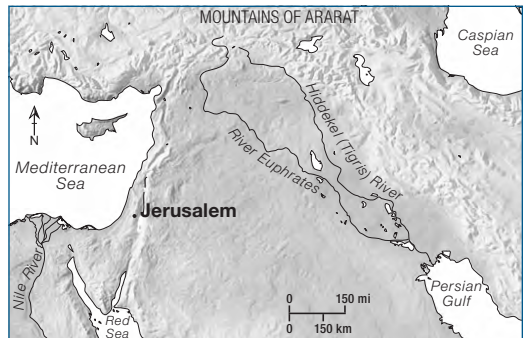
8:13
Gen 5:32

¹⁵And God spake unto Noah, saying, ¹⁶Go forth of the ark, thou, and thy

8:16
Gen 7:13

8:1 asswaged: subsided. 8:11 abated: lowered.

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.



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.

Vital Statistics

PURPOSE:

To prove conclusively that Jesus is the Son of God and that all who believe in him will have eternal life

AUTHOR:

John the apostle, son of Zebedee and brother of James, who was called a “son of thunder”

ORIGINAL AUDIENCE:

New Christians and searching non-Christians

DATE WRITTEN:

Probably between AD 85 and 90

SETTING:

Written after the destruction of Jerusalem in AD 70 and before John’s exile to the island of Patmos

KEY VERSES:

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (20:30-31)

KEY PEOPLE:

Jesus, John the Baptist, the disciples, Mary, Martha, Lazarus, Jesus’ mother, Pilate, Mary Magdalene

KEY PLACES:

Judean countryside, Samaria, Galilee, Bethany, Jerusalem

SPECIAL FEATURES:

Of the eight miracles recorded, six are unique among the Gospels to John, as is the “Upper Room Discourse” (John 14–17). In fact, over 90 percent of John is unique to this Gospel—John does not contain a genealogy or any record of Jesus’ birth, childhood, temptation, transfiguration, or appointment of the disciples, nor any account of Jesus’ parables, ascension, or great commission.

John



HE SPOKE, and galaxies started to whirl, stars burned in the heavens, and planets began orbiting their stars—words of awesome, unlimited, unleashed power. He spoke again, and the waters and lands were filled with plants and creatures, running, swimming, growing, and multiplying—words of animating, breathing, pulsing life. Again he spoke, and man and woman were formed, thinking, speaking, and loving—words of personal and creative glory. Eternal, infinite, unlimited—he was, is, and always will be the Maker and Lord of all that exists.

And then he came in the flesh to a speck in the universe called planet Earth. The mighty Creator became a part of the creation, limited by time and space and susceptible to aging, sickness, and death. But love propelled him, so he came to rescue and save those who were lost and to give them the gift of eternal life. He is the Word; he is Jesus, the Messiah—the Christ.

It is this truth that the apostle John brings to us in this book. John’s Gospel is more than a historical account of the life of Jesus; it is a powerful argument for the Incarnation, a conclusive demonstration that Jesus was—and is—the very heaven-sent Son of God and the only source of eternal life.

John discloses Jesus’ identity with his very first words: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God” (1:1-2). The rest of the book continues the theme. John, an eyewitness, chose eight of Jesus’ miracles (or signs, as he calls them) to reveal Jesus’ divine and human natures and life-giving mission. These signs are (1) turning water to wine (2:1-11); (2) healing the nobleman’s son (4:46-54); (3) healing the lame man at the pool of Bethesda (5:1-9); (4) feeding the 5,000 with just a few loaves and fish (6:1-14); (5) walking on the water (6:15-21); (6) restoring sight to the blind man (9:1-41); (7) raising Lazarus from the dead (11:1-44); and, after the Resurrection, (8) giving the disciples an overwhelming catch of fish (21:1-14).

In every chapter Jesus’ deity is revealed. And Jesus’ true identity is underscored through the titles he is given—the Word, the “only begotten Son,” the Lamb of God, the Son of God, “the true bread,” “the resurrection, and the life,” the Vine. And the formula is *I am*. When Jesus uses this phrase, he affirms his preexistence and eternal deity. Jesus says, “*I am* the bread of life” (6:35); “*I am* the light of the world” (8:12; 9:5); “*I am* the door” (10:7); “*I am* the good shepherd” (10:11, 14); “*I am* the resurrection, and the life” (11:25); “*I am* the way, the truth, and the life” (14:6); and “*I am* the true vine” (15:1).

The greatest sign, of course, is the Resurrection, and John provides a stirring eyewitness account of finding the empty tomb. Then he records various post-Resurrection appearances by Jesus.

John, a devoted follower of Jesus Christ, has given us a personal and powerful look at his beloved master, the eternal Son of God. As you read his story, commit yourself to believe in and follow him.

The Blueprint

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

John makes it clear that Jesus was not just a man; he was and is the eternal Son of God. He is the Light of the World because he offers the gift of eternal life to all people. How blind and foolish to call Jesus nothing more than an unusually good man or moral teacher. Yet we sometimes act as if this were true when we casually toss around his words and go about living our own way. If Jesus is the eternal Son of God, we should pay attention to his divine identity and life-giving message.

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

1. Jesus encounters belief and unbelief from the people
2. Jesus encounters conflict with the religious leaders
3. Jesus encounters crucial events in Jerusalem

Jesus met with individuals, preached to great crowds, trained his disciples, and debated with the religious leaders. The message that he is the Son of God received a mixed reaction. Some worshiped him, some were puzzled, some shrunk back, and some were determined to silence him. We see the same varied reactions today. Times have changed, but people's hearts remain hard. May we see ourselves in these encounters Jesus had with people, and may our response be to worship and follow him.

C. DEATH AND RESURRECTION OF JESUS, THE SON OF GOD (13:1–21:25)

1. Jesus teaches his disciples
2. Jesus completes his mission

Jesus carefully instructed the disciples how to continue to believe even after his death, yet they could not take it in. After he had died and the first reports came back that he was alive, the disciples did not believe it. Thomas is especially remembered as one who refused to believe even after hearing eyewitness accounts from other disciples. May we not be like Thomas, demanding a physical face-to-face encounter, but may we accept the eyewitness testimony of the disciples that John has recorded in this Gospel.

Megathemes

THEME

EXPLANATION

Jesus Christ, Son of God

John shows us that Jesus is unique as God's special Son, yet he is fully God. Because he is fully God, Jesus is able to reveal God to us clearly and accurately. Because he is God's Son, we can perfectly trust what he says. By trusting him, we can gain an open mind to understand God's message and fulfill his purpose for us.

Eternal Life

Before the world began, Jesus lived with God, and he will reign forever with him. In John we see Jesus revealed in power and magnificence even before his resurrection. Because Jesus is God, he lives forever and can offer eternal life to us. We are invited to begin living in a personal, eternal relationship with him now. By trusting him, we receive a new life. And even though our physical bodies must grow old and die, we will be resurrected and live forever with Jesus.

Belief

John records eight specific signs, or miracles, that show the nature of Jesus' power and love. We see his power over everything created, and we see his love of all people. These signs encourage us to believe in him. Believing in him means having active, living, and continuous trust in Jesus as God. When we believe in his life, his words, his death, and his resurrection, we are cleansed from sin and receive power to follow him. If we want this to happen, we must respond to him by believing in him and submitting to him.

Timeline

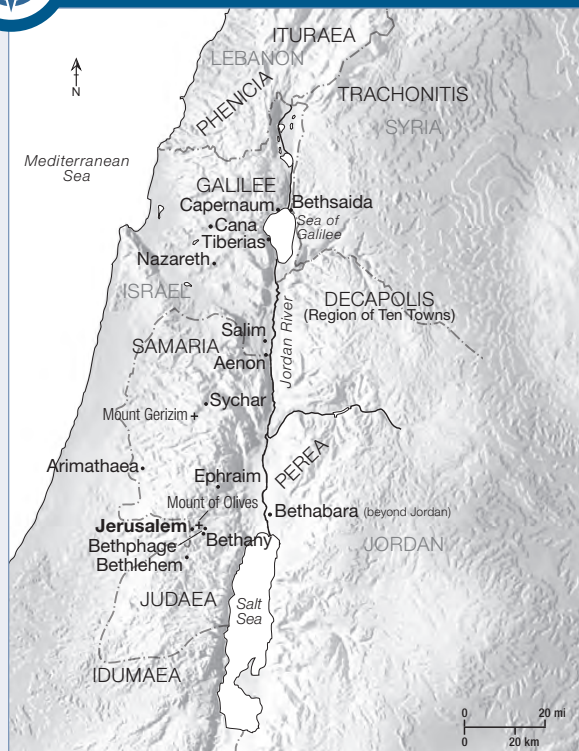
Herod the Great begins to rule 37 BC	Jesus is born 6/5 BC	Escape to Egypt 5/4 BC	Herod the Great dies 4 BC	Return to Nazareth 4/3 BC
--------------------------------------	----------------------	------------------------	---------------------------	---------------------------

The Holy Spirit Jesus taught his disciples that the Holy Spirit would come after he ascended into heaven. The Holy Spirit would then indwell, guide, counsel, and comfort those who follow Jesus. Through the Holy Spirit, Christ's presence and power are multiplied in all who believe, and through him, we are drawn to God in faith. We must know the Holy Spirit to understand all Jesus taught. We can experience Jesus' love and guidance as we allow the Holy Spirit to do his work in us.

Resurrection On the third day after he died, Jesus rose from the dead. This was verified by his disciples and many eyewitnesses. The reality of the Resurrection changed the disciples from frightened deserters to dynamic leaders in the new church. The Resurrection is the foundation of the Christian faith. Because of this event, we can be changed as the disciples were and have confidence that our bodies will one day be raised to live with Christ forever. The same power that raised Christ to life can give us the ability to follow Christ each day.



Key Places in John



The broken lines indicate modern boundaries.

- John's story begins by describing John the Baptist's ministry near Bethany (Bethabara), east of the Jordan (1:19-51). Here we also read of how Jesus began his ministry, talking to some of the men who would later become his 12 disciples. Jesus' ministry in Galilee began with a visit to a wedding in Cana (2:1-11). Then he went to Capernaum, which became his new home (2:12). He journeyed to Jerusalem for the special feasts (2:13) and there met with Nicodemus, a religious leader (3:1-21). When Jesus left Judaea, he traveled through Samaria and ministered to the Samaritans (4:1-42). Then he did miracles in Galilee (4:43-54) and in Judaea and Jerusalem (5:1-47). He fed over 5,000 people near Bethsaida beside the Sea of Galilee (Sea of Tiberias) (6:1-15), walked on the water to his frightened disciples (6:16-21), preached through Galilee (7:1), returned to Jerusalem (7:2-53), preached beyond the Jordan in Perea (10:40), raised Lazarus from the dead in Bethany (11:1-57), and finally entered Jerusalem for the last time to celebrate the Passover with his disciples and give them key teachings about what was to come and how they should act. His last hours before his crucifixion were spent in the city (13:1-38), in a grove of olive trees (the garden of Gethsemane) (18:1-11), and finally in various buildings in Jerusalem during his trial (18:12-40). He would be crucified, but he would rise again as he had promised.

Judaea
becomes
a Roman
province
AD 6

Tiberius
Caesar
becomes
emperor
14

Pontius
Pilate
appointed
governor
26

Jesus
begins his
ministry
26/27

Jesus
and
Nicodemus
27

Jesus
chooses
12 disciples
28

Jesus
feeds
5,000
29

Jesus is
crucified,
rises again,
and ascends
30

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 we may have eternal life by believing in him. John also provides unique material about Jesus' birth. He did not come into being when he was born, because 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. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not.*

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

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

1:2 the same: He. 1:5 comprehended it not: has not overcome it.

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 by 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 was made 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 comprehended it not” 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 2201.

1:9
1 Jn 2:8

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

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

1:16
Col 2:9-10

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

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

believe. ⁸He was not that Light, but *was sent* to bear witness of that Light. ⁹*That* was the true Light, which lighteth every man that cometh into the world. ¹⁰He was in the world, and the world was made by him, and the world knew him not. ¹¹He came unto his own, and his own received him not. ¹²But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: * ¹³which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴And the Word was made 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 bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. *

¹⁶And of his fulness have all we received, and grace for grace. * ¹⁷For the law was given by Moses, *but* grace and truth came by Jesus Christ. ¹⁸No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. *

1:12 *the sons*: children. 1:15 *cried*: cried out. *preferred before*: greater than. 1:16 *and grace for grace*: one blessing after another. 1:18 *in the bosom*: at the side. *declared him*: made him known.

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 was made 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.

1:18 God communicated through various people in the Old Testament, usually prophets who were told to give

John the Baptist Declares His Mission (19)

¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? * ²⁰And he confessed, and denied not; but confessed, I am not the Christ.

²¹And they asked him, What then? Art thou Elias?

And he saith, I am not.

Art thou that prophet?

And he answered, No.*

²²Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

²³He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*

²⁴And they which were sent were of the Pharisees. ²⁵And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

²⁶John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; ²⁷he it is, who coming after me is preferred

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

1:19 record: testimony. 1:21 *Elias*: Elijah. 1:23 *Esaias*: Isaiah.

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 1914 and 2020.)

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 him that crieth in the wilderness, Prepare ye 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 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. 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

1:28
John 3:26; 10:40

before me, whose shoe's latchet I am not worthy to unloose.*²⁸ These things were done in Bethabara beyond Jordan, where John was baptizing.*

John the Baptist Proclaims Jesus as the Messiah (20)

1:29
Isa 53:7
1 Cor 5:7
1 Pet 1:19

²⁹The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ³⁰This is he of whom I said,

1:27 *shoe's latchet*: shoelace. *unloose*: untie. 1:28 *Bethabara beyond*: Bethany on the other side of the.



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 Judaeans 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 Nazarete—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: Judaea
- Occupation: Prophet
- Relatives: Father: Zacharias. Mother: Elisabeth. Distant relative: Jesus.
- Contemporaries: Herod Antipas, Herodias

Key verse:

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that 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.

After me cometh a man which is preferred before me: for he was before me. ³¹And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.*

³²And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.* ³³And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. ³⁴And I saw, and bare record that this is the Son of God.

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

1:31 *made manifest*: revealed. 1:32 *bare record*: gave testimony. *abode upon*: remained on.

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 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.

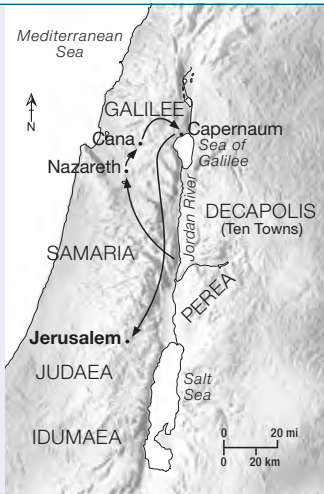
1:37 One of the two disciples was Andrew (1:40). The other was probably John, the writer of this book. Why did these disciples leave John the Baptist? Because that's what John wanted them to do—he was pointing the way to Jesus, the one he had prepared them to follow. These were Jesus' first disciples, 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 seek ye?" 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?

JESUS' FIRST TRAVELS

After his baptism by John in the Jordan River and the temptation by Satan in the wilderness (see the map in Mark 1 on page 2014), Jesus returned to Galilee. He visited Nazareth, Cana, and Capernaum, and then he returned to Jerusalem for the Passover.



The First Disciples Follow Jesus (21)

³⁵Again the next day after John stood, and two of his disciples;* ³⁶and looking upon Jesus as he walked, he saith, Behold the Lamb of God! ³⁷And the two disciples heard him speak, and they followed Jesus.

³⁸Then Jesus turned, and saw them following, and saith unto them, **What seek ye?**

They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?*

³⁹He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.*

⁴⁰One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. ⁴¹He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.*

1:40
Matt 4:18-22
Mark 1:16
Luke 5:2-11
1:41
Ps 2:2
John 4:25

1:35 *stood, and:* was standing with. 1:38 *Master:* Teacher. *dwellest thou:* are you staying. 1:39 *abode:* stayed. 1:41 *Messias:* Messiah.



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 devout

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:

- Skeptical but honest in making decisions
- One of God's people anticipating the Messiah

Weaknesses and mistakes:

- Shared the misunderstandings of the other disciples about Jesus

Notable fact:

- One of Jesus' original 12 disciples

Lessons from his life:

- 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:

- Where: Cana
- Contemporaries: Jesus, John the Baptist, Philip and the other disciples

Key verse:

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" (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.

⁴²And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.***

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

⁴³The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, **Follow me.*** ⁴⁴Now Philip was of Bethsaida, the city of Andrew and Peter.

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

⁴⁵Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

1:45
Gen 3:15
Num 21:8-9;
24:17

⁴⁶And Nathanael said unto him, Can there any good thing come out of Nazareth?

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

Philip saith unto him, Come and see.

Hos 11:1
Mic 5:2

⁴⁷Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!***

Zech 3:8-9;
6:12-13; 9:9
Mal 3:1; 4:2, 5

⁴⁸Nathanael saith unto him, Whence knowest thou me?

Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.***

⁴⁹Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

1:49
2 Sam 7:14
Ps 2:2

⁵⁰Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.** ⁵¹And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.***

John 1:34; 20:31

1:51
Gen 28:12

1:42 Jona: John. **1:43** would: decided to. **1:47** no guile: nothing false. **1:48** whence knowest thou: how do you know. **1:51** verily: truly.

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 2003.)

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.

Jesus Turns Water into Wine (22)

2:1
John 1:35, 43

2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: ²and both Jesus was called, and his disciples, to the marriage.* ³And when they wanted wine, the mother of Jesus saith unto him, They have no wine.*

2:4
John 7:30; 8:20

⁴Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.**

2:6
Mark 7:3-4
John 3:25

⁵His mother saith unto the servants, Whatsoever he saith unto you, do it. ⁶And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.* ⁷Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim. ⁸And he saith unto them, **Draw out now, and bear unto the governor of the feast.** And they bare it.*

2:9
John 4:46

⁹When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,* ¹⁰and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.*

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

¹¹This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*

2:2 called: invited. 2:3 wanted: ran out of. 2:6 after the manner of: the kind used for, purifying: ceremonial washing. two or three firkins: twenty or thirty gallons. 2:8 bear unto: take it to. governor: master. 2:9 ruler: master. whence it was: where it came from. 2:10 worse: inferior. 2:11 manifested forth: revealed.

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 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.

¹²After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.*

2:12
Matt 12:46-50

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 Cleanses the Temple (23)

¹³And the Jews' passover was at hand, and Jesus went up to Jerusalem, ¹⁴and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: ¹⁵and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen;

2:13-22
Matt 21:12-17
Mark 11:15-19
Luke 19:45-48

2:12 *continued: stayed.*

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).

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 worshipers 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

2:16
Luke 2:49

and poured out the changers' money, and overthrew the tables;*¹⁶ and said unto them that sold doves, **Take these things hence; make not my Father's house an house of merchandise.***

2:17
†Ps 69:9

¹⁷And his disciples remembered that it was written, The zeal of thine house hath eaten me up.*

¹⁸Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

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

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

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

²⁰Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹But he spake of the temple of his body.

²²When therefore he was risen from the dead, his disciples remembered that he had said this unto them; 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, in the feast *day*, many believed in his name, when they saw the miracles which he did.* ²⁴But Jesus did not commit himself unto them, because he knew all *men*,* ²⁵and needed not that any should testify of man: for he knew what was in man.

3:1-2
John 7:50; 19:39
3:2
Matt 22:16
Acts 2:22; 10:38

3 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ²the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

2:15 *scourge*: whip. 2:16 *hence*: away. *house of merchandise*: market. 2:17 *eaten me up*: consumed me. 2:23 *in the feast day*: during the feast. 2:24 *commit*: trust.

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.

2:19-20 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).

³Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.***

⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

⁵Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** ⁶**That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.** ⁷**Marvel not that I said unto thee, Ye must be born again.*** ⁸**The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not**

3:3
John 1:13

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

3:3 verily: truly. 3:7 marvel not: do not be surprised.

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).

3:5-6 "Born of water and of 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 whomever 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.

tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

⁹Nicodemus answered and said unto him, How can these things be?

¹⁰Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? ¹¹Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. ¹²If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? ¹³And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. ¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵that whosoever believeth in him should not perish, but have eternal life.

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

3:8 *listeth*: wishes. *whence*: where. *whither*: where. 3:10 *master*: teacher.



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 Arimathaea 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 Arimathaea 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 Arimathaea

Key verse:

“Nicodemus saith unto him, How can a man be born when he is old? can he enter the 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.

¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved. ¹⁸He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. ¹⁹And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.* ²¹But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

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

3:17
John 12:47

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 came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.* ²³And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. ²⁴For John was not yet cast into prison. ²⁵Then there arose a question between *some* of John's disciples and the Jews about

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

3:24
Matt 4:12

3:16 *whosoever believeth*: whoever believes. **3:20** *reproved*: exposed. **3:21** *doeth truth*: does what is true. *made manifest*: clearly seen. *wrought in*: done through. **3:22** *tarried*: remained.

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

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 1:7, 34

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

3:33
1 Jn 5:10

3:34
Luke 4:18

3:35
John 5:20; 15:9

3:36
John 3:16
1 Jn 5:12-13

4:1
John 3:22, 26

purifying.* ²⁶And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

²⁷John answered and said, A man can receive nothing, except it be given him from heaven. ²⁸Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. ²⁹He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. ³⁰He must increase, but I *must* decrease.

³¹He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. ³²And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. ³³He that hath received his testimony hath set to his seal that God is true.* ³⁴For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. ³⁵The Father loveth the Son, and hath given all things into his hand. ³⁶He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

Jesus Talks to a Woman at the Well (27)

4 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, ²(though Jesus himself baptized not, but his disciples,) ³he left Judaea, and departed again into Galilee.

3:25 purifying: ceremonial washing. 3:33 set to his seal: certified. 3:36 abideth: remains.

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.

3:34 God gives the Spirit without measure or limit. Jesus was always filled, empowered, and totally connected to the heart and mind of God. Thus, Jesus was the highest revelation of God to humanity (Hebrews 1:2). He always spoke the words of God.

3:36 Jesus says that those who believe in him *have* (not *will have*) everlasting life. To receive eternal life is to join in God's life, which by nature is eternal. Thus, eternal life begins at the moment of spiritual rebirth.

3:36 John, the author of this Gospel, wrote to demonstrate that Jesus is the true Son of God. Jesus sets before us the greatest choice in life. We are responsible for deciding today whom we will obey (Joshua 24:15), and God wants us to choose him and life (Deuteronomy 30:15-20). The "wrath of God" refers to his final rejection of those who reject him. To put off the choice means choosing not to follow Jesus. Indecision is a fatal decision.

4:1-3 Already opposition was rising against Jesus, especially from the Pharisees. They resented Jesus' popularity as well as his message, which challenged much of their teaching. Because Jesus was just beginning his ministry, the time was not yet right to confront these leaders openly. He left Jerusalem and traveled north toward Galilee.

⁴And he must needs go through Samaria.* ⁵Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.* ⁶Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.*

⁷There cometh a woman of Samaria to draw water: Jesus saith unto her, **Give me to drink.** ⁸(For his disciples were gone away unto the city to buy meat.)*

⁹Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

¹⁰Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

¹¹The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ¹²Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*

¹³Jesus answered and said unto her, **Whosoever drinketh of this water shall thirst again: ¹⁴but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

4:4 *must needs*: needed to. 4:5 *parcel*: plot. 4:6 *thus on*: down by. 4:8 *meat*: food. 4:12 *thereof*: from it. *children*: sons.

4:4
Matt 10:5
Luke 9:52

4:5-6
Gen 33:19; 48:22
Josh 24:32

4:7
Gen 24:17
1 Kgs 17:10

4:9
Ezra 4:1-3; 9-10
Matt 10:5
Luke 9:52-53
John 8:48
Acts 10:48

4:10
Isa 12:3; 44:3
Jer 2:13; 17:13
John 7:37-39
1 Cor 12:13
Rev 7:17; 21:6;
22:17

4:14
John 6:35; 7:38

4:4 To go from the territory of Judaea to Galilee meant passing through a central territory called Samaria. Most Jews did everything they could to avoid traveling through Samaria. The reason goes way back into their history.

After the northern kingdom, with its capital at Samaria, fell to the Assyrians, many Jews were deported to Assyria, and foreigners were brought in to settle the land and help keep the peace (2 Kings 17:24). The intermarriage between those foreigners and the remaining Jews resulted in a mixed race, a people who were impure in the opinion of Jews who lived in the southern kingdom. Thus, the pure Jews hated this mixed race, called Samaritans, because they felt that their fellow Jews who had intermarried had betrayed their people and nation. The Samaritans had set up an alternate center for worship on Mount Gerizim (John 4:20) to parallel the temple at Jerusalem, but it had been destroyed 150 years earlier. While there was long-standing prejudice between Jews and Samaritans, Jesus did not live by such restrictions. The route through Samaria was shorter, and that was the route he took.

4:5-7 Jacob's well was on the property originally owned by Jacob (Genesis 33:18-19). It was not a spring-fed well but a well into which water would seep from rain and dew, collecting at the bottom. Wells were almost always located outside the city along the main road. Twice each day, morning and evening, women would come to draw water. This woman came at noon, however, probably to avoid meeting people who knew her reputation. Jesus gave this woman an extraordinary message about fresh and pure water that would quench her spiritual thirst forever (John 4:13-14).

4:7-9 This woman was (1) a Samaritan, a member of the hated mixed race; (2) known to be living with a man but not married; and (3) in a public place. No respectable Jewish man would talk to a woman under such circumstances. But Jesus did. The gospel is for every person, regardless of his or her race, social position, and past sins. We must be prepared to share the gospel at any time and in any place. Jesus crossed all social, cultural, and political barriers to share the gospel, and we who follow him must do no less. What barriers do you need to cross?

4:10 What did Jesus mean by "living water"? In the Old Testament, many verses speak of thirsting after God as one thirsts for water (Psalm 42:1; Isaiah 55:1; Jeremiah 2:13; Zechariah 13:1). God is called the fountain of life (Psalm 36:9) and the fountain of living waters (Jeremiah 17:13). In saying he would bring living water that could forever quench a person's thirst for God, Jesus was claiming to be the Messiah. Only the Messiah could give this gift that satisfies the soul's desire.

4:13-15 Many spiritual functions parallel physical functions. As our bodies hunger and thirst, so do our souls. But our souls need *spiritual* food and water. The woman confused the two kinds of water, perhaps because no one had ever talked with her about her spiritual hunger and thirst before. We would not think of depriving our bodies of food and water when they hunger or thirst. Why, then, should we deprive our souls? The living Word, Jesus Christ, and the written Word, the Bible, satisfy our hungry and thirsty souls.

4:15
John 6:34

¹⁵The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

¹⁶Jesus saith unto her, **Go, call thy husband, and come hither.***

¹⁷The woman answered and said, I have no husband.

Jesus said unto her, **Thou hast well said, I have no husband: ¹⁸for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

4:19
Matt 21:46
John 7:40; 9:17

¹⁹The woman saith unto him, Sir, I perceive that thou art a prophet. ²⁰Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

4:20
Deut 11:29;
12:5-14
Josh 8:33

²¹Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

4:21
Mal 1:11
1 Tim 2:8

²²**Ye worship ye know not what: we know what we worship: for salvation is of the Jews. ²³But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. ²⁴God is a Spirit: and they that worship him must worship him in spirit and in truth.**

4:22
2 Kgs 17:28-41
Isa 2:3
Rom 3:1-2; 9:4-5

4:23-24
2 Cor 3:17-18
Phil 3:3

4:16 *hither*: here.

4:15 The woman mistakenly believed that if she received the water Jesus offered, she would not have to return to the well each day. She was interested in Jesus' message because she thought it could make her life easier. But if that were always the case, people would accept the Good News for the wrong reasons. Jesus did not come to take away challenges but to change us on the inside and to empower us to deal with problems from God's perspective.

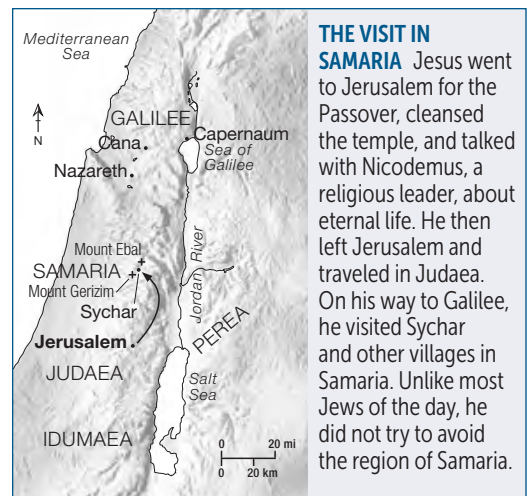
4:16-20 When this woman discovered that Jesus knew all about her private life, she quickly changed the subject. Often people become uncomfortable when the conversation gets too close to home, and they try to talk about something else. As we talk to others, we should feel free to gently guide the conversation back to Jesus and what he has done for us. Jesus' presence exposes sin and can make people uncomfortable, but only he can forgive sin and give new life. We must recognize and embrace this tension that we will often experience when we share our faith with others.

4:20-24 The woman brought up a popular theological issue—the correct place to worship. But her question was a smoke screen, a diversion, to keep the conversation from becoming too personal and vulnerable. Her lifestyle had most likely brought much ridicule and rejection from others, and she probably expected this from Jesus as well. Jesus directed the conversation to a much more important point: The *location* of worship is not nearly as important as the one whom we worship. Jesus knew that once the woman recognized him as the Messiah, her life choices would change as she was transformed into a person constantly refreshed with living water.

4:22 When Jesus said, "Salvation is of the Jews," he meant that only through the Jewish Messiah would the whole world find salvation. God had promised that through the Jewish people the whole earth would be blessed (Genesis

12:3). The Old Testament prophets had called the Jews to be a light to the other nations of the world, bringing them to a knowledge of God and showing them God's way to live and how to treat others. They had also predicted the Messiah's coming. The woman at the well may have known of these passages and been expecting the Messiah, but she didn't realize that she was talking to him!

4:24 "God is a Spirit" means that he is not a physical being limited to one place. He is present everywhere, and he can be worshiped anywhere, at any time. Where we worship is not what counts but how we worship. Is your worship genuine and true? Do you have the Holy Spirit's help? How does the Holy Spirit help us worship? The Holy Spirit prays for us (Romans 8:26), reminds us of the words of Jesus (John 14:26), cleanses our minds and consciences (Titus 3:4-7), and tells us we are loved (Romans 5:5).



²⁵The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.*

4:25
Deut 18:15

²⁶Jesus saith unto her, **I that speak unto thee am he.**

4:26
Mark 14:61-62
John 9:37

Jesus Tells about the Spiritual Harvest (28)

²⁷And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? ²⁸The woman then left her waterpot, and went her way into the city, and saith to the men, ²⁹Come, see a man, which told me all things that ever I did: is not this the Christ? ³⁰Then they went out of the city, and came unto him.

4:29
Matt 9:37
John 7:26

³¹In the mean while his disciples prayed him, saying, Master, eat.*

³²But he said unto them, **I have meat to eat that ye know not of.***

³³Therefore said the disciples one to another, Hath any man brought him *ought* to eat?*

³⁴Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.** ³⁵Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. ³⁶And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. ³⁷And herein is that saying true, One soweth, and another reapeth. ³⁸I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*

4:34
John 5:30, 36;
6:38; 17:4

4:35
Matt 9:37
Luke 10:2

4:37
Job 31:8
Mic 6:15

Many Samaritans Believe in Jesus (29)

³⁹And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. ⁴⁰So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.* ⁴¹And many more believed because of his own word; ⁴²and said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

4:42
Luke 2:11
1 Jn 4:14

4:25 *Messias*: Messiah. 4:27 *upon this*: at this point. *marvelled*: were surprised. *seekest thou*: do you want. 4:31 *prayed*: urged. *Master*: Rabbi. 4:32 *meat*: food. 4:33 *ought*: anything. 4:38 *bestowed no labour*: did not work, are entered into their labours: benefit from their labor. 4:40 *besought*: urged. *tarry*: stay. *abode*: stayed.

4:34 The "meat" Jesus was speaking of was his spiritual nourishment. His spiritual nourishment came from doing God's will and, in this case, helping to bring his work of salvation to this woman. For us, it includes more than Bible study, prayer, and attending church. We are nourished not only by what we take in but also by what we give out for God. Later, Jesus referred to completing God's work on earth (17:4).

4:35 Sometimes Christians excuse themselves from sharing their faith by saying that their family members or friends aren't ready to believe. Jesus, however, makes it clear that

around us a continual harvest waits to be reaped. Don't let Jesus find you making excuses. Look around. You will find people ready to hear God's Word.

4:36-38 The wages Jesus offers are the joy of working for him and seeing the harvest of believers. These wages come to sower and reaper alike because both find joy in seeing new believers come into Christ's kingdom. The statement "other men laboured" (4:38) may refer to the Old Testament prophets and to John the Baptist, who paved the way for the gospel.

4:39 The Samaritan woman immediately shared her experience with others. Despite her reputation, many took her up on her invitation and came out to meet Jesus. Perhaps you have past sins that make you ashamed. But Jesus changes us. As people see these changes, they become curious. Use stories of your experiences, including your

Jesus Preaches in Galilee (30/Matthew 4:12-17; Mark 1:14-15; Luke 4:14-15)

4:44
Matt 13:57
Luke 4:24

⁴³Now after two days he departed thence, and went into Galilee. ⁴⁴For Jesus himself testified, that a prophet hath no honour in his own country. ⁴⁵Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

Jesus Heals a Nobleman's Son (31)

4:46
John 2:1-11

⁴⁶So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.* ⁴⁷When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

4:48
1 Cor 1:22

⁴⁸Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.**

⁴⁹The nobleman saith unto him, Sir, come down ere my child die.*

4:50
Matt 8:13
Mark 7:29

⁵⁰Jesus saith unto him, **Go thy way; thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way.

⁵¹And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. ⁵²Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.* ⁵³So the father knew that *it was* at the same hour, in the which Jesus said unto him, **Thy son liveth:** and himself believed, and his whole house. ⁵⁴This is again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

4:46 nobleman: government official. 4:49 ere: before. 4:52 amend: get better.

past mistakes, as opportunities to introduce others to the new life Jesus offers.

4:46-49 This nobleman was probably an officer in Herod's service. He had walked 20 miles to see Jesus and addressed him as "Sir," putting himself under Jesus even though he had legal authority over Jesus.

4:48 This miracle was more than a favor to one official; it was a sign to all the people. John's Gospel was written to all humankind to urge us toward faith in Jesus. Here a nobleman had faith that Jesus could do what he claimed. The nobleman believed; *then* he saw a miraculous sign.

4:50 This nobleman not only believed Jesus could heal but also obeyed Jesus by returning home, thus demonstrating his faith. Merely saying we believe that Jesus can take care of our problems isn't enough. We need to act as if he can. When you pray about a need or problem, live as though you believe Jesus can do what he says.

4:51 Jesus' miracles were not illusions. Although the nobleman's son was 20 miles away, he was healed when Jesus spoke the word. Just as he had shown his authority over physical elements to create wine, Jesus now showed his authority over space. Distance was no problem because he has authority not only over disease but also over time and space. We can never put so much distance between ourselves and Jesus that we are beyond his reach.

4:53 Notice how the nobleman's faith grew. First, he believed enough to ask Jesus to help his son. Second, he believed Jesus' assurance that his son would live, and he acted on it. Third, he and his whole household believed in Jesus. Faith grows as we use it.

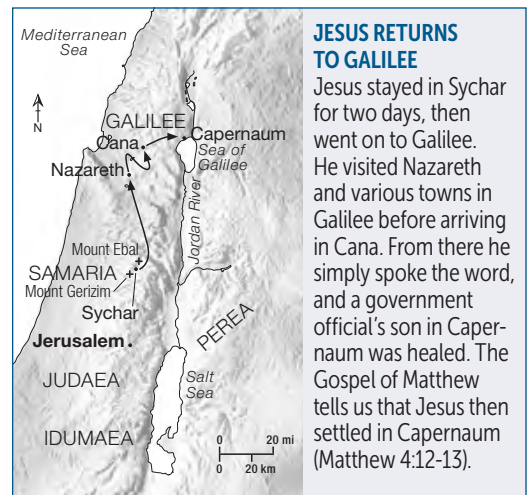


Table of Ancient Weights, Measures & Coins

WEIGHTS	talent (60 minas)	75 pounds	34 kilograms	
	mina (50 shekels)	1.25 pounds	600 grams	
	shekel	0.4 ounces	11.4 grams	
	pim (2/3 shekel)	0.25 ounces	8 grams	
	beka (1/2 shekel)	0.2 ounces	5.7 grams	
	gerah (1/20 shekel)	0.02 ounces	0.6 grams	
	litra	12 ounces	327 grams	
LENGTHS	long cubit	21 inches	53 centimeters	
	cubit	18 inches	45 centimeters	
	span	9 inches	23 centimeters	
	handbreadth	3 inches	8 centimeters	
	fathom	6 feet	1.8 meters	
	rod	10.5 feet	3.2 meters	
	stadion	205 yards	187 meters	
CAPACITIES	<i>Dry Measures</i>			
	cor/homer (10 ephahs)	5 bushels	220 liters	
	lethek (5 ephahs)	2.5 bushels	110 liters	
	ephah	0.5 bushels (20 quarts)	22 liters	
	seah (1/3 ephah)	6.6 quarts	7.3 liters	
	omer (1/10 ephah)	2 quarts	2.2 liters	
	cab (1/2 omer)	1 quart	1.1 liters	
	<i>Liquid Measures</i>			
	bath	5.5 gallons	21 liters	
	hin (1/6 bath)	0.9 gallons	3.5 liters	
	log (1/72 bath)	0.3 quarts	0.3 liters	
	COINS	<i>Roman</i>		
		denarius	1 day's wages (for a laborer)	
as		1/16 denarius		
quadrans		1/64 denarius		
<i>Greek</i>				
drachma		~1 denarius		
didrachma		2 drachmas		
stater		4 drachmas		
<i>Jewish</i>				
lepton		1/2 quadrans		

A Christian Worker's Resource

THIS SECTION INCLUDES

- HOW TO BECOME A CHRISTIAN • PAGE 2805
- HOW TO FOLLOW UP WITH A NEW BELIEVER • PAGE 2809
- MINING THE TREASURES OF THE *LIFE APPLICATION STUDY BIBLE* • PAGE 2813
- SO YOU'VE BEEN ASKED TO SPEAK . . . • PAGE 2816
- TAKING THE STEP TO APPLICATION • PAGE 2819

HOW TO BECOME A CHRISTIAN

As a believer, you will have the opportunity to talk to others about your faith. At times you will find people who want to know how to become a Christian. Here is a guide you can use to help a person understand what it means to begin a relationship with Christ.

FACT: You were created by a loving God. You have great value. God loves you and wants to have a personal relationship with you.

SETUP: Explain to the person that the world tells us that we are accidents of nature—we began as ooze in a pond, evolved into apes, and finally turned into humans. We live and then we die, so we should grab for all we can get in this life—after all, that's the only way to find fulfillment. In contrast, the Bible tells us that we are *not* accidents. We were created by a loving God who knew about us before we were born. We are here for a purpose, and we can find ultimate fulfillment by finding a relationship with him.

Read the following verses and make the following points:

God created you.

Psalm 139:13-16. Thou hast possessed my reins; thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

God knew you before you were born—even while you were in your mother's womb. He knows all about your family and your life until now. (Be sensitive that some people have had difficult circumstances in their lives. Explain that God has not been absent but has been drawing this person to himself.) He wants to give you a brand-new start and a new way of living. He can do that when you give him your life. Why would you do that? Because . . .

God wants to have a personal relationship with you.

John 17:3. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

God is not some impersonal “force,” an unspeaking or unseeing idol, or merely another name for your own self-esteem. Instead, God is a person, your creator, who created you to be in a relationship with him. Why? Because . . .

As a believer in Christ, you will often be asked questions about your faith—sometimes these are from honest seekers with tough questions that have bothered them; sometimes they're questions used by the questioners assuming you won't be able to answer them. In either case, it helps to be prepared with answers, or at least to know where to find them. The *Life Application Study Bible* notes were written not only to help explain the contents of the Bible and to get people started in thinking about application but also to answer some of these key questions.

The treasures are here, and they have been located for you in this section. The following can guide you to the notes that best answer questions in the following 25 categories. The references noted after each question are for the note or notes that will best help you to answer that question. (A number in parentheses indicates which note is being referred to if there is more than one note on a particular Scripture verse or passage.)

BELIEF

Why should I believe? *See notes on Genesis 15:6; Exodus 9:12.*

What does it mean to believe in Jesus? *See note on John 3:16 (3).*

BIBLE

Why should I read the Bible? *See notes on 2 Chronicles 17:7-9; 34:31; Psalm 119:19.*

Why should I trust the Bible? *See notes on Psalm 33:4; Proverbs 16:22; 2 Peter 1:16-21.*

Why do we call the Bible God's Word? *See note on 2 Timothy 3:16-17.*

How is the Bible different from other religious literature? *See note on 2 Timothy 3:16.*

CHURCH

How should I choose a church? *See notes on 1 Corinthians 3:10-11; 1 Peter 5:8-9.*

If eternal life is free, what's this 10 percent I keep hearing about? *See notes on Deuteronomy 14:22-23; 2 Corinthians 8:10-15; 8:12 (1 and 2).*

Isn't participation in church optional? *See note on Luke 4:16.*

DEATH

What happens when people die? *See notes on 1 Thessalonians 4:13-18; Hebrews 2:14-15.*

How can I be ready to die? *See notes on Genesis 50:24 (1); Psalm 23:4.*

DEVIL

Is the devil real? *See notes on Job 1:6-12; Matthew 4:1.*

What does the devil do? *See notes on Genesis 3:5; 3:6.*

How powerful is the devil? *See note on Joshua 6:2-5.*

FAITH

How strong does my faith have to be? *See notes on Matthew 17:17-20; Luke 17:6; Romans 14:1-23.*

Is faith enough? That seems too easy. *See notes on 2 Kings 5:12; Matthew 3:9-10; Philippians 3:2-3 (2); James 2:1-26.*

How can I tell others about my faith? *See notes on Exodus 3:16-17; Revelation 1:5-6.*

FORGIVENESS

How can I know that God forgives me? *See notes on Psalm 32:1-2; Isaiah 1:18; Hebrews 10:17; 1 John 1:9 (1).*

FUTURE

What can God tell me about the future? *See notes on Job 19:25-27; Matthew 24:3-51; John 14:19-21; Revelation 21:7-8; 22:20.*

How will the world end? *See notes on Mark 13:5-7; Luke 12:40; 1 John 2:18-23.*

GOD

What is God really like? *See notes on Genesis 1:1-31 (1 and 2); 18:14; Numbers 14:17-20; Deuteronomy 27:15-26; Psalms 34:9-10; 36:5-8; 99:5; John 14:5-6; 2 Thessalonians 2:10-12.*

What are idols, and what's wrong with them? *See notes on Exodus 20:1-6; 32:4-5; 1 Kings 18:29.*

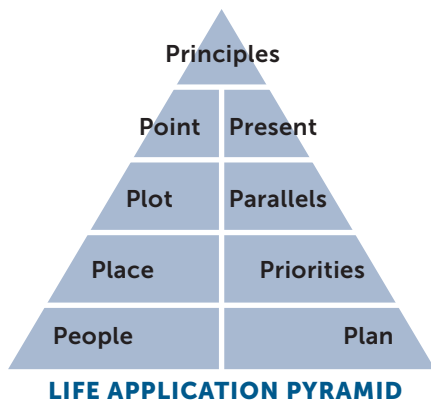
Isn't God only all about rules? *See note on Isaiah 5:11-13.*

TAKING THE STEP TO APPLICATION

Whether you are studying the Bible for yourself or teaching it to others, moving toward application is a vitally important part of the studying and teaching process, and one that's often overlooked. Just having information about what is in the Bible is not enough (even Satan knew enough of the Bible to be able to quote it; Matthew 4:1-11). Even understanding the contexts or the concepts and being able to see that they are relevant to today's world is not enough. For the Bible to really make a difference in our lives, we need to (1) receive the message personally, (2) reflect on our lives and identify what needs to change as a result of God's Word, and (3) lay out a plan to make that change. Taking the step to application means that we finish our Bible study or go away from a lesson asking,

Now that I know what God wants me to do, how am I going to start doing it?

Application is the step between *knowing* what the Bible says and *doing* what it says. While the truths of the Bible never change, people's life situations are different and are constantly changing. You must continue to study the Bible and learn the new things God wants you to learn. When you teach, you may be able to tell your listeners how *you* are applying certain principles from God's Word, but at the same time you need to give them the tools and the opportunity to figure out how to apply the same truths of the Bible to *their own* life situations. So how do you do that? Here you will read of a Bible study system called the Pyramid. Using the nine sets of questions in the Pyramid, you will be able to study the Bible and then apply its principles more practically and thoroughly to your personal life situations.



Each step is described in detail below, followed by the questions you should ask yourself as you work your way over the Pyramid toward application. After the fifth point, at the top of the Pyramid, you will find an example of what your study might look like. Then follow points six through nine down the other side of the Pyramid. There is an example provided here as well, although these points vary greatly for each individual.

1. People

Begin by identifying the people in the passage—the figures who are actively involved. Sometimes no specific individuals or groups are named (such as when you're reading certain sections of Proverbs or Romans), but don't forget the author and the original audience. Note the people and learn something about them. (For example, if you're reading Isaiah's message to Moab, look up "Moabites" in the Master Index and read the notes listed to better understand the people in this passage.) You should ask,

365-Day Reading Plan

THIS 365-DAY READING PLAN leads you from Genesis to Revelation in just a year. Though it doesn't include every chapter and verse, it offers a complete view of Scripture and does so without being overwhelming. By skipping past material that appears more than once, it gives you a streamlined look at the entire Bible. Take this tour of God's Word to discover its life-changing wisdom and power.

JAN 1	DAY 1	<input type="checkbox"/>	Genesis 1:1–2:3	
	2	DAY 2	<input type="checkbox"/>	Genesis 2:15–3:24
	3	DAY 3	<input type="checkbox"/>	Genesis 4:1-16
	4	DAY 4	<input type="checkbox"/>	Genesis 6:9-22
	5	DAY 5	<input type="checkbox"/>	Genesis 7:1-24
	6	DAY 6	<input type="checkbox"/>	Genesis 8:1-22
	7	DAY 7	<input type="checkbox"/>	Genesis 9:1-17
	8	DAY 8	<input type="checkbox"/>	Genesis 11:1-9
	9	DAY 9	<input type="checkbox"/>	Genesis 12:1-9; 17:1-8
	10	DAY 10	<input type="checkbox"/>	Genesis 18:1-15
	11	DAY 11	<input type="checkbox"/>	Genesis 19:15-29
	12	DAY 12	<input type="checkbox"/>	Genesis 21:8-21
	13	DAY 13	<input type="checkbox"/>	Genesis 22:1-19
	14	DAY 14	<input type="checkbox"/>	Genesis 24:1-27
	15	DAY 15	<input type="checkbox"/>	Genesis 24:28-67
	16	DAY 16	<input type="checkbox"/>	Genesis 25:19-34
	17	DAY 17	<input type="checkbox"/>	Genesis 27:1-40
	18	DAY 18	<input type="checkbox"/>	Genesis 28:10-22
	19	DAY 19	<input type="checkbox"/>	Genesis 29:14-30
	20	DAY 20	<input type="checkbox"/>	Genesis 32:1–33:16
	21	DAY 21	<input type="checkbox"/>	Genesis 37:1-36
	22	DAY 22	<input type="checkbox"/>	Genesis 39:1-23
	23	DAY 23	<input type="checkbox"/>	Genesis 40:1-23
	24	DAY 24	<input type="checkbox"/>	Genesis 41:1-36
	25	DAY 25	<input type="checkbox"/>	Genesis 41:37-57
	26	DAY 26	<input type="checkbox"/>	Genesis 42:1-38
	27	DAY 27	<input type="checkbox"/>	Genesis 43:1-34
	28	DAY 28	<input type="checkbox"/>	Genesis 44:1-34
	29	DAY 29	<input type="checkbox"/>	Genesis 45:1-28
	30	DAY 30	<input type="checkbox"/>	Genesis 49:1-33
	31	DAY 31	<input type="checkbox"/>	Exodus 1:8–2:10

FEB 1	DAY 32	<input type="checkbox"/>	Exodus 2:11-25	
	2	DAY 33	<input type="checkbox"/>	Exodus 3:1-22
	3	DAY 34	<input type="checkbox"/>	Exodus 4:1-17
	4	DAY 35	<input type="checkbox"/>	Exodus 5:1-23
	5	DAY 36	<input type="checkbox"/>	Exodus 6:1-13
	6	DAY 37	<input type="checkbox"/>	Exodus 7:1-14
	7	DAY 38	<input type="checkbox"/>	Exodus 7:15–9:7
	8	DAY 39	<input type="checkbox"/>	Exodus 9:8–10:29

	9	DAY 40	<input type="checkbox"/>	Exodus 11:1-10; 12:29-36
	10	DAY 41	<input type="checkbox"/>	Exodus 13:17–14:31
	11	DAY 42	<input type="checkbox"/>	Exodus 15:22-27; 17:1-7
	12	DAY 43	<input type="checkbox"/>	Exodus 16:1-36
	13	DAY 44	<input type="checkbox"/>	Exodus 18:1-27
	14	DAY 45	<input type="checkbox"/>	Exodus 19:1-25
	15	DAY 46	<input type="checkbox"/>	Exodus 20:1-22
	16	DAY 47	<input type="checkbox"/>	Exodus 32:1-29
	17	DAY 48	<input type="checkbox"/>	Exodus 40:1-38
	18	DAY 49	<input type="checkbox"/>	Numbers 12:1-16
	19	DAY 50	<input type="checkbox"/>	Numbers 13:1–14:4
	20	DAY 51	<input type="checkbox"/>	Numbers 14:5-45
	21	DAY 52	<input type="checkbox"/>	Numbers 21:4-9
	22	DAY 53	<input type="checkbox"/>	Numbers 22:5-38
	23	DAY 54	<input type="checkbox"/>	Deuteronomy 29:1-29
	24	DAY 55	<input type="checkbox"/>	Deuteronomy 30:1-20
	25	DAY 56	<input type="checkbox"/>	Deuteronomy 31:1-8
	26	DAY 57	<input type="checkbox"/>	Deuteronomy 34:1-12
	27	DAY 58	<input type="checkbox"/>	Joshua 1:1-18
	28	DAY 59	<input type="checkbox"/>	Joshua 2:1-24

MAR 1	DAY 60	<input type="checkbox"/>	Joshua 3:1-17	
	2	DAY 61	<input type="checkbox"/>	Joshua 5:13–6:27
	3	DAY 62	<input type="checkbox"/>	Joshua 7:1-26
	4	DAY 63	<input type="checkbox"/>	Joshua 10:1-15
	5	DAY 64	<input type="checkbox"/>	Joshua 23:1-16
	6	DAY 65	<input type="checkbox"/>	Joshua 24:1-31
	7	DAY 66	<input type="checkbox"/>	Judges 4:4-24
	8	DAY 67	<input type="checkbox"/>	Judges 6:1-40
	9	DAY 68	<input type="checkbox"/>	Judges 7:1-25
	10	DAY 69	<input type="checkbox"/>	Judges 13:1-25
	11	DAY 70	<input type="checkbox"/>	Judges 14:1-20
	12	DAY 71	<input type="checkbox"/>	Judges 15:1-20
	13	DAY 72	<input type="checkbox"/>	Judges 16:1-21
	14	DAY 73	<input type="checkbox"/>	Judges 16:22-31
	15	DAY 74	<input type="checkbox"/>	Ruth 1:1-22
	16	DAY 75	<input type="checkbox"/>	Ruth 2:1-23
	17	DAY 76	<input type="checkbox"/>	Ruth 3:1-18
	18	DAY 77	<input type="checkbox"/>	Ruth 4:1-22
	19	DAY 78	<input type="checkbox"/>	1 Samuel 1:1-28

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.

A

AARON

his ordination.....	Lv 8:1-36.....	220
his role as high priest.....	Lv 8:12.....	221
criticized Moses for wrong reason.....	Nm 12:1(2).....	291
his death.....	Nm 20:28.....	312
MAP: Moses Returns to Egypt.....		133
PROFILE: Aaron (in Ex).....		189

ABANDON

don't give up on God when you feel abandoned.....	Ex 2:23-25.....	128
	1 Sm 7:2-3.....	561
why did Rehoboam abandon God?.....	2 Chr 12:1-2.....	914

ABED-NEGO

why he didn't bow to the king's idol.....	Dn 3:12.....	1722
	Dn 3:15.....	1722
faithful regardless of his circumstances.....	Dn 3:16-18.....	1723
PROFILE: Shadrach, Meshach & Abed-nego (in Dn).....		1721

ABEL

significance of his murder.....	Gn 4:8-10.....	16
PROFILE: Abel (in Gn).....		17

ABIATHAR (high priest)

rewarded for his faithfulness to God and David.....	1 Sm 22:20.....	602
lost his job as high priest.....	1 Kgs 2:26-27.....	697

ABIGAIL

prevented David's plan of revenge.....	1 Sm 25:18-31.....	608
PROFILE: Abigail (in 1 Sm).....		607

ABIHU

what was the "different" fire he offered?.....	Lv 10:1.....	223
PROFILE: Nadab & Abihu (in Lv).....		225

ABILITIES

don't let yours diminish.....	Ex 28:3.....	179
responsibility to use them well.....	Ex 35:10-19.....	194
	Lk 12:48.....	2150

invest yours wisely.....	Mt 13:12.....	1954
	Mt 25:15.....	1991
	1 Pt 4:10-11.....	2713
utilize them in the church.....	Acts 6:2-4.....	2308
	Acts 6:4.....	2308
	Eph 4:4-7.....	2542
PROFILE: Gideon (in Jgs).....		489

ABIMELECH (Gideon's son)

selfish desires brought ruthless ambition.....	Jgs 9:2-5.....	496
why wasn't he punished sooner for his evil ways?.....	Jgs 9:22-24.....	498
MAP: Abimelech's Fall.....		497
PROFILE: Abimelech (in Jgs).....		499

ABIMELECH (Philistine ruler)

why did God fault him?.....	Gn 20:17-18.....	49
-----------------------------	------------------	----

ABIRAM

why God punished him harshly.....	Nm 16:26.....	304
-----------------------------------	---------------	-----

ABISHAG

PROFILE: Abishag (in 1 Kgs).....		695
----------------------------------	--	-----

ABISHAI

his respect for David.....	1 Sm 26:5-9.....	610
PROFILE: Abishai (in 2 Sm).....		677

ABNER

key figure in northern confederacy.....	2 Sm 2:10-11.....	627
why his death upset David.....	2 Sm 3:29.....	632
MAP: Joab vs. Abner.....		627
PROFILE: Abner (in 2 Sm).....		629

ABOMINATION

what it was.....	Dn 12:11.....	1749
	Mt 24:15-16.....	1988

ABORTION

Old Testament parallel.....	2 Chr 28:3.....	944
-----------------------------	-----------------	-----

ABRAHAM

the city where he grew up.....	Gn 11:27-28.....	29
--------------------------------	------------------	----

- must be consistent with attitudes.....Mt 15:8-9.....1960
demonstrate what we think about
Jesus.....Mt 25:31-46.....1992
CHART: A Collection of Attitudes about Others' Needs.....2138
PROFILES: Rebekah (in Gn).....59
Esau (in Gn).....63
Caleb (in Nm).....297
Absalom (in 2 Sm).....659
Solomon (in 1 Kgs).....703
Joseph of Arimathaea (in Lk).....2185
- ACTIVITY**
finding time with God in midst of.....Jos 3:9.....423
- ACTS, BOOK OF**
purpose of.....Acts 1:1-26.....2290
Acts 28:31(3).....2395
why it ends as it does.....Acts 28:31.....2395
- ADAM**
paid a price for getting what he
wanted.....Gn 3:5.....12
felt guilty.....Gn 3:7-8.....13
tried to hide from God.....Gn 3:8.....13
tried to excuse his sin.....Gn 3:11-13(2).....13
why he was driven out of Eden.....Gn 3:22-24.....14
how he broke his relationship
with God.....Gn 3:24.....14
his sinful nature spread to others.....Gn 4:8-10(2).....16
Jesus contrasted with.....Lk 1:35.....2094
why we are guilty for his sin.....Rom 5:12.....2412
CHART: What We Have as God's Children.....2413
PROFILE: Adam (in Gn).....11
- ADMINISTRATION**
don't let it become more important
than God's Word.....Acts 6:4.....2308
- ADMIRATION**
why we admire those we most despise...Na 3:19.....1837
- ADMITTING**
our mistakes.....Gn 16:5.....38
our sinful potential.....2 Kgs 8:12-13.....786
PROFILES: Judah (in Gn).....111
David (in 1 Sm).....593
- ADONIJAH**
tried to seize the throne.....1 Kgs 1:5(2).....689
tried again to claim the throne.....1 Kgs 2:13-22.....696
MAP: Two Coronations.....690
CHART: Who Joined Adonijah's Conspiracy and Who
Remained Loyal to David?.....693
- ADOPTION**
illustrates believer's new relationship
with God.....Rom 8:14-17.....2419
Gal 4:5-7.....2525
- ADULTERY**
committing spiritual adultery.....Is 1:21-22.....1388
lustful desires tantamount to.....Mt 5:27-28.....1925
how lust can lead to.....Mt 5:27-28(2).....1925
and divorce.....Mt 5:32.....1926
Jesus deals with adulterous woman.....Jn 8:11.....2228
CHART: Spiritual Unfaithfulness.....1760
- ADVANTAGE**
don't take advantage of your position...1 Sm 2:12-36.....550
Mi 2:1-2.....1821
seek places of service, not advantage...Mt 18:3-4.....1969
- money changers took advantage of
others.....Mt 21:12.....1978
- ADVERSITY**
see CONFLICT(S); PROBLEMS; TROUBLES
- ADVICE**
of parents often helpful.....Gn 26:34-35.....67
always seek God's.....Gn 48:15.....116
be careful about negativism in.....Nm 13:32-14:4...295
don't be too quick to reject it.....Nm 14:6-10.....296
seek God's even in minor issues.....Jos 9:14-17.....437
how to carefully evaluate it.....1 Kgs 12:6-14.....724
2 Chr 10:1-15.....910
don't seek God's advice if you're
going to ignore it.....2 Chr 18:3-8(2)...924
test others' advice against God's
Word.....2 Chr 22:4-5.....933
understand a person's situation before
giving it.....Jb 5:17.....1061
some need compassion more than
advice.....Jb 6:6-7.....1062
seek it from those with more wisdom
and experience.....Prv 6:20-23.....1298
Prv 10:20.....1304
seeking it from everyone but God.....Is 30:1.....1433
love often means giving tough advice..Mk 10:21(2).....2055
PROFILE: Absalom (in 2 Sm).....659
- ADVISERS**
good leaders need and use them.....Prv 11:14.....1306
seek out reliable ones.....Prv 15:22.....1316
Herod's faulty counsel about Jesus.....Mt 2:4-6.....1910
PROFILE: Nebuchadnezzar (in Dn).....1725
- AFFECTIONS**
control the way we live.....Prv 4:23-27.....1295
- AFFIRMATION**
humility is realistic affirmation.....Lk 14:11.....2154
be affirming when correcting others...1 Cor 1:4-6.....2443
Paul always had attitude of.....2 Thes 1:3-12...2602
- AFFLICTION**
see SUFFERING
- AFRAID**
see FEAR; WORRY
- AGE**
how did Bible people live so long?.....Gn 5:25-27.....20
our responsibility to honor the
elderly.....Lv 19:32.....244
old age not a barrier to being used by
God.....Jos 13:1.....445
young age not a barrier to being used
by God.....Jn 6:8-9(2).....2220
1 Tm 4:12.....2619
begin to obey God at a young age.....2 Kgs 22:1-2.....823
not a criterion for wisdom.....2 Chr 34:3.....958
elderly have great value.....Ps 92:14.....1224
Lk 2:36.....2102
those older than you can give good
advice.....Prv 6:20-23.....1298
seek God while still young.....Eccl 11:9-10.....1368
Eccl 12:1.....1368
Jesus began his ministry at age 30.....Lk 3:23.....2107
respect of elders.....Eph 6:3.....2548
dealing with a variety of ages in the
church.....Ti 2:2-8.....2642

Bible relevant to all ages.....	1 Jn 2:12-14.....	2730
PROFILES: timothy (in 1 Tm).....		2611
Simeon & Anna (in Lk).....		2099

AGREEMENTS

don't break the agreement you made		
to follow God.....	Dt 2:14-15.....	352
agreeing to God's plan for us.....	Jos 1:16.....	420
aided by the Holy Spirit.....	Mt 18:19-20.....	1971
CHART: Covenants.....		642

AGRICULTURE

devastating effects of famine.....	Gn 41:54.....	103
------------------------------------	---------------	-----

AGRIPPA, HEROD

see HEROD AGRIPPA I or HEROD AGRIPPA II

AHAB (king of Israel)

his strength no match for God.....	1 Kgs 17:1(2).....	737
a pouter.....	1 Kgs 21:4.....	751
lessons from his repentance.....	1 Kgs 21:29.....	752
couldn't escape God's judgment.....	1 Kgs 22:31-34.....	756
his death.....	1 Kgs 22:35.....	756
MAPS: The Showdown at Carmel.....		740
God Delivers Ahab.....		746
PROFILE: Ahab (in 1 Kgs).....		745

AHASUERUS (XERXES THE GREAT)

description of.....	Est 1:1(2).....	1029
acted foolishly because of his		
drinking.....	Est 1:10-11.....	1030
Vashti refused his request.....	Est 1:12.....	1030
PROFILE: Ahasuerus (in Est).....		1047

AHAZ (king of Judah)

made wrong alliance with Assyria.....	2 Kgs 16:5-9.....	805
	Is 7:8.....	1399
relied more on money than on God.....	2 Kgs 16:10.....	806
PROFILE: Ahab (in 2 Chr).....		945

AHIJAH

predicted the divided kingdom.....	1 Kgs 11:29-39.....	722
	2 Chr 10:2-3.....	910

AHIMELECH (high priest)

broke law to meet David's needs.....	1 Sm 21:1-6.....	599
--------------------------------------	------------------	-----

AHITHOPHEL (Absalom's adviser)

gave Absalom foolish advice.....	2 Sm 16:23.....	665
----------------------------------	-----------------	-----

AI

lessons Joshua learned from		
unsuccessful attack on.....	Jos 8:1.....	433
MAP: The Battle for Ai.....		434

ALCOHOL

see DRINKING

ALLEGIANCE

see LOYALTY

ALLIANCES

can lead to compromise.....	Nm 25:1.....	322
how enemy alliance benefited		
Joshua.....	Jos 10:5-8.....	438
with those who follow God.....	Jgs 8:5-9.....	494
marital alliances brought Solomon's		
downfall.....	1 Kgs 3:1.....	699
dangerous with unbelievers.....	2 Chr 18:1.....	922
Ahaz's alliance with Assyria.....	2 Kgs 16:5-9.....	805
what to ask before entering into.....	2 Chr 20:37.....	931
CHART: Alliances Today.....		1419

ALONE

when Jesus sought solitude.....	Mt 14:13-14.....	1958
important priority of Jesus.....	Mt 14:23.....	1959
	Lk 5:16.....	2114

ALTARS

explanation of.....	Gn 12:7.....	30
why Abraham built them to God.....	Gn 12:7.....	30
why God gave specific directions for		
building them.....	Ex 20:24-26.....	167
significance of the holy fire.....	Lv 6:12-13.....	217
removing pagan "altars" from our		
lives.....	Dt 12:2-3.....	373
a priority for returned exiles.....	Ezr 3:2-3.....	974
	Ezr 3:5.....	975

AMALEKITES

who they were.....	Ex 17:8.....	159
	2 Sm 1:13.....	625
why God ordered destruction of.....	1 Sm 15:2-3.....	582

AMBITION

was Korah's undoing.....	Nm 16:8-10.....	302
inappropriate ambition is greed in		
disguise.....	Nm 16:8-10.....	302
shouldn't be motivated by		
selfishness.....	Jgs 9:2-5.....	496
controlling it.....	2 Sm 5:12.....	636
Jesus exposed political ambitions		
of religious leaders.....	Jn 18:13.....	2261
when ambition is appropriate.....	Mk 9:34.....	2051
PROFILE: Herod (in Mt).....		1911

AMILLENNIALISM

explanation of.....	Rv 20:2-4.....	2795
---------------------	----------------	------

AMMONITES

how they began.....	Gn 19:37-38.....	48
powerful enemy of Israel.....	Jgs 10:17-18.....	502
defeated by David.....	1 Chr 19:1.....	871
MAPS: Saul Defeats the Ammonites.....		572
David and the Ammonites.....		645

AMNON

took poor advice.....	2 Sm 13:3-5.....	654
confused love with lust.....	2 Sm 13:14-15.....	654
PROFILE: Amnon (in 2 Sm).....		655

AMORITES

why God punished them.....	Gn 15:16.....	37
----------------------------	---------------	----

AMOS

MAP: Setting of Amos.....		1788
CHARTS: Amos.....		1789
Amos's Visions.....		1797

ANAK, CHILDREN OF

used their stature for bad, not good.....	Dt 9:2-3.....	368
---	---------------	-----

ANANIAS (disciple)

assumed Paul could not become a		
Christian.....	Acts 9:13-14.....	2320
showed love to Paul despite his		
feelings.....	Acts 9:17.....	2320
PROFILE: Ananias (in Acts).....		2321

ANANIAS (high priest)

assumed Paul was guilty.....	Acts 23:2-5.....	2379
------------------------------	------------------	------

ANANIAS AND SAPPHIRA

why God punished them so harshly.....	Acts 5:11.....	2305
---------------------------------------	----------------	------

ANCESTORS

as they relate to genealogies	Gn 5:1-32	18
	Mt 1:1-17	1905
	Mt 1:1-17(2)	1905
	Mt 1:16	1906
	Mt 1:17	1906

ANDREW

followed Jesus' call	Mt 4:18-20	1920
eager to introduce people to Jesus	Jn 1:40-42	2202
PROFILE: Andrew (Jesus' Disciple) (in Mk)		2017

ANGEL OF THE LORD

who he was	Jgs 6:11	488
------------	----------	-----

ANGEL(S)

why they met Jacob	Gn 32:1	82
who visited Joshua	Jos 5:14-15	428
do they entice people to do evil?	1 Kgs 22:20-22	755
what they are	Mt 1:20	1908
	Rv 5:11	2769
appearances of Gabriel	Lk 1:26	2092
announce Jesus' birth to shepherds	Lk 2:8-15	2098
Satan a fallen and rebellious one	Gn 3:1	12
	Mt 4:1	1917
their involvement in Jesus' life	Mt 4:11	1919
demons are fallen angels	Mk 1:23	2016
shouldn't be worshiped	Col 2:18	2579
functions of	Heb 1:14	2655
Bible people who showed hospitality to angels	Heb 13:2	2682
who are the angels of the seven churches in Revelation?	Rv 1:20	2757
CHARTS: Theophanies in the Bible		174
Christ and the Angels		2654

ANGER

God doesn't use his to judge us	Gn 4:11-15	16
Sarah used hers wrongly against Hagar	Gn 16:6	38
God's anger vs. God's patience	Gn 19:24	47
blinds us to our wrongdoing	Gn 27:41	69
controlling it	Gn 27:41(2)	69
God's anger at Balaam's greedy attitude	Nm 22:20-23	316
resulting from wounded pride	Nm 22:29	317
using it constructively	1 Sm 11:6	573
	Mk 3:5	2026
	Eph 4:26-27	2545

why God was angry at Uzzah for

touching the ark	2 Sm 6:6-7	637
can lead to hatred and murder	1 Kgs 21:4	751
why Haman was angry with Mordecai	Est 3:5-6	1035
learning from God's	Ps 30:5	1150
takes our focus off God	Ps 37:8-9	1160
when God's patience gives way to	Ps 74:1-2	1200
why Jonah was angry when God spared Nineveh	Jon 4:1	1815
danger of	Mt 5:21-22(2)	1924
Jesus' anger toward money changers	Mt 21:12	1978
when it is appropriate	Nm 25:10-11	322
	Jn 2:15-16	2206
	Jas 1:19-20	2690

why God is angry with sinful people

determine why you are angry with others' sins	Rom 2:1	2404
venting it under guise of discipline	2 Cor 2:11	2489
do you get angry when confronted?	Gal 4:16	2526
don't discipline out of	Eph 6:4	2548
danger of words spoken in	Jas 3:6	2694

CHARTS: Anger and Vengeance in the Book of Psalms	1271
Things God Hates	1297
PROFILE: Cain (in Gn)	19

ANGUISH

faced by Jesus over his impending death	Mt 26:37-38	1998
---	-------------	------

ANIMALS

variety placed on Noah's ark	Gn 7:2-3	22
how they all got to Noah's ark	Gn 7:16	22
difference between clean and unclean ones	Lv 11:46-47	228
why only those without defects could be sacrificed	Lv 22:17-25	248

ANNA

who she was	Lk 2:36-37	2102
honored for her old age	Lk 2:36	2102
PROFILE: Simeon & Anna (in Lk)		2099

ANNAS

Jesus on trial before	Mt 26:57	1999
-----------------------	----------	------

ANOINTING

why Israel's kings were anointed	1 Sm 10:1	570
David anointed king	1 Sm 16:13	586

ANOINTING OIL

explanation of	Gn 35:13-14	88
----------------	-------------	----

ANSWERS

not knowing them all develops faith	Jb 1:1	1051
only God has them all	Mt 11:25	1948
eternity will answer our questions	1 Cor 13:10-12	2472
beware of those who claim to have them all	Jude 1:10	2748

ANTICHRISTS

explanation of	2 Thes 2:3	2604
many were once church members	1 Jn 2:19	2731

ANTICHRIST, THE (also called "man of sin" and "the beast")

explanation of	2 Thes 2:3	2604
	Rv 13:1	2781
	Rv 13:3-10	2782
prepares for history's final battle	Rv 19:19-21	2794
thrown into lake of fire	Rv 19:20	2794

ANTIOCH (of Syria)

its important role in early church growth	Acts 11:22	2332
	Gal 2:11	2519
the curious mixture of believers there	Acts 11:26	2332
church helps Jerusalem during famine	Acts 11:28-29	2332
MAP: Barnabas and Saul in Antioch		2331

ANTIPAS

see HEROD ANTIPAS

ANXIETY

see WORRY

APOCALYPTIC

meaning of	Rv 1:1(3)	2753
------------	-----------	------

APOLLOS

who he was	Acts 18:27-28	2366
helped by Aquila & Priscilla	Acts 18:24-26	2364
his God-given role	1 Cor 3:6	2448
PROFILE: Apollos (in Acts)		2367

- Ahaz's foolish alliance with..... 2 Kgs 16:5-9..... 805
 Is 7:8..... 1399
- second invasion of Israel 2 Kgs 17:3-4..... 807
- defeats Israel completely 2 Kgs 17:5-6..... 808
- God's instrument of judgment against
 Israel Is 10:17 1406
- how they treated captives 2 Kgs 19:28..... 819
- robbed the poor to support the rich..... Na 2:12-3:1 1835
- how it seduced other nations Na 3:4 1836
- nations hated them but wanted to be
 like them Na 3:19 1837
- MAPS: The Assyrian Empire..... 954
- Exile to Babylon 966
- Key Places in Isaiah..... 1385
- Assyria Advances 1443
- Setting of Nahum..... 1833
- ATHALIAH (queen of Judah)**
- led the nation astray 2 Kgs 8:18 786
- PROFILE: Athaliah (in 2 Kgs)..... 795
- ATHENS**
- description of..... Acts 17:16 2360
- Paul's speech to the council of the
 Areopagus Acts 17:19 2361
- MAP: Ministry in Macedonia..... 2356
- ATONEMENT**
- how blood makes atonement for sin Lv 17:11-14 240
- ATONEMENT, DAY OF**
- explanation of..... Ex 30:10 184
- significance of..... Lv 16:1-34 237
- scapegoat ceremony..... Lv 16:5-28 237
- CHART: The Feasts..... 250
- ATTACK**
- see BATTLE(S); CRITICISM; ENEMIES
- ATTENTION**
- what occupies most of yours? Nm 11:4-6..... 288
- using prayer to get it Mt 6:5-6 1928
- work for God even if you don't get
 attention for it Lk 8:2-3(2)..... 2125
- ATTITUDES**
- toward giving..... Gn 4:3-5 16
 Lv 27:33..... 261
- of Joseph's brothers were changed Gn 44:33 109
- about approaching God Ex 3:5-6..... 129
- having a positive attitude toward God Ex 14:13-14..... 152
- is yours more negative than positive? Nm 13:25-29 294
- snowball effect of a negative attitude Nm 16:41..... 305
- God's anger at Balaam's greedy
 attitude..... Nm 22:20-23..... 316
- lashing out a sign of wrong attitudes..... Nm 22:29..... 317
- don't conform to those of society Jgs 17:1-3 518
- toward menial tasks..... Ru 2:7 535
- do you let others dictate yours? 1 Sm 8:19-20(2)..... 566
- of always looking for good in others 2 Sm 1:17-27(2) .. 625
- effective living begins with right ones..... 2 Kgs 1:13-15..... 767
- color our personality..... Prv 15:15 1316
- do yours reflect values of the world
 or of Christ?..... Mt 5:3-12(3)..... 1921
- outward obedience without a change
 of heart..... Mt 5:20 1924
- slipping into skeptical ones Mt 11:16-19..... 1947
- must be consistent with actions Mt 15:8-9..... 1960
- Jesus exposed true attitudes of
 religious leaders..... Mk 3:2 2023
- developing new ones toward
 problems..... Lk 12:13-21..... 2147
- toward money and wealth..... Mk 10:21..... 2055
- several hurtful attitudes toward
 others 1 Cor 10:33..... 2466
- of worldliness 1 Jn 2:15-16..... 2730
- CHART: A Collection of Attitudes about
 Others' Needs 2138
- PROFILE: Cain (in Gn)..... 19
- ATTRACTIVENESS**
- makes it more difficult to trust God Gn 49:18 119
- AUTHORITIES**
- when it is right to disobey them Ex 1:17-21 126
- responsibility to cooperate with Mt 17:24-27(2) .. 1968
- AUTHORITY**
- understanding lines of..... Nm 4:27-28 274
- trouble when we become our own
 authority Jgs 21:25 529
- God's chain of command based on
 faith not position..... 1 Sm 3:8-9..... 553
- most leaders fail to answer to a higher
 authority 1 Sm 10:25 572
- rooted in moral strength 2 Sm 3:7 630
- reproving those in..... 2 Sm 19:4-7 670
- don't let authority corrupt you..... Est 10:3 1048
- vs. responsibility Ps 8:6..... 1124
- God's authority over earth's rulers..... Prv 21:1..... 1327
- why Jesus' authority was greater than
 religious leaders' Mt 7:29 1934
- Jesus' authority made Pharisees angry .. Mt 12:14 1950
- Pharisees question Jesus about his..... Mt 21:23-27 1979
- Jesus' authority over demons..... Mk 1:23-26 2016
- Jesus' authority in our lives Mk 9:3-13..... 2049
- we cannot claim all of Jesus'
 authority Jn 2:15-16(2)..... 2206
- leaders question apostles' authority..... Acts 4:7..... 2302
- lines of authority in marriage 1 Cor 11:9-11..... 2467
- AWE**
- feeling awe for God..... Ps 68:34-35 1193
- B**
- BAAL (Canaanite god)**
- explanation of..... Nm 25:3 322
 Jgs 3:7 478
- Gideon destroys altar of Jgs 6:25-30 490
- Jehu's harsh action against 2 Kgs 9:3 788
- BAAL-ZEBUB**
- explanation of..... 2 Kgs 1:2..... 765
- BAASHA**
- did not learn from others' mistakes..... 1 Kgs 16:1-7 735
- BABEL, TOWER OF**
- description of..... Gn 11:3-4..... 28
- built for wrong reasons Gn 11:4 28
- MAP: The Tower of Babel..... 28
- BABIES**
- why midwives wouldn't kill Hebrew
 babies Ex 1:15-17 126
- what baby Christians are 1 Cor 3:1-3..... 2448

Index to Charts

GENESIS

Beginnings (origin of the universe)	6
Days of Creation	7
What the Bible Says about	
Marriage	9
Satan's Plan against Us	13
Bible Nations Descended from	
Noah's Sons	27
Eliezer: Profile of a True Servant	57
Jacob's Children	76
Women in Jesus' Family Tree	96
Parallels between Joseph and	
Jesus	117
Jacob's Sons and Their Notable	
Descendants	118

EXODUS

The Plagues on Egypt	143
The Hebrew Calendar	148
Famous Songs in the Bible	155
The Ten Commandments and the	
Words of Jesus	165
Theophanies in the Bible	
(appearances of God)	174
Key Tabernacle Pieces	197

LEVITICUS

The Offerings	213
Old/New Systems of Sacrifice	237
The Feasts	250

NUMBERS

Summary of the First Census	267
Arrangement of Tribes around the	
Tabernacle	268
Census of the Tribe of Levi	270
Dedication Gifts for the Altar	279
Israel's Complaining	289
The Spies Moses Sent Out	295
The Serpent in the Wilderness	312
Summary of the Second Census	323
Dividing the Land	341
High Priests in Israel's History	343

DEUTERONOMY

Eight Hebrew Words for <i>Law</i>	357
Broken Commandments	361
Danger in Plenty	363
Obedience	366
Variety in Worship	408
Names of God	413

JOSHUA

Take the Land (God's plan for the	
Promised Land)	418

JUDGES

Why Did Israel Want to Worship	
Idols?	475
The Judges of Israel	480

Who Were the Judges?	484
God Uses Common People	487
Rash Vows	504

1 SAMUEL

Israelites vs. Philistines	559
Religious and Political Centers	
of Israel	564
The Problems with Having a King	566
Gloom and Doom (Samuel's	
messages to Israel)	577
God Uses Simple Objects	588
Life of David vs. Life of Saul	612

2 SAMUEL

People in the Drama of 2 Samuel	628
Criticizing God's Leaders	638
Covenants	642
David's Family Troubles	652
Highs and Lows of David's Life	663
Rebellion	668
David Reveals Truths about God	
in His Song of Praise	679

1 KINGS

Who Joined Adonijah's Conspiracy	
and Who Remained Loyal to	
David?	693
Solomon's Temple 960–586 BC	706
Tribal Jealousies	726
The Appeal of Idols	730
Kings to Date and Their Enemies	734
Prophets—False and True	742
Kings to Date and Their Enemies	754
A Harmony of the Books of	
Kings & Chronicles	758

2 KINGS

Miracles of Elijah & Elisha	766
Kings to Date and Their Enemies	768
People Raised from the Dead	774
God or Idols	799
Kings to Date and Their Enemies	801
Kings to Date and Their	
Enemies	806
Who Were These Prophets?	810
Kings to Date and Their	
Enemies	829

1 CHRONICLES

Who's Who in the Bible	845
Duties Assigned in the Temple	877
Music in the Bible	882
Principles to Live By	887

2 CHRONICLES

Careful Obedience	903
Persecutions in the Bible	926
Great Revivals in the Bible	948
David's Dynasty	953

EZRA

Prophecies Fulfilled by the Return	
of Israel from Exile	970
The Return from Exile	974
The Persian Kings of Ezra's Day	976
The Postexilic Prophets	983

NEHEMIAH

How Nehemiah Used Prayer	997
Going Home: Two Great Journeys	
of Israel	1015

ESTHER

God behind the Scenes in Esther	1035
How God Works in the World	1044

JOB

The Sources of Suffering	1056
Advice from Job's Friends	1060
Job and Jesus	1068
Bible "Waiters"	1073
Where Can Wisdom Be Found?	1090
Four Views of Suffering	1097
How Suffering Affects Us	1099
God Speaks	1104
God's Justice	1106
When We Suffer	1111

PSALMS

Who Wrote the Psalms?	1117
Psalms from David's Life	1118
Reasons to Read Psalms	1121
Troubles and Complaints in the	
Book of Psalms	1129
Christ in the Psalms	1140
The Lord Is My Shepherd	1142
Psalms to Learn and Love	1144
Confession, Repentance, and	
Forgiveness in the Book	
of Psalms	1153
Psalms That Have Inspired Hymns	1171
Psalms in the New Testament	1177
Prayer in the Book of Psalms	1209
Justice in the Book of Psalms	1225
A New Song (praising God	
through song)	1228
How God Is Described in Psalms	1235
History in the Book of Psalms	1237
What God's Word Is Like	1255
Psalms for Pilgrims Ascending	
to Jerusalem	1260
Anger and Vengeance in the	
Book of Psalms	1271
Praise in the Book of Psalms	1278
Where to Get Help in the Book	
of Psalms	1283
PROVERBS	
People Called Wise in the Bible	1288
Wisdom: Applied Truth	1293

Strategy for Effective Living 1294
 Things God Hates 1297
 Understanding Proverbs 1303
 God's Advice about Money 1306
 Teaching and Learning 1308
 Wisdom and Foolishness 1312
 How God Is Described in
 Proverbs 1316
 Humility and Pride 1322
 How to Succeed in God's Eyes 1323
 Honesty and Dishonesty 1325
 Righteousness and Wickedness 1334
 The Four Tongues 1340
 Diligence and Laziness 1343
 Leadership 1345

ISAIAH

Isaiah 1388
 Names for the Messiah 1403
 Alliances Today 1419
 The Servant in Isaiah 1453
 Today's Idolatry 1458
 Major Idols Mentioned in the
 Bible 1462
 Prophecies in Isaiah Fulfilled
 by Jesus 1473
 The Spirit of the Lord in Isaiah 1487
 Isaiah Quotations in the
 New Testament 1491

JEREMIAH

Jeremiah 1498
 The Kings of Jeremiah's Lifetime 1504
 Old Testament Tests for False
 Prophets 1516
 God's Object Lessons in
 Jeremiah 1533
 Prophecies in Jeremiah Fulfilled
 by Jesus 1555
 Famous Prisoners in the Bible 1569
 Jeremiah Quotations in the
 New Testament 1600

EZEKIEL

Ezekiel 1620
 Ezekiel's Acts of Obedience 1626
 Bad Shepherds vs. Good
 Shepherds 1680
 Old and New Covenants 1683

DANIEL

Daniel 1713
 Nebuchadnezzar's Dream
 Fulfilled 1718
 Kings Daniel Served 1732

HOSEA

Hosea 1754
 Spiritual Unfaithfulness 1760
 Obedience vs. Sacrifices 1762
 Cycles of Judgment & Salvation
 in Hosea 1772

JOEL

Joel 1779

AMOS

Amos 1789
 Amos's Visions 1797

OBADIAH

Obadiah 1805
 History of the Conflict between
 Israel and Edom 1806

JONAH

Jonah 1813
 Miracles in the Book of Jonah 1814

MICAH

Micah 1820
 Micah's Charges of Injustice 1822

NAHUM

Nahum 1834

HABAKKUK

Habakkuk 1842

ZEPHANIAH

Zephaniah 1850

HAGGAI

Haggai 1860

ZECHARIAH

Zechariah 1866
 Zechariah's Visions 1869

MALACHI

Malachi 1888
 Giving a Tenth 1893

MATTHEW

Gospel Accounts Found Only in
 Matthew 1910
 The Pharisees and Sadducees 1914
 The Temptations 1917
 Key Lessons from the
 Beatitudes 1923
 Six Ways to Think Like Christ 1924
 Jesus and the Old Testament
 Law 1926
 Seven Reasons Not to Worry 1930
 Counting the Cost of Following
 Christ 1944
 Jesus and Forgiveness 1969
 The Seven Woes 1985
 Betrayed! 1997
 The Last Words of Jesus on the
 Cross 2004
 How Jesus' Trial Was Illegal 2007

MARK

Prominent Jewish Religious and
 Political Groups 2020
 The Twelve Disciples 2024
 The Touch of Jesus 2033
 Real Leadership 2038
 Gospel Accounts Found Only
 in Mark 2041
 Key Characteristics of Jesus in the
 Gospels 2060
 What Jesus Said about Love 2062
 Jesus' Prophecies in the Olivet
 Discourse 2067
 Major Events of Passion Week 2074
 Why Did Jesus Have to Die? 2077
 Evidence That Jesus Actually Died
 and Was Raised 2080

LUKE

God's Unusual Methods of
 Communicating 2094
 Doubters in the Bible 2095
 To Fear or Not to Fear 2100
 Jesus and Women 2127
 A Collection of Attitudes about
 Others' Needs 2138
 Seven Sabbath Miracles 2151
 Gospel Accounts Found Only in
 Luke 2170
 Jesus' Trial 2178
 Old Testament Passages Quoted
 by Christ 2186

JOHN

The Claims of Christ 2217
 The Names of Jesus 2237
 Great Expectations 2248
 The Six Stages of Jesus' Trial 2265
 Jesus' Appearances after His
 Resurrection 2272

GOSPELS

A Harmony of the Gospels 2277
 Comparison of the Four
 Gospels 2283
 The Parables of Jesus 2284
 Jesus' Miracles 2285
 Messianic Prophecies and
 Fulfillments 2286

ACTS

A Journey through the Book
 of Acts 2292
 The Effects of Stephen's Death 2313
 Missionaries of the New Testament
 and Their Journeys 2318
 Great Escapes in the Bible 2322
 The First Church Conference 2349
 The Books of the New Testament:
 When Were They Written? 2360
 Unsung Heroes in Acts 2380
 Paul's Journey to Rome 2390

ROMANS

What Is Faith? 2400
 Salvation's Freeway (verses in
 Romans that describe the way
 to salvation) 2404
 Crucial Concepts in Romans 2406
 What We Have as God's Children 2413
 What Has God Done about Sin? 2415
 Warning Signs of Developing
 a Hard Heart 2423

1 CORINTHIANS

Highlights of 1 Corinthians 2444
 Set an Example for Others 2450
 Church Discipline 2452
 Stronger and Weaker
 Believers 2460
 Why We Don't Give Up 2462
 Making Choices on Sensitive
 Issues 2463
 What the Bible Teaches about
 Worship 2474
 Earthly vs. Resurrection Bodies 2478

2 CORINTHIANS

Differences between 1 and 2 Corinthians	2486
Principles of Confrontation in 2 Corinthians	2497
Raising Funds Honorably	2499
Paul's Credentials	2503

GALATIANS

The Marks of False Gospels and of the True Gospel	2516
The Judaizers vs. Paul	2517
Do We Still Have to Obey the Old Testament Laws?	2521
Three Distortions of Christianity	2524
Vices and Virtues	2528
Our Wrong Desires vs. the Fruit of the Spirit	2530

EPHESIANS

Our True Identity in Christ	2539
Our Lives before and after Christ	2540
The Oneness of All Believers	2543
God's Armor for Us	2550

PHILIPPIANS

Three Stages of Perfection	2562
Training for the Christian Life	2565

COLOSSIANS

The Colossian Heresy	2573
How to Pray for Other Christians	2574
Salvation through Faith	2576
From Death to Life (what happens when we accept Christ)	2580
Sins vs. Signs of Love	2582
Rules of Submission	2584

1 THESSALONIANS

The Events of Christ's Return	2595
Checklist for Encouragers	2597

HEBREWS

Christ and the Angels	2654
Lessons from Christ's Humanity	2656
The Choices of Maturity	2661
Abraham in the New Testament	2663
The Old and New Covenants	2668

JAMES

Chapter-by-Chapter Summary of James	2689
Showing Favoritism	2692
Speech	2694

Faith That Works	2696
------------------------	------

1 PETER

Submission Is	2711
---------------------	------

1 JOHN

John Counters False Teachings	2728
A Book of Contrasts (1 John)	2730
Heresies	2736

REVELATION

Interpreting the Book of Revelation	2755
A Journey through the Book of Revelation	2756
The Names of Jesus in Revelation	2758
The Letters to the Seven Churches	2759
Events in Revelation Described Elsewhere in the Bible	2767
Satan's Work in the World	2780
Blessings in Revelation	2785
How Can We Stay Free from the World's Evil System?	2792
The Beginning and the End	2797
What We Know about Eternity	2801

Maps in the Gospels concerning Jesus' ministry are given in chronological order (see the Harmony of the Gospels).

GENESIS

Key Places in Genesis	4
Mountains of Ararat	24
The Tower of Babel	28
Abram's Journey to Canaan	30
Abram's Journey Back to Egypt	31
Lot's Rescue	35
Abraham's Trip to Mount Moriah	54
Cave of Machpelah	56
Isaac's Move to Gerar	64
Jacob's Trip to Haran	70
Jacob's Return to Canaan	78
Jacob's Journey to Shechem	85
Jacob's Journey Back to Hebron	89
Joseph Goes to Meet His Brothers	92
Jacob Moves to Egypt	112

EXODUS

Key Places in Exodus	124
Moses Flees to Midian	128
Moses Returns to Egypt	133
The Exodus	150
Journey to Mount Sinai	159

LEVITICUS

The Israelites at Mount Sinai	209
-------------------------------	-----

NUMBERS

Key Places in Numbers	264
Israel's Departure from Sinai	287
Route of the Spies	294
Events at Kadesh	310
Events in the Wilderness	313
Battles with Sihon and Og	315
The Story of Balaam	317
Preparing to Enter the Promised Land	336
The Borders of the Promised Land	340
Cities of Refuge	342

DEUTERONOMY

Events in Deuteronomy	349
The Death of Moses	412

JOSHUA

Key Places in Joshua	416
Spy Mission to Jericho	421
The Battle for Ai	434
The Battle for Gibeon	438
The Battle for Hazor	441
The Conquered Land	443
The Land Yet to Be Conquered	445
The Tribes East of the Jordan	446
The Tribes West of the Jordan	454

The Cities of Refuge	457
Joshua's Final Speech	466

JUDGES

Key Places in Judges	469
Judah Fights for Its Land	472
Ehud Frees Israel from Moab	478
King Jabin Is Defeated	482
Gideon's Battle	492
Abimelech's Fall	497
Jephthah's Victory	508
Samson's Ventures	511
Samson and Delilah	516
The Tribe of Dan Moves North	520

RUTH

Setting for the Story of Ruth	532
-------------------------------	-----

1 SAMUEL

Key Places in 1 Samuel	544
The Journey to Shiloh	546
The Ark's Travels	558
Saul Chosen as King	567
Saul Defeats the Ammonites	572
Jonathan's Bravery	579
David and Goliath	587
David's Escape	596
David Flees from Saul	603
Saul Chases David	611
The Battle at Gilboa	619

2 SAMUEL

Key Places in 2 Samuel	623
Joab vs. Abner	627
David Defeats the Philistines	636
David's Enemies	644
David and the Ammonites	645
Absalom's Rebellion	661
Sheba's Rebellion	674

1 KINGS

Key Places in 1 Kings	688
Two Coronations	690
Solomon's Kingdom	704
Solomon's Building Projects	716
Friends and Enemies	719
The Kingdom Divides	725
Elijah Hides from Ahab	737
The Showdown at Carmel	740
Elijah Flees from Jezebel	744
God Delivers Ahab	746

2 KINGS

Key Places in 2 Kings	764
War against Moab	770

The Family in Shunem	772
Elisha and the Syrians	780
Jehu Takes Over Israel	787
Israel Taken Captive	808
Israel Resettled by Foreigners	809
Judah Exiled	832

1 CHRONICLES

Key Places in 1 Chronicles	836
David Subdues His Enemies	870

2 CHRONICLES

Key Places in 2 Chronicles	893
Shipping Resources for the Temple	896
Asa's Battles	917
Battle with Syria	924
The Assyrian Empire	954
The Battle at Charchemish	961
Exile to Babylon	966

EZRA

The Journey Home	973
The Medo-Persian Empire	981
Ezra's Journey	988

NEHEMIAH

Nehemiah Goes to Jerusalem	999
The Restoration of the City Walls	1001

ESTHER

The World of Esther's Day	1030
---------------------------	------

JOB

Setting of Job	1053
----------------	------

SONG OF SOLOMON

Setting of Song of Solomon	1372
----------------------------	------

ISAIAH

Key Places in Isaiah	1385
Assyria Advances	1443

JEREMIAH

Key Places in Jeremiah	1496
Babylon Attacks Judah	1564
Escape to Egypt	1580

EZEKIEL

Key Places in Ezekiel	1617
Exile in Babylon	1619
Judah's Enemies	1664
Ezekiel's Vision of the Sacred Precinct	1702
Ezekiel's Vision of Israel's New Boundaries	1707

DANIEL	Jesus Raises a Widow's Son	Peter's Ministry	2326
Taken to Babylon	from the Dead (Luke)	Barnabas and Saul in Antioch	2331
	Healing a Demon-Possessed	Ministry in Cyprus	2336
HOSEA	Man (Mark)	Ministry in Pamphylia and Galatia	2338
Setting of Hosea	Healing a Demon-Possessed	Continued Ministry in Galatia	2342
	Man (Luke)	The End of the First Journey	2344
JOEL	Nazareth Rejects Jesus (Matthew)	Paul's First Missionary Journey	2346
Setting of Joel	Preaching in Galilee (Mark)	Paul's Second Missionary Journey	2346
	Jesus Walks on the Sea (Matthew)	Paul's Third Missionary Journey	2347
AMOS	Jesus Walks on the Water (Mark)	Paul's Journey to Rome	2347
Setting of Amos	Jesus Walks on the Water (John)	The Jerusalem Council	2348
	Ministry in Phenicia (Matthew)	The Second Journey Begins	2352
OBADIAH	Ministry in Phenicia (Mark)	Paul Travels to Macedonia	2354
Setting of Obadiah	Journey to Caesarea Philippi	Ministry in Macedonia	2356
	(Matthew)	Ministry in Corinth and Ephesus	2363
JONAH	Continued Ministry (Mark)	Paul Takes a Third Journey	2366
Jonah's Roundabout Journey	Jesus Visits Mary and Martha	Through Macedonia and Achaia	2371
	(Luke)	Paul Travels from Troas to Miletus	2372
MICAH	Ministry East of the Jordan	Paul Returns to Jerusalem	2374
Setting of Micah	(John)	Imprisonment in Caesarea	2381
	Jesus Raises Lazarus (John)	The Trip toward Rome	2389
NAHUM	Time with the Disciples (John)	Paul Arrives in Rome	2394
Setting of Nahum	Jesus Travels toward Jerusalem		
	(Matthew)	ROMANS	
HABAKKUK	Final Trip to Judaea (Mark)	The Gospel Goes to Rome	2398
Setting of Habakkuk	Last Trip from Galilee (Luke)		
	Preparation for the Triumphal	1 CORINTHIANS	
ZEPHANIAH	Entry (Matthew)	Corinth and Ephesus	2443
Setting of Zephaniah	Jesus Nears Jerusalem (Mark)		
	Visit in Bethany (Matthew)	2 CORINTHIANS	
HAGGAI	Last Week in Jerusalem (Luke)	Paul Searches for Titus	2488
Setting of Haggai	Cleansing the Temple (Mark)		
	The Temple in Jesus' Day (Luke)	GALATIANS	
ZECHARIAH	The Passover Meal and Gethsemane	Cities in Galatia	2515
Setting of Zechariah	(Matthew)		
	Upper Room and Gethsemane	EPHESIANS	
MALACHI	(Mark)	Location of Ephesus	2535
Setting of Malachi	Betrayal in the Garden (John)		
	Jesus' Trial (Matthew)	PHILIPPIANS	
GOSPELS (MAPS LISTED	Jesus' Trial (Mark)	Location of Philippi	2555
CHRONOLOGICALLY)	Jesus' Trial (Luke)		
Key Places in Matthew	Jesus' Trial and Crucifixion (John)	COLOSSIANS	
Key Places in Mark	The Way of the Cross (Matthew)	Location of Colosse	2571
Key Places in Luke	Jesus' Route to Golgotha (Mark)		
Key Places in John	Jesus Led Away to Die (Luke)	1 THESSALONIANS	
The Journey to Bethlehem (Luke)	On the Road to Emmaus (Luke)	Location of Thessalonica	2589
The Flight to Egypt (Matthew)			
Jesus Begins His Ministry		2 THESSALONIANS	
(Matthew)		Location of Thessalonica	2602
Jesus Begins His Ministry (Mark)			
Jesus' Temptation and Return	ACTS	TITUS	
to Galilee (Luke)	Key Places in Acts	Titus Goes to Crete	2639
Jesus' First Travels (John)	Nations Present at Pentecost		
The Visit in Samaria (John)	Philip's Ministry	1 PETER	
Jesus Returns to Galilee (John)	Saul Travels to Damascus	The Churches of Peter's Letter	2705
Jesus Teaches in Jerusalem	Saul's Return to Tarsus		
(John)		REVELATION	
Jesus' Miraculous Power		The Seven Churches	2754
Displayed (Matthew)			

Index to Personality Profiles

The personality profiles are listed in alphabetical order. The name of the book where the profile appears is also noted.

Aaron (Exodus)	189	Goliath (1 Samuel).....	589	Mary (Lazarus' Sister)	
Abel (Genesis)	17	Gomer (Hosea)	1757	(Matthew)	1995
Abigail (1 Samuel)	607	Hagar (Genesis).....	53	Mary Magdalene (John).....	2267
Abimelech (Judges).....	499	Haman (Esther)	1041	Matthew (Jesus' Disciple)	
Abishag (1 Kings)	695	Hannah (1 Samuel).....	551	(Matthew)	1939
Abishai (2 Samuel).....	677	Herod (Matthew)	1911	Melchizedek (Genesis)	37
Abner (2 Samuel)	629	Herod Agrippa I (Acts).....	2335	Micaiah (1 Kings)	753
Abraham (Genesis)	33	Herod Agrippa II (Acts).....	2385	Michal (2 Samuel).....	639
Abshalom (2 Samuel).....	659	Herod Antipas (Mark)	2037	Miriam (Numbers).....	293
Adam (Genesis)	11	Hezekiah (2 Kings)	815	Mordecai (Esther)	1033
Ahab (1 Kings)	745	Hiram (King of Tyre) (1 Kings).....	717	Moses (Exodus).....	153
Ahasuerus (Esther)	1047	Isaac (Genesis).....	51	Naaman (2 Kings).....	779
Ahaz (2 Chronicles)	945	Isaiah (Isaiah)	1397	Nadab & Abihu (Leviticus)	225
Amnon (2 Samuel).....	655	Ish-bosheth (2 Samuel).....	635	Nathan (2 Samuel).....	651
Ananias (Acts).....	2321	Ishmael (Genesis)	39	Nathanael (Jesus' Disciple)	
Andrew (Jesus' Disciple) (Mark)	2017	Jacob (Genesis)	65	(John)	2203
Apollo (Acts)	2367	Jairus (Mark)	2035	Nebuchadnezzar (Daniel).....	1725
Aquila & Priscilla (Acts)	2365	James (Jesus' Disciple) (Luke).....	2131	Nehemiah (Nehemiah)	1005
Asa (2 Chronicles)	919	Jehoshaphat (2 Chronicles)	923	Nicodemus (John).....	2209
Athaliah (2 Kings).....	795	Jehu (2 Kings)	789	Noah (Genesis)	23
Balaam (Numbers).....	319	Jephthah (Judges)	507	Onesimus (Philemon)	2649
Barnabas (Acts)	2339	Jeremiah (Jeremiah).....	1501	Paul (Acts)	2337
Bath-sheba (1 Kings)	691	Jeroboam (1 Kings).....	729	Peter (Jesus' Disciple)	
Benaiah (1 Kings)	701	Jethro (Exodus).....	161	(Matthew)	2003
Boaz (Ruth)	539	Jezebel (1 Kings)	747	Philip (Jesus' Disciple) (John)	2245
Caiaphas (John)	2241	Joab (2 Samuel)	671	Philip (The Evangelist) (Acts)	2317
Cain (Genesis)	19	Joash (2 Chronicles)	937	Pilate (Mark)	2079
Caleb (Numbers)	297	Job (Job).....	1059	Potiphar & His Wife (Genesis).....	99
Cornelius (Acts).....	2327	John (Jesus' Disciple) (John).....	2249	Rachel (Genesis).....	75
Daniel (Daniel).....	1717	John Mark (Acts)	2351	Rahab (Joshua).....	429
David (1 Samuel)	593	John the Baptist (John).....	2201	Rebekah (Genesis).....	59
David's Mighty Men (2 Samuel).....	681	Jonah (Jonah)	1811	Rehoboam (2 Chronicles)	911
Deborah (Judges)	483	Jonathan (1 Samuel)	597	Reuben (Genesis).....	95
Delilah (Judges)	517	Joseph (Genesis)	93	Ruth & Naomi (Ruth)	533
Dinah (Genesis).....	87	Joseph (Matthew)	1907	Samson (Judges)	513
Dorcas (Acts).....	2323	Joseph of Arimathaea (Luke)	2185	Samuel (1 Samuel).....	563
Ebed-melech (Jeremiah)	1573	Joshua (Joshua)	419	Sarah (Genesis)	43
Ehud (Judges)	479	Josiah (2 Kings).....	825	Saul (1 Samuel).....	569
Eleazar (Numbers).....	311	Judah (Genesis)	111	Shadrach, Meshach & Abed-nego	
Eli (1 Samuel)	555	Judas Iscariot (Jesus' Disciple)		(Daniel).....	1721
Elijah (1 Kings)	741	(Mark)	2073	Silas (Acts)	2355
Eliphaz, Bildad & Zophar (Job)	1067	Korah (Numbers)	303	Simeon & Anna (Luke).....	2099
Elisha (2 Kings)	773	Laban (Genesis).....	79	Solomon (1 Kings).....	703
Elisabeth (Luke).....	2093	Lazarus (John).....	2239	Stephen (Acts)	2311
Elkanah & Peninnah (1 Samuel)	547	Leah (Genesis)	81	Thomas (Jesus' Disciple)	
Esau (Genesis)	63	Lot (Genesis).....	41	(John)	2271
Esther (Esther)	1037	Luke (Acts)	2359	Timothy (1 Timothy)	2611
Eve (Genesis)	15	Lydia (Acts).....	2357	Uzziah (2 Chronicles)	943
Ezekiel (Ezekiel)	1623	Manasseh (2 Chronicles).....	957	Zacchaeus (Luke).....	2169
Ezra (Ezra).....	985	Martha (Lazarus's Sister)		Zacharias (Luke).....	2091
Gehazi (2 Kings)	781	(Luke).....	2141	Zedekiah (2 Chronicles).....	965
Gideon (Judges).....	489	Mary (Jesus' Mother) (Luke)	2105	Zerubbabel (Ezra)	979

A

ABASE(D) *to lower in rank, prestige or esteem; to humble or humiliate someone*

proud, and **a** him ... Jb 40:11
a him that is high ... Ezk 21:26
himself shall be **a** ... Mt 23:12
both how to be **a** ... Phil 4:12

ABIDE(TH) *to remain, stay, or wait*
a without the camp ... Nm 31:19
the earth shall **a** for ever ... Eccl 1:4
the wrath of God **a** on him ... Jn 3:36
A in me, and I in you ... Jn 15:4
If any man's work **a** ... 1 Cor 3:14
now **a** faith, hope ... 1 Cor 13:13

ABLE *powerful, skilled, or competent*
who is **a** to judge ... 1 Kgs 3:9
God is **a** ... Mt 3:9
Are ye **a** to drink ... Mt 20:22
Now unto him that is **a** ... Eph 3:20
a also to save ... Heb 7:25

ABOLISH(ED) *to annul or destroy completely*
idols he shall ... Is 2:18
your works may be **a** ... Ezk 6:6
that which is **a** ... 2 Cor 3:13
a in his flesh ... Eph 2:15
who hath **a** death ... 2 Tm 1:10

ABOUND *to have more than an ample supply*
faithful man shall **a** ... Prv 28:20
iniquity shall **a** ... Mt 24:12
offense might **a** ... Rom 5:20
ye may **a** in hope ... Rom 15:13

ABSTAIN *to refrain from or do without*
a from pollutions ... Acts 15:20
a from fornication ... 1 Thes 4:3
a from all appearance ... 1 Thes 5:22
a from meats ... 1 Tm 4:3
a from fleshly lusts ... 1 Pt 2:11

ABUNDANCE *great quantity*
out of the **a** of ... 1 Sm 17:16
sound of **a** of rain ... 1 Kgs 18:41
sacrifices in **a** ... 1 Chr 29:21
trusted in the **a** of ... Ps 52:7
a of peace so long ... Ps 72:7
a with increase ... Eccl 5:10

ABUNDANT *plentiful, affluent, more than ample*
a in goodness ... Ex 34:6

much more **a** ... Is 56:12
more **a** honor ... 1 Cor 12:23
in labors more **a** ... 2 Cor 11:23
exceeding **a** with ... 1 Tm 1:14
according to his **a** ... 1 Pt 1:3

ACCEPTABLE *well-pleasing, favorable, agreeable, welcome*
shall not be **a** ... Lv 22:20
be **a** in thy sight ... Ps 19:14
in an **a** time ... Ps 69:13
know what is **a** ... Prv 10:32
proclaim the **a** year ... Is 61:2
holy, **a** unto God ... Rom 12:1

ACCEPT(ED) *to receive with favor or approve*
shalt thou not be **a** ... Gn 4:7
the Lord also **a** Job ... Jb 42:9
I will not **a** them ... Am 5:22
No prophet is **a** ... Lk 4:24
behold, now is the **a** time ... 2 Cor 6:2

ACCESS *permission or liberty to approach or communicate with*
we have **a** by faith ... Rom 5:2
a by one Spirit ... Eph 2:18

ACCORD *to be consistent, in agreement or harmony; voluntary or spontaneous impulse*
continued with one **a** ... Acts 1:14
one **a** in one place ... Acts 2:1
with one **a** gave heed ... Acts 8:6
of his own **a** ... 2 Cor 8:17
being of one **a** ... Phil 2:2

ACCOUNT *description of facts or events; a report; financial transaction*
that passeth the **a** ... 2 Kgs 12:4
giveth not **a** of his ... Jb 33:13
make **a** of him ... Ps 144:3
princes might give **a** ... Dn 6:2
they shall give **a** thereof ... Mt 12:36
put that on mine **a** ... Phlm 1:18

ACCOUNT(ED) *to reckon or compute*
should be **a** great ... Lk 22:24
a to him for ... Gal 3:6

ACCUSATION *a charge of wrongdoing, often false*
unto him an **a** ... Ezr 4:6
over his head his **a** ... Mt 27:37
might find an **a** ... Lk 6:7
from any man by false **a** ... Lk 19:8

ACCUSE(D) *to charge with wrongdoing, often falsely*

A not a servant ... Prv 30:10
neither **a** any false ... Lk 3:14
do not think I will **a** ... Jn 5:45
had ought to **a** my ... Acts 28:19
falsely **a** your good ... 1 Pt 3:16

ACKNOWLEDGE(D) *to confess*
neither did he **a** his ... Dt 33:9
all thy ways **a** him ... Prv 3:6
near, **a** my might ... Is 33:13
Israel **a** us not ... Is 63:16
a thine iniquity ... Jer 3:13
he that **a** the Son ... 1 Jn 2:23

ADMONISH(ED) *to warn or give stern advice*
will not more be **a** ... Eccl 4:13
my son, be **a** ... Eccl 12:12
Paul **a** them ... Acts 27:9
to **a** one another ... Rom 15:14
A one another ... Col 3:16
a him as a brother ... 2 Thes 3:15
Moses was **a** of God ... Heb 8:5

ADMONITION *counsel or warning against oversight*
written for our **a** ... 1 Cor 10:11
bring up in the **a** of ... Eph 6:4
and second **a** ... Ti 3:10

ADOPTION *the taking of another's child into one's own family*
ye have received the Spirit of **a** ...
Rom 8:15
waiting for the **a** ... Rom 8:23
receive the **a** of sons ... Gal 4:5

ADULTERY *unlawful sexual relations between a married woman and someone not her husband or between a married man and someone not his wife*
not commit **a** ... Ex 20:14
backsliding Israel committed **a** ...
Jer 3:8
with their idols they committed **a** ...
Ezk 23:37
committed **a** ... Mt 5:28
woman was taken in **a** ... Jn 8:4
dost thou commit **a** ... Rom 2:22
commit no **a** ... Jas 2:11
them that commit **a** with her ... Rv 2:22

ADVERSARY *enemy, opponent*
an **a** unto thine **a** ... Ex 23:22
in the way for an **a** ... Nm 22:22
a also provoked her ... 1 Sm 1:6
The **a** and enemy ... Est 7:6
a had written a ... Jb 31:35

ADVERSITY *misfortune, suffering, calamity*

soul out of all **a** . . . 2 Sm 4:9
 vex them with all **a** . . . 2 Chr 15:6
 I shall never be in **a** . . . Ps 10:6
 known my soul in **a** . . . Ps 31:7
 in mine **a** they rejoiced . . . Ps 35:15
 brother is born for **a** . . . Prv 17:17
 faint in the day of **a** . . . Prv 24:10
 day of **a** consider . . . Eccl 7:14
 you the bread of **a** . . . Is 30:20
 them which suffer **a** . . . Heb 13:3

AFFECTION *feeling, desire, disposition, mental state*

set my **a** to the . . . 1 Chr 29:3
 them up unto vile **a** . . . Rom 1:26
 Be kindly **a** one . . . Rom 12:10
a is more abundant . . . 2 Cor 7:15
 flesh with the **a** . . . Gal 5:24
 Set your **a** on things . . . Col 3:2

AFFINITY *a marriage alliance or intermarriage*

Solomon made **a** . . . 1 Kgs 3:1
 joined **a** with Ahab . . . 2 Chr 18:1
 Should we . . . join in **a** . . . Ezr 9:14

AFFLICTION *great suffering that produces sorrow*

looked upon my **a** . . . Gn 29:32
 fruitful in the land of **a** . . . Gn 41:52
 have seen the **a** of my . . . Ex 3:7
 even the bread of **a** . . . Dt 16:3
a of thine handmaid . . . 1 Sm 1:11
 cry unto thee in our **a** . . . 2 Chr 20:9

AFFLICT(ED) *to humble, bring low*

binding oath to **a** . . . Nm 30:13
 Almighty hath **a** me . . . Ru 1:21
a people . . . save . . . 2 Sm 22:28
a the seed of David . . . 1 Kgs 11:39
 rejected . . . and **a** . . . 2 Kgs 17:20
 to him that is **a** pity . . . Jb 6:14
 loosed my cord, and **a** me . . . Jb 30:11

AGONY *extreme anguish*

in an **a** prayed . . . Lk 22:44

ALIENATED *estranged; made enemies of; caused a rift*

her mind was **a** . . . Ezk 23:17
 being **a** from . . . Eph 4:18
 were sometime **a** . . . Col 1:21

ALIEN(S) *stranger, sojourner, foreigner; estranged*

I have been an **a** in . . . Ex 18:3
 sell it unto an **a** . . . Dt 14:21
 I am an **a** in their . . . Jb 19:15
a unto my mother's . . . Ps 69:8
 sons of the **a** . . . Is 61:5
 our houses to **a** . . . Lam 5:2
 without Christ, being **a** . . . Eph 2:12
 armies of the **a** . . . Heb 11:34

ALIVE *animate, having life; active; aware*
 Noah only remained **a** . . . Gn 7:23
 will save thee **a** . . . Gn 12:12

save much people **a** . . . Gn 50:20
 saved the men children **a** . . . Ex 1:17
 down **a** into the pit . . . Nm 16:33
 are **a** every one of . . . Dt 4:4
 I kill, and I make **a** . . . Dt 32:39
 had saved them **a** . . . Jgs 8:19
 child was yet **a** . . . 2 Sm 12:18
 and to make **a** . . . 2 Kgs 5:7
 thou hast kept **a** . . . Ps 30:3
 keep them **a** in famine . . . Ps 33:19
 keep him **a** . . . Ps 41:2
 preserve them **a** . . . Jer 49:11
 he was yet **a** . . . Mt 27:63
 unto sin, but **a** unto God . . . Rom 6:11
 all be made **a** . . . 1 Cor 15:22

ALMIGHTY *all-powerful; attribute epitomizing God*

I am the **A** God . . . Gn 17:1
 God **A** bless thee . . . Gn 28:3
 I am God **A** . . . Gn 35:11
 God **A** appeared unto . . . Gn 48:3
 name of God **A** . . . Ex 6:3
 saw the vision of **A** . . . Nm 24:4
 the **A** hath dealt . . . Ru 1:20
 chastening of the **A** . . . Jb 5:17
 arrows of the **A** . . . Jb 6:4
 doth the **A** pervert justice . . . Jb 8:3
 not hidden from the **A** . . . Jb 24:1
 contendeth with the **A** . . . Jb 40:2

ALMS *charity; giving donations*

do not your **a** before . . . Mt 6:1
a of such things . . . Lk 11:41
 and give **a** . . . Lk 12:33
 to ask **a** of them that . . . Acts 3:2
 much **a** to the people . . . Acts 10:2
 came to bring **a** to my . . . Acts 24:17

ALONE *solitary, desolate*

man should not be **a** . . . Gn 2:18
 Let us **a**, that . . . Ex 14:12
 not able to perform . . . **a** . . . Ex 18:18
 Moses **a** shall come near . . . Ex 24:2
 LORD **a** did lead . . . Dt 32:12
 If he be **a**, there . . . 2 Sm 18:25

AMEND *to correct, modify; to change for the better*

A your ways and your . . . Jer 7:3
 he began to **a** . . . Jn 4:52

ANCHOR *an object that fixes something securely or holds it fast*

would have cast **a** . . . Acts 27:30
 as an **a** of the soul . . . Heb 6:19

ANGEL(S) *human or superhuman agent or messenger of God*

a of the LORD found her . . . Gn 16:7
a of God ascending and descending . . . Gn 28:12
a of the LORD appeared . . . Ex 3:2
 send an **a** before . . . Ex 23:20
a of the LORD stood . . . Nm 22:24
a that smote the people . . . 2 Sm 24:17
a of the LORD came again . . . 1 Kgs 19:7
 his **a** he charged with folly . . . Jb 4:18

a of the LORD encampeth . . . Ps 34:7
 his **a** charge over thee . . . Ps 91:11
 Bless the LORD, ye his **a** . . . Ps 103:20
 Praise ye him, all his **a** . . . Ps 148:2
a of the LORD . . . smote . . . Is 37:36
 hath sent his **a** . . . Dn 3:28
a of the LORD appeared . . . Mt 1:20
a said . . . Fear not, Mary . . . Lk 1:30
 an **a** of God coming to him . . . Acts 10:3
 the **a** of God worship him . . . Heb 1:5
 the **a** that sinned . . . 2 Pt 2:4
a which kept not their first estate . . . Jude 1:6
 he sent and signified it by his **a** . . . Rv 1:1
 seven **a** which had the seven trumpets . . . Rv 8:6

ANGER, ANGRY *strong feeling of displeasure, hostility, or enmity*

Moses' **a** waxed hot . . . Ex 32:19
 the **a** of the LORD was kindled . . . Nm 25:3
 heat of this great **a** . . . Dt 29:24
 fierceness of his **a** . . . Jos 7:26
 Saul's **a** was kindled against . . . 1 Sm 20:30
 not withdraw his **a** . . . Jb 9:13
 put not thy servant away in **a** . . . Ps 27:9
 his **a** endureth **a** . . . Ps 30:5
 Cease from **a** . . . Ps 37:8
 grievous words stir up **a** . . . Prv 15:1
 the fierceness of mine **a** . . . Hos 11:9
 Jonah . . . was very **a** . . . Jon 4:1
a with his brother . . . Mt 5:22
 Be ye **a**, and sin not . . . Eph 4:26

ANGUISH *great pain or distress*

a of his soul . . . Gn 42:21
 for **a** of spirit, and . . . Ex 6:9
 slay me: for **a** is . . . 2 Sm 1:9
 in the **a** of my . . . Jb 7:11
 trouble and **a** shall . . . Jb 15:23

ANOINT(ED) *to pour oil upon (used for healing or consecration to sacred duty; for grooming or burial; figurative for divine appointment)*

and shall **a** them . . . Ex 28:41
 shalt **a** the tabernacle . . . Ex 30:26
 priest that is **a** . . . Lv 4:3
 LORD hath **a** thee . . . 1 Sm 10:1
 LORD saveth his **a** . . . Ps 20:6
 saving strength of his **a** . . . Ps 28:8
 upon the face of thine **a** . . . Ps 84:9
a my body to the burying . . . Mk 14:8
 hath **a** me to preach . . . Lk 4:18
a the eyes of the blind man . . . Jn 9:6
a the feet of Jesus . . . Jn 12:3

ANTICHRIST *opponent of Christ; the personification of evil*

heard that **a** shall . . . 1 Jn 2:18
 He is **a**, that denieth . . . 1 Jn 2:22
 this is that spirit of **a** . . . 1 Jn 4:3
 a deceiver and an **a** . . . 2 Jn 1:7

APART *isolated, separate; aside*
 set **a** him that is godly . . . Ps 4:3
 every family **a** . . . Zec 12:12

desert place **a** . . . Mt 14:13
 mountain **a** to pray . . . Mt 14:23
 lay **a** all filthiness . . . Jas 1:21

APPETITE *strong desire*

a of the young lions . . . Jb 38:39
 a man given to **a** . . . Pvr 23:2
a is not filled . . . Eccl 6:7
 his soul hath **a** . . . Is 29:8

APPOINTED *ordained or designated*

a to defeat the . . . 2 Sm 17:14
 nights are **a** to me . . . Jb 7:3
a his bounds . . . Jb 14:5
 heritage **a** unto him . . . Jb 20:29
 thing that is **a** for me . . . Jb 23:14
 house **a** for all . . . Jb 30:23
 like sheep **a** . . . Ps 44:11
a a law in Israel . . . Ps 78:5
 that are **a** to die . . . Ps 79:11
a the moon for . . . Ps 104:19
a over this business . . . Acts 6:3
a unto men once to die . . . Heb 9:27

APPROACH(ETH)(ING) *to draw near*

None of you shall **a** . . . Lv 18:6
a this day unto battle . . . Dt 20:3
a that thou must die . . . Dt 31:14
 and causest to **a** . . . Ps 65:4
 no thief **a** . . . Lk 12:33
 no man can **a** . . . 1 Tm 6:16
 see the day **a** . . . Heb 10:25

APPROVE(D) *to sanction, ratify, commend*

posterity **a** their . . . Ps 49:13
 and **a** of men . . . Rom 14:18
 ye shall **a** by . . . 1 Cor 16:3
a things that are . . . Phil 1:10
 study . . . thyself **a** . . . 2 Tm 2:15

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 book of Moses*

Make thee an **a** of . . . Gn 6:14
 an **a** of bulrushes . . . Ex 2:3
 put **a** of shittim wood . . . Ex 25:10
 put the tables in the **a** . . . Dt 10:5
 Take up the **a** of the covenant . . . Jos 6:6
 fetch the **a** of the covenant . . . 1 Sm 4:3
 an **a**, to the saving of his house . . .
 Heb 11:7

ARMOUR *weapons of war; figurative of spiritual resources*

put his **a** in . . . 1 Sm 17:54
 able to put on **a** . . . 2 Kgs 3:21
 didst look . . . to the **a** . . . Is 22:8
 from him all his **a** . . . Lk 11:22
a of righteousness . . . 2 Cor 6:7
 whole **a** of God . . . Eph 6:11

ARM(S) *limb of the body; extension or projection of; lineage; figurative, of power, might*
 greatness of thine **a** . . . Ex 15:16
 everlasting **a** . . . Dt 33:27

cut off thine **a**, and . . . 1 Sm 2:31
 Break thou the **a** of . . . Ps 10:15
 did their own **a** save . . . Ps 44:3
 and his holy **a** . . . Ps 98:1
 she . . . strengtheneth her **a** . . . Pvr 31:17
a shall rule for him . . . Is 40:10
 O **a** of the LORD . . . Is 51:9
 made bare his **a** . . . Is 52:10
a of the LORD revealed . . . Is 53:1
 his **a** of silver . . . Dn 2:32
 and his **a** and his feet . . . Dn 10:6
 he took them up in his **a** . . . Mk 10:16
 strength with his **a** . . . Lk 1:51
 with a high **a** brought . . . Acts 13:17

ARROGANCE *pride, boasting*

let not **a** come . . . 1 Sm 2:3
 pride, and **a** . . . Pvr 8:13
a of the proud to . . . Is 13:11
 Moab, . . . and his **a** . . . Jer 48:29

ASCEND(ED)(ING) *to go or move up*

angels of God **a** and descending . . .
 Gn 28:12
 the people shall **a** up . . . Jos 6:5
 Who shall **a** into . . . Ps 24:3
 If I **a** up into heaven . . . Ps 139:8
 I will **a** into heaven . . . Is 14:13
 no man hath **a** . . . Jn 3:13
 see the Son of man **a** . . . Jn 6:62
 I **a** unto my Father . . . Jn 20:17
 David is not **a** . . . Acts 2:34
 When he **a** up . . . Eph 4:8
a out of the . . . Rv 17:8

ASCRIBE *to attribute, credit*

a ye greatness unto . . . Dt 32:3
a righteousness to . . . Jb 36:3
A ye strength unto . . . Ps 68:34

ASHAMED *feeling of shame, guilt, disgrace*

and were not **a** . . . Gn 2:25
 till they were **a** . . . Jgs 3:25
 I am **a** and blush to . . . Ezr 9:6
 on thee be **a** . . . Ps 25:3
 their faces were not **a** . . . Ps 34:5
 she that maketh **a** . . . Pvr 12:4
 sun **a**, when the . . . Is 24:23
 all **a** of a people . . . Is 30:5
 ye shall be **a** . . . Is 65:13
 not **a** of the gospel . . . Rom 1:16
 needeth not to be **a** . . . 2 Tm 2:15
 not **a** to be called their God . . . Heb 11:16

ASHES *burnt residue or remains of the dead, or anything ruined; denotes grief, repentance, or humiliation*

am but dust and **a** . . . Gn 18:27
 Tamar put **a** on . . . 2 Sm 13:19
 sackcloth with **a** . . . Est 4:1
 lay in sackcloth and **a** . . . Est 4:3
 sat down among the **a** . . . Jb 2:8
 repent in dust and **a** . . . Jb 42:6
 eaten **a** like bread . . . Ps 102:9
 to spread sackcloth and **a** . . . Is 58:5
 the king . . . sat in **a** . . . Jon 3:6
 repented, . . . in sackcloth and **a** . . .
 Lk 10:13

ASK *to inquire, request*

thou dost **a** . . . Gn 32:29
a now of the days . . . Dt 4:32
 God said, **A** what . . . 1 Kgs 3:5
A of me, and I shall . . . Ps 2:8
A thee a sign of the . . . Is 7:11
a for the old paths . . . Jer 6:16
A ye of the LORD . . . Zec 10:1
 before ye **a** . . . Mt 6:8

ASLEEP *state of bodily rest; euphemism for death*

and was fast **a** . . . Jon 1:5
 But he was **a** . . . Mt 8:24
 and findeth them **a** . . . Mt 26:40
 when he had said this, he fell **a** . . .
 Acts 7:60
 are fallen **a** in Christ . . . 1 Cor 15:18
 since the fathers fell **a** . . . 2 Pt 3:4

ASSURANCE *full conviction; confidence*

none **a** of thy life . . . Dt 28:66
 quietness and **a** . . . Is 32:17
 given **a** unto all men . . . Acts 17:31
a of understanding . . . Col 2:2
 in much **a** . . . 1 Thes 1:5
 full **a** of hope . . . Heb 6:11
 true heart in full **a** . . . Heb 10:22

ASTONISH(ED)(MENT) *amazed; appalled, horrified; perplexed*

mark me, and be **a** . . . Jb 21:5
a, O ye heavens . . . Jer 2:12
 I was **a** at the vision . . . Dn 8:27
 people were **a** at his . . . Mt 7:28
a with a great **a** . . . Mk 5:42
 disciples were **a** at . . . Mk 10:24
a at his understanding . . . Lk 2:47
 trembling and **a** said . . . Acts 9:6

ATONEMENT *the work of making enemies be at peace; reconciliation*

make an **a** for . . . Lv 16:11
 day of **a**, to make an **a** . . . Lv 23:28
 Aaron made an **a** . . . Nm 8:21
 to make an **a** . . . Nm 16:46
 and made an **a** . . . Nm 25:13
 earrings . . . to make an **a** . . . Nm 31:50
 shall I make the **a** . . . 2 Sm 21:3
 make an **a** for . . . Neh 10:33
 now received the **a** . . . Rom 5:11

ATTEND(ANCE) *to give attention, apply one's mind or effort*

a unto my cry . . . Ps 17:1
A unto me, and hear me . . . Ps 55:2
a to the voice of my . . . Ps 86:6
a to know . . . Pvr 4:1
 My son, **a** to my words . . . Pvr 4:20
a upon the Lord . . . 1 Cor 7:35
 give **a** to reading . . . 1 Tm 4:13

AUTHOR *cause, originator, source*

God not the **a** of . . . 1 Cor 14:33
a of eternal salvation . . . Heb 5:9
 Jesus the **a** and . . . Heb 12:2

AUTHORITY *the right to govern; the freedom or ability to act*
 righteous are in **a** . . . Prv 29:2
 as one having **a** . . . Mt 7:29
 I am a man under **a** . . . Mt 8:9
 exercise **a** upon them . . . Mt 20:25
 by what **a** doest . . . Mt 21:23
 with **a** commandeth . . . Mk 1:27
 gave **a** to his servants . . . Mk 13:34

AVENGE *to take revenge or punish an evildoer*
 shall not **a** nor . . . Lv 19:18
 shall **a** the quarrel of . . . Lv 26:25
 will **a** the blood . . . Dt 32:43
 the LORD **a** me . . . 1 Sm 24:12
a me of mine enemies . . . Is 1:24

AWE *reverential fear*
 Stand in **a**, and sin not . . . Ps 4:4
 stand in **a** of him . . . Ps 33:8
 heart standeth in **a** . . . Ps 119:161

B

BABE(S) *infant child; youngest of a group; infantile person; figurative, of newborn or immature Christians*
 behold, the **b** wept . . . Ex 2:6
 out of the mouth of **b** . . . Ps 8:2
 them unto **b** . . . Mt 11:25
 the mouth of **b** . . . Mt 21:16
 carnal, . . . **b** in Christ . . . 1 Cor 3:1
 unskilful in the word, . . . **a** . . . Heb 5:13
 as newborn **b**, desire . . . milk . . . 1 Pt 2:2

BACKSLIDING(S) *turning back to sin; a moral lapse or apostasy*
 thy **b** shall reprove . . . Jer 2:19
b Israel hath done . . . Jer 3:6
 Turn, O **b** children . . . Jer 3:14
 our **b** are many . . . Jer 14:7
 slideth back as a **b** heifer . . . Hos 4:16
 my people are bent to **b** . . . Hos 11:7
 I will heal their **b** . . . Hos 14:4

BALM *a medicinal gum*
 spicery and **b** . . . Gn 37:25
 present, a little **b** . . . Gn 43:11
 no **b** in Gilead . . . Jer 8:22
 and take **b** . . . Jer 46:11
 take **b** for her pain . . . Jer 51:8

BAPTISM, BAPTIZE(D), BAPTIZING *a Christian sacrament; a washing with water for cleansing from sin, linked with repentance and admission into the community of faith*
 and were **b** of him in Jordan . . . Mt 3:6
 he shall **b** you with the Holy Ghost . . . Mt 3:11
 I have need to be **b** . . . Mt 3:14
b of John, was it from heaven . . . Mt 11:30
 be **b** with the **b** that I am **b** with . . . Mt 20:22
b them in the name of . . . Mt 28:19
 and was **b** of John in Jordan . . . Mk 1:9

b of repentance for . . . Lk 3:3
 he shall **b** you . . . with fire . . . Lk 3:17
 ye shall be **b** with the Holy Ghost . . . Acts 1:5
 Repent, and be **b** every one . . . Acts 2:38
 the eunuch; and he **b** him . . . Acts 8:38
 ye shall be **b** with the Holy Ghost . . . Acts 11:16
 John verily **b** with the **b** of . . . Acts 19:4
 by one Spirit are we all **b** . . . 1 Cor 12:13
 why are they then **b** for the dead . . . 1 Cor 15:29
 as have been **b** into Christ . . . Gal 3:27
 one Lord, one faith, one **b** . . . Eph 4:5

BARE, BEAR *to give birth to*
 she conceived and **b** Cain . . . Gn 4:1
 Abram's wife, **b** him no children . . . Gn 16:1

BARE, BEAR, BORNE *to carry or support; to suffer under the weight of*
b you on eagles' . . . Ex 19:4
 they **b** it between two . . . Nm 13:23
 thy God **b** thee, as a man doth **b** his son . . . Dt 1:31
 the priests that **b** the ark . . . Jos 3:17
 ten thousand that **b** burdens . . . 1 Kgs 5:15
 have **b** chastisement . . . Jb 34:31
 could have **b** it . . . Ps 55:12
 for thy sake I have **b** . . . Ps 69:7
 he hath **b** our griefs . . . Is 53:4
 he **b** the sin of many . . . Is 53:12
 have **b** the burden . . . Mt 20:12
 heavy burdens and grievous to be **b** . . . Mt 23:4

B ye one another's burdens . . . Gal 6:2
b our sins in his own body . . . 1 Pt 2:24

BARREN *unproductive, unfruitful, especially in childbearing*
 Sarai was **b** . . . Gn 11:30
 but Rachel was **b** . . . Gn 29:31
 male or female **b** . . . Dt 7:14
 his wife was **b** . . . Jgs 13:2

BASE(R)(ST) *low in rank or position; common; humble*
 children of **b** men . . . Jb 30:8
 and the **b** against . . . Is 3:5
 the **b** of kingdoms . . . Ezk 29:15
 The **b** of men . . . Dn 4:17
 lewd fellows of the **b** sort . . . Acts 17:5
b things of the world . . . 1 Cor 1:28
 am **b** among you . . . 2 Cor 10:1

BEAM *large piece of timber*
 with the pin of the **b** . . . Jgs 16:14
 layeth the **b** of his . . . Ps 104:3
b out of the timber . . . Hab 2:11
 the **b** that is in thine . . . Mt 7:3

BEAUTIFUL, BEAUTY *lovely or handsome; excellent or pleasing*
 Rachel was **b** and . . . Gn 29:17
 was very **b** to look upon . . . 2 Sm 11:2
 praised as Absalom for his **b** . . . 2 Sm 14:25

the maid was fair and **b** . . . Est 2:7
 the **b** of the LORD . . . Ps 27:4
 his **b** to consume away . . . Ps 39:11
 greatly desire thy **b** . . . Ps 45:11
b shall consume . . . Ps 49:14
b of the LORD our God . . . Ps 90:17
b of holiness from . . . Ps 110:3
 lust not after her **b** . . . Prv 6:25
b is vain . . . Prv 31:30
 burning instead of **b** . . . Is 3:24
 How **b** upon the . . . Is 52:7
 thou didst trust in thine own **b** . . . Ezk 16:15
 goodness, how great is his **b** . . . Zec 9:17
 appear **b** outward . . . Mt 23:27
 How **b** are the feet . . . Rom 10:15

BEGET, BEGAT, BEGOT, BEGOTTEN *to father or sire; generated*
 twelve princes shall he **b** . . . Gn 17:20
 this day have I **b** . . . Ps 2:7
 Abraham **b** Isaac; and Isaac **b** Jacob . . . Mt 1:2

only **b** of the Father . . . Jn 1:14
b us again unto a lively hope . . . 1 Pt 1:3

BEGUILE(D) *to deceive*
 The serpent **b** me . . . Gn 3:13
 serpent **b** Eve . . . 2 Cor 11:3
 man should **b** you . . . Col 2:4
 Let no man **b** you of . . . Col 2:18

BEHOOVE(D) *to be necessary, proper, or advantageous*
b Christ to suffer . . . Lk 24:46
b him to be made . . . Heb 2:17

BELIEVE(D)(TH), BELIEVING *trust in; firm conviction about*
 they will not **b** me . . . Ex 4:1
 how long . . . ere they **b** me . . . Nm 14:11
B in the LORD . . . 2 Chr 20:20
 not **b** that he . . . Jb 9:16
b they his words . . . Ps 106:12
b thy commandments . . . Ps 119:66
 simple **b** every word . . . Prv 14:15
 If ye will not **b** . . . Is 7:9
 he that **b** shall not . . . Is 28:16
 ye may know and **b** . . . Is 43:10
 not **b**, though it be . . . Hab 1:5
 as thou hast **b**, so be it done . . . Mt 8:13
B ye that I am able . . . Mt 9:28
 ones which **b** in me . . . Mt 18:6
 ask in prayer, **b** . . . Mt 21:22
 and we will **b** . . . Mt 27:42
 repent ye, only **b** . . . Mk 1:15
 Be not afraid, only **b** . . . Mk 5:36
 Lord, I **b**; help thou mine . . . Mk 9:24
b that ye receive them . . . Mk 11:24
 that we may see and **b** . . . Mk 15:32
 blessed is she that **b** . . . Lk 1:45
 they **b** the scripture . . . Jn 2:22
 whosoever **b** in him . . . Jn 3:15
 that **b** not the Son . . . Jn 3:36
 the man **b** the word . . . Jn 4:50
 had ye **b** Moses . . . Jn 5:46
 I told you, and ye **b** not . . . Jn 10:25